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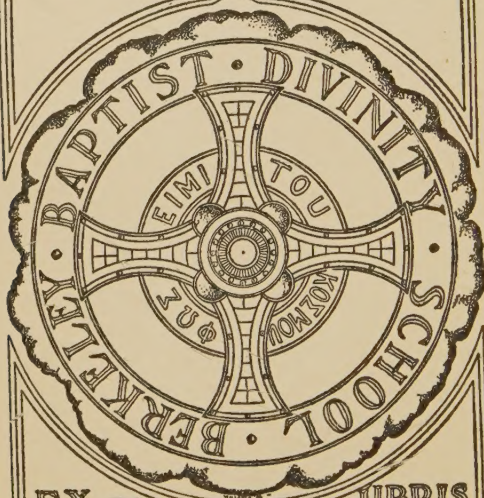

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GENERAL EDITOR FOR THE OLD TESTAMENT:—
A. F. KIRKPATRICK, D.D.
DEAN OF ELY

THE WISDOM OF JESUS THE SON OF SIRACH
OR
ECCLESIASTICUS

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THE WISDOM OF JESUS THE SON OF SIRACH

OR

ECCLESIASTICUS

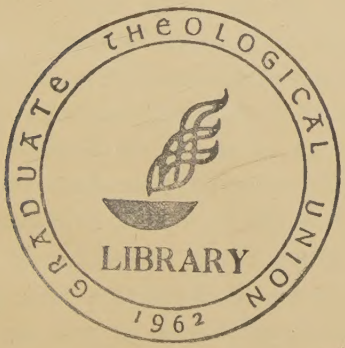
in the Revised Version

with introduction and notes

by

W. O. E. OESTERLEY, D.D.

JESUS COLLEGE, CAMBRIDGE



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PREFACE

BY THE

GENERAL EDITOR FOR THE OLD TESTAMENT.

THE present General Editor for the Old Testament in the Cambridge Bible for Schools and Colleges desires to say that, in accordance with the policy of his predecessor the Bishop of Worcester, he does not hold himself responsible for the particular interpretations adopted or for the opinions expressed by the editors of the several Books, nor has he endeavoured to bring them into agreement with one another. It is inevitable that there should be differences of opinion in regard to many questions of criticism and interpretation, and it seems best that these differences should find free expression in different volumes. He has endeavoured to secure, as far as possible, that the general scope and character of the series should be observed, and that views which have a reasonable claim to consideration should not be ignored, but he has felt it best that the final responsibility should, in general, rest with the individual contributors.

A. F. KIRKPATRICK.

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LITERATURE

THE books and articles which have been written on *Ecclesiasticus* are very numerous; the following list does not profess to be more than a small selection. Magazine articles are not enumerated, though many of these are referred to in the notes in the Commentary[1]. The following works are given in their chronological order:

Fritzsche, *Die Weisheit Jesus Sirach's* (1859).

Ball, *The Variorum Apocrypha* (undated).

Cheyne, *Job and Solomon* (the portion on *Ecclus.*) (1887).

Edersheim, *Ecclesiasticus*, in the "Speaker's Commentary" (1888).

Thielmann, *Die lateinische Uebersetzung des Buches Sirach*, in the "Archiv für lateinische Lexicographie," VIII. pp. 501—561 (1893).

Schechter, *The Original Hebrew of Ecclus.* XXXIX. 15—XL. 8 (the first fragment of the Hebrew text published), in the *Expositor*, July, 1896.

Cowley and Neubauer, *The Original Hebrew of a portion of Ecclesiasticus* (1897).

Schechter and Taylor, *The Wisdom of Ben-Sira* (1899).

[1] For the order of publication of the various portions of the Hebrew text, see pp. lxxxvii ff.

Ryssel, *Die Sprüche Jesus', des Sohnes Sirach*, in Kautzsch's "Die Apokryphen und Pseudepigraphen des Alten Testaments" (1900).

Peters, *Liber Jesu Filii Sirach...* (1905).

Smend, *Die Weisheit des Jesus Sirach* (1906).

Fuchs, *Textkritische Untersuchungen zum Hebräischen Ekklesiastikus*, in "Biblische Studien" (1907).

Hart, *Ecclesiasticus, the Greek Text of Codex* 248; edited with a Textual Commentary and Prolegomena (1909).

The articles in Hastings' *Dict. of the Bible*, in the *Encycl. Bibl.*, and *The Jewish Encyclopædia*.

* * *

For the Greek text, Swete, *The Old Testament in Greek*, Vol. II. (1896), and Hart (see above); for the Syriac text, Lagarde, *Libri Veteris Testamenti Apocryphi Syriace* (1861); for the Hebrew text, Strack, *Die Sprüche Jesus des Sohnes Sirachs* (1903); Peters, in the work already mentioned; Smend, *Die Weisheit des Jesus Sirach, Hebräisch und Deutsch* (1906); for the Latin text, Lagarde, *Codex Amiatinus*, in "Mittheilungen...," I. (1884).

ABBREVIATIONS

𝔊 = The Greek Version.

A = Cod. Alexandrinus.

ℵ = Cod. Sinaiticus.

ℵ$^{c.a}$ = the first vii. cent. corrector of ℵ.

B = Cod. Vaticanus.

C = Cod. Ephraemi Rescriptus.

V = Cod. Venetus.

55 (see Smend, p. lxix., note 2).

70 = Cod. Graec. 551 in the Hofbibliothek at Munich.

106 = Cod. 187 in the Carmelite library at Ferrara.

248 = Cod. Vaticanus 346.

253 = Cod. Vaticanus 336.

254 = Cod. Vaticanus 337.

𝔐 = The Hebrew text.

𝔏 = The Latin Version.

𝔖 = The Syriac Version.

Ar = The Arabic Version.

Aeth = The Aethiopic Version.

Sah = The Sahidic Version.

Syro-Hex. = The Syro-Hexaplar.

CSEL = *Corpus Scr. Eccl. Lat.*

HDB = Hastings' *Dict. of the Bible.*

EB = *The Encycl. Biblica.*

JE = *The Jewish Encyclopædia.*

JQR = *The Jewish Quarterly Review.*

IJA = *The International Journal of Apocrypha.*

NHB = Tristram, *The Natural History of the Bible* (1889).

PEFQ = *The Palestine Exploration Fund*, "Quarterly Statement."

ZATW = *Zeitschrift für die alttestamentliche Wissenschaft.*

ZDMG = *Zeitschrift der deutschen morgenländischen Gesellschaft.*

ἈΡΧῊ ΣΟΦΊΑΣ ΦΌΒΟΣ ΚΥΡΊΟΥ

INTRODUCTION

CHAPTER I

TITLE, AUTHORSHIP, AND DATE OF THE BOOK

§ i. Title.

In most MSS of the Greek Bible the book is called "Wisdom of Jesus son of Sirach"; in the Vatican MS and editions derived from it simply "Wisdom of Sirach"; in the Syriac Version "Wisdom of Bar Sira" (but see next section). In the Vulgate the title is "Ecclesiasticus[1]," which has been adopted as the general title in the English Versions. This has been the usual title in the Western Church ever since the time of Cyprian (d. 258 A.D.), and it meant most probably the "Church Book" *par excellence* among the "Libri Ecclesiastici"; but in some Latin MSS the book is called "Liber Jesu Filii Sirach." "The term ἐκκλησιαστικός is used by the Greeks of the κανών of the Church (Clem. Alex. *Str.* VI. 125), and generally of what was in accord with the Church. Adopted by the Latins, the term was employed by them in a like general way (*pacem ecclesiasticam* = Tert. *De Pudicit.* 22), and came to be used especially of books which, though not canonical, were regarded as edifying and proper to be read in the churches (Ruf. *Comm. in Symb.* § 38; *Vers. Orig. in Num.* XVIII. 3; Ath. *Ep. Fest.* sub fine)"; Toy in *Encycl. Bibl.* II. 1164. The book was used especially for the instruction of the young, almost like a catechism of morals and

[1] Ἐκκλησιαστικός is found in the Greek MS 248, before the ordinary title.

religion[1]. St Jerome tells us, however (*Praef. in Libr. Sal.*), that a Hebrew copy which he saw had the title "Parabolae"; this is interesting in view of the fact that quotations from this book in the later Jewish literature are twice introduced by the words "the Parabolist said" (המשל אמר)[2].

In the Talmud, which contains a number of references to the book, the title given is always simply "The Book of Ben-Sira"; Saadiah (d. 942 A.D.) quotes it as the "Book of Instruction" (ספר מוסר).

§ ii. Author.

There are a certain number of *data* to be gathered from the book concerning the life of the author; and in addition to these further details may be inferred from other passages, though it would be precarious to regard them as offering absolutely reliable information, because some of the passages in question admit of more than one interpretation.

According to the Hebrew text of ch. l. 27 the author speaks of himself as "Simeon, the son of Jeshua, the son of Eleazar, the son of Sira." In the subscription at the end of the book the second line runs: "Thus far are the words of Simeon, the son of Jeshua, who was called the son of Sira"; and again in the third line we read: "The Wisdom of Simeon, the son of Jeshua, the son of Eleazar, the son of Sira[3]." The whole of this subscription, as found in one of the Hebrew MSS (B), is written as though it formed an integral part of the text; the letters are of the same size as those of the text, and there is no break of any kind between the text and the subscription. The addition of "Simeon the son of" was probably derived from ch. l. 1, according to Smend; but Schechter believes that it is "more probable that the name of our author was Simeon (שמעון). Probably he was so called after the High Priest Simeon whose younger contemporary he was—a custom usual enough among

[1] Nestle in *HDB*, IV. 550b, art. *Sirach* (*Book of*).

[2] Cp. Cowley-Neubauer, *The Original Hebrew of Ecclus.*, p. xx. n. x., p. xxiv. n. xxxviii., p. xxvi. n. liv.

[3] This is also the name of the author given by Saadiah (Schechter and Taylor).

the Jews at a very early period" (Schechter and Taylor, *The Wisdom of Ben Sira...*, p. 65). On the other hand, in the Greek MSS the name of the author is given as "Jesus Sirach," or else simply "Sirach." In the passage already referred to (l. 27) the Greek MSS read "Jesus the son of Sirach (the son of) Eleazar, the Jerusalemite[1]"; "Eleazar" is omitted by some Greek authorities (Cod. 248, the Complutensian and the Sixtine editions) as well as by the Vulgate and the Peshitta, the latter omitting the whole passage; the Syro-Hexaplar gives the name of the author as "Jesus the son of Sirach of Eliezer"; but the usual title in the Syriac Bible (also in the London Polyglot) makes mention of "Jesus, the son of Simeon." As Nestle remarks: "it must be pointed out that the name Simeon is firmly attached to the author of this book in the Syriac Church[2]," and he gives a number of *data* in support of this statement. So that, upon the whole, it would appear that the Hebrew represents both the Greek and the Syriac traditions regarding the pedigree of our author; according to the Greek tradition of the genealogy the order is: Jesus, Sirach, Eleazar; according to the Syriac: Jesus, Simeon, Sira. The Hebrew, combining both, gives the following:—Simeon, Jesus, Eleazar, Sira. This, as Nestle remarks, is what textual critics would call a "conflation," a fact which in itself is sufficient to arouse suspicion. We can scarcely go far wrong in being guided here by the testimony of the author's grandson who translated his grandfather's work; in the Prologue he speaks of "my grandfather Jesus." Among the Jews in Christian times (with the exception of Saadiah) he is referred to simply as "Ben-Sira." Sira is the original form of the name; the difference in the form "Sirach" is due to the fact that the final letter was added in the Greek in order to indicate that it was indeclinable; other instances of this process may be seen in the names *Akeldamach* (Ἀκελδαμάχ)[3], which is the

[1] Ἰησοῦς υἱὸς Σειρὰχ Ἐλεαζὰρ ὁ Ἱεροσολυμείτης. The reading of ℵ* which has *ἱερεὺς* ὁ Σολυμείτης instead of ὁ Ἱεροσολυμείτης, appears to be merely a scribe's conjecture.

[2] This is probably due to ch. l. 1, which see.

[3] Cod. C and most of the later MSS read Ἀκελδαμά.

reading of the best Greek MSS in Acts i. 19 for the Aramaic form *Akeldama*; and *Josech* (Ἰωσήχ, Luke iii. 26) for *Jose* (see Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch* [2nd ed.], p. 202, note 3).

The meaning of the name Sirach (Sira) is uncertain. It is usually regarded as being equivalent to a similar Hebrew word, which means "coat of mail"; though there is at least as much reason for connecting it with the Aramaic word meaning "thorn" or "thorn-bush" (Hebr. *sīr*, cp. Is. xxxiv. 13, Am. iv. 2). This latter interpretation receives some support from the usual title found in the Syriac Version: "The Book of Jesus, the son of Simeon, the prisoner (*Asira*)...." "Asira" is a corruption of "Sira" (="fibre," as well as "chain" in Syriac). Syriac lexicographers explain the name as meaning "thin dust from the walls" (Nestle).

Regarding the personality of the author, we gather from the Prologue that he was a scribe, who had devoted his life to the study of "the Law, the prophets, and the other books of our fathers," and that he wrote his book with the desire of helping all such as were desirous to make progress both in the knowledge of the Law and in carrying it out in practice. This is fully corroborated in the book itself; the writer says, for example, in xxxviii. 24, "Leisure increaseth wisdom to the scribe," evidently referring to himself in the first instance. His knowledge of the Old Testament is seen from his book to have been very great; as might be expected from a scribe, it is saturated with the thought, spirit, and diction of the books of *Job*, the *Psalter*, and *Proverbs*; there are also frequent references to other Old Testament books; and the section entitled "The praise of the fathers of old" (xliv. 1—l. 24) is expressed almost in the very words of the Old Testament.

Again, in the light of what is said in the Prologue, there is much justification for holding that the writer is referring to himself in the section xxxviii. 24—xxxix. 3. After enumerating various handicrafts, and pointing out how impossible it is for those who have to earn their livelihood in this way to acquire Wisdom, he goes on to say how different it is with him who

devotes himself to the fear of God, and "who meditates in the Law of the Most High,"

> He will seek out the wisdom of all the ancients,
> And will be occupied in prophecies.
> He will keep the discourses of men of renown,
> And will enter in amidst the subtilties of parables.
> He will seek out the hidden meaning of proverbs,
> And be conversant in the dark sayings of parables.
> (xxxix. 1—3.)[1]

These words offer a good picture of the scribe's mental activity, and the way in which he dealt with the text of Scripture.

Another fact regarding the life of the author, which is important in its bearing upon what has been said, is pointed out by Mr G. Margoliouth (*JJA*, XI. p. 12): "It seems to be clear that Ben-Sira was in the latter part of his life the head, and probably founder and sole teacher, of an academy for the moral (and perhaps general) instruction of youth at Jerusalem. This fact is implied in li. 23, when the author says: 'Draw near unto me ye unlearned, and lodge in the house of instruction.' The Hebrew text found at Cairo makes this point clearer still, for it has: 'And lodge in *my* house of instruction.' But even apart from the more pointed Hebrew phrase, the invitation, 'Draw near to *me*,' of the first line is quite sufficient to show that Ben-Sira himself was the teacher to whom the youths of Jerusalem were asked to come for instruction." Again from xxxix. 4 we are able to gather two other facts of interest regarding the author. The words

> He will serve among great men,
> And appear before him that ruleth;
> He will travel through the land of foreign nations,
> For he hath tried good and evil things among men,

suggest that our author had occupied an honourable position under some foreign potentate, and that he had spent some time in travel; certainly the breadth of mind often displayed in the

[1] From the Greek version, the Hebrew is not extant.

book suggests a wider mental horizon than would be possible had he always remained among his own people in Palestine. Indeed, he directly tells us (xxxiv. 11, 12 [Gk. xxxi. 12, 13]) of his travels in the words: "Many things have I seen in my wandering....Ofttimes was I in danger even unto death, and I was preserved because of these things" (viz. understanding and experience). So, too, in li. 13, he refers to the time during which he had not yet commenced his travels. The opening verses (1—6) of this fifty-first chapter, which almost occupies the place of an Author's Preface, hint, though somewhat obscurely, at some grievous danger through which the writer had passed. "By accident or through the plot of an enemy, the scholar has been dragged into the whirlpool of politics; possibly he has seen the inside of a prison, certainly he has gone in terror of his life; his retiring disposition has been agonized by contact with the blatant blast of scandal; then deliverance has come, wonderful and unexpected. It would be ingratitude to God if he should give to the world the fruit of his life without acknowledgment of this its crowning mercy" (Prof. Moulton, *IJA*, VIII. p. 14).

The most striking characteristic, however, of Ben-Sira, as revealed in his book, is his wonderful knowledge of human nature, and the admirable counsels he gives on the basis of this knowledge[1]. Whether it is upon the subject of behaviour at table, or concerning a man's treatment of a headstrong daughter, or about the need of keeping a guard over one's tongue, or with regard to the relationship between husband and wife, or concerning the folly of a fool, or the delights of a banquet, or whether he is dealing with self-control, borrowing, loose women, diet, slander, the miser, the spendthrift, the hypocrite, the parasite, keeping secrets, giving alms, standing surety, mourning for the dead, and a large variety of other topics—he has almost always something to say which for sound and robust common-sense is of abiding value.

But Ben-Sira was not only a scribe and a seeker after Wisdom, not only a traveller and a philosopher and a teacher, but also

[1] Toy (*EB*, II. 1178) truly says: "He is generally acute, sometimes a little cynical, never pessimistic."

a man of deep religious feeling. The book bears ample testimony to the genuine piety of the writer; and in this respect *Ecclesiasticus* stands on a much higher level than such canonical books as *Esther* and *Ecclesiastes*. The observance of the Law of God, the need of the fear of the Lord, of trust in God, of always seeking guidance from Him in every emergency of life, the folly and wickedness of not seeking to do His will,—these and many other like thoughts find expression throughout the book,—besides which there are some notable passages which are noble hymns of praise. He thus takes as his foundation the ancient religion of his people; he is a strong and enthusiastic upholder of the priesthood, and glories in the Temple services; as a true and devout Jew he regards the Law, or *Torah*, as the supreme expression of the divine will. Like all the seekers after Wisdom Ben-Sira was loyal to the Jewish religion; he never exhibits an attitude of antagonism to the national legalized worship.

Finally, it is clear from his book that Ben-Sira was a townsman, born and bred in the city, and with a love for the life of the town; he can, it is true, appreciate the beauties of Nature, and there are many passages in his book which show much acquaintance with the country; but what he really loves is the variety of the capital, with its divers professions, crafts, and occupations. "He penetrates the secrets of homes, discusses the blessings and perils of marriage, enforces the urgency of parental duty, and throws a grim light on the lot of the domestic slave. He is interested in the doings of merchants, and the relations of debtor and creditor. Wealthy (for he had the means of leisure and travel) and aristocratic, he enjoys society, and lays down rules for behaviour at dinner-parties. He is no ascetic, like the forest-sages and the wandering teachers of India. Nor does he attempt any kind of social analysis like Confucius and his successor Mencius in China... nevertheless, he is not indifferent to the varied constituents of the social order. No acute cry, indeed, bursts from his lips, as from an Amos or an Isaiah, in burning indignation at the unjust treatment of the oppressed. He makes his comments on the homage paid to the rich, who browse upon the poor;

denounces the ignoble accumulation of wealth with other men's money; and insists on liberal alms, and gracious words, and deeds of sympathetic kindliness. But, in general, he tends more and more to divide society into two great classes, the godly and the sinner, and to identify these again with the wise and the ignorant or foolish" (Dr Estlin Carpenter, *IJA*, XV. pp. 5 f.).

§ iii. Date.

We have in the Prologue and in the book itself two distinct indications of its date, viz.:

(i) in the Prologue, the words: "having come into Egypt in the eight and thirtieth year of [lit. *in the time of*, or *under*] Euergetes the king" (*ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως...*).

(ii) in ch. l. 1 the mention of Simon, the son of Onias (Heb. Jochanan); together with the panegyric which follows in *vv.* 1—21.

As regards (i) it is held by some commentators that the "eight and thirtieth year" must refer to the age of the translator on the ground that according to the Greek construction the "eight and thirtieth year" cannot be taken as referring to the king. The insertion of the preposition *ἐπί* (*under*) is said to be contrary to Greek usage, and therefore the words must refer to the writer and not to the king. Parallels to this pleonastic use of the preposition can, however, be found, not only in the LXX, where it may be due to the desire to represent the Heb. preposition ל (Hag. i. 1, Zech. i. 1, *al.*), but in papyri and inscriptions, among others the Rosetta Stone (see Deissmann, *Bible Studies*, E.T., pp. 339 ff.). We may, therefore, take these words as referring to the thirty-eighth year of the reign of Physcon Euergetes II (Ptolemy VII), for he is the only Egyptian king of this name who reigned for over thirty-eight years. This would give 132 B.C. as the date of the translator's arrival in Egypt, soon after which the translation of the book was made[1]. Assuming

[1] Ptolemy Physcon Euergetes II was proclaimed king at Alexandria in 170 B.C. and reigned, with interruptions, till 117 B.C.

that the translator's grandfather lived about fifty or sixty years earlier, we may regard 190 B.C. as the approximate date of the Hebrew original.

This date enables us to identify the Simon mentioned in ch. l. 1 as the second one of that name, who lived at the beginning of the second century B.C. It is this Simon, and not Simon I, who was surnamed "the Righteous"; a title given, according to Smend, because he was the last of the house of Zadok to observe the Law (*Die Weisheit des Jesus Sirach*, p. xvii.).

Recently, however, Mr J. H. A. Hart has come forward as the champion of a much earlier date (*Ecclesiasticus*, pp. 249 ff.). His position is that it is incredible that the translator worked in Egypt in the reign of Euergetes II, and that therefore we must look for some other explanation of the date.

He thinks that the known hostility of Ptolemy Euergetes II to the Jews makes it incredible that any sane Jew should have come to Egypt in his reign, or that he should have been able to remain there until he had rendered some Jewish book or books into Greek. Accordingly he endeavours to find a different interpretation for the phrase "in the eight and thirtieth year under Euergetes." He holds that the preposition "under" (*ἐπί*) has some definite significance, and is not a meaningless part of an established formula. He challenges the appropriateness of Prof. Deissmann's evidence just referred to, and maintains that while the thirty-eighth year *may* be that of Euergetes II, "it may equally well belong to some familiar and, therefore, unspecified era," and that this is the common Egyptian era which begins with the accession of each king and ends with his death. Now Ptolemy Philadelphus was succeeded by Ptolemy Euergetes I in the thirty-eighth year of the reign of the former; that is to say, Euergetes I came to the throne in the thirty-eighth year of the era of Ptolemy Philadelphus, which was 247 B.C. When, therefore, it is said in the Prologue that the grandson of Ben-Sira came into Egypt "in the eight and thirtieth year under Euergetes the king," Mr Hart believes that what is meant is the thirty-eighth year of the era of Ptolemy Philadelphus, but after Euergetes I had come to the throne.

He gives as a further reason for his view the indubitable fact that while Euergetes II hated the foreigner, Euergetes I was very tolerant, and welcomed the arrival of strangers in his kingdom; the latter seems also, from the testimony of Josephus, to have had a special liking for the Jews and their religion. On the other hand, the "publishing" of the book in Egypt by Ben-Sira's grandson, which seems to be implied in the Prologue, and the publicity which this would have involved, "would have been disastrous" in the time of Euergetes II.

In reply to these arguments it must be said, (1) that Mr Hart's objections to Prof. Deissmann's evidence referred to above do not, in reality, refute the latter's contention. And (2) that it is difficult to agree with his interpretation of the "thirty-eighth year," for this reason: according to him, this thirty-eighth year was the last of the era of Ptolemy Philadelphus; it was also the first year of the era of Euergetes I; if, therefore, it was this year that was referred to in the Prologue we should have expected the formula to run either, "in the *thirty-eighth* year of Philadelphus," or, "in the *first* year of Euergetes," but not "in the thirty-eighth year, under Euergetes." If, according to the common Egyptian mode of reckoning, each king inaugurated his own era, why, in speaking of a particular king, should not the first year of his era be so designated, instead of being described as the last year of his predecessor's era? It could be urged in reply to this that a new ruler might reasonably be spoken of as mounting the throne in the last year of his predecessor because that was the era that was actually running its course when he came to the throne; this is quite conceivable at the beginning of a new reign; but Ben-Sira's grandson wrote the Prologue some time after his arrival in Egypt ("having continued there some time..."), and he would be exceedingly unlikely, in writing after the new king had been some time on the throne, i.e. when the new era had run some appreciable part of its course, to continue to date from the preceding era.

To the argument that Ben-Sira's grandson cannot have lived in Egypt during the reign of Euergetes II, it may be replied that it was perfectly possible for an individual foreigner to have

lived unmolested in a country of the extent of Egypt even when it was ruled by a hostile king. If he lived in Alexandria, which is most likely, seeing that there was a large Jewish colony there, he might well have found a secluded spot and have passed unnoticed in the midst of a large population. And even supposing that he ran some risk in living there, this would by no means have necessarily been fatal; there are numberless instances since his day of learned Jews having spent their whole lives in hostile surroundings, and having, nevertheless, done good work under very difficult conditions. The alleged publicity involved in "publishing" the book is an objection which can easily be pushed too far.

If Mr Hart's hypothesis regarding the date of this book were right it would mean that the original of *Ecclesiasticus* was written about 310 B.C.; against this early date the following objections may be urged:

(1) The book is uncanonical; but one which contains such thoroughly orthodox teaching, and which has so much affinity with *Job*, *Psalms*, and *Proverbs*, would almost certainly have been received into the Canon if it had been written in the fourth century B.C.

(2) There are in the book many neo-Hebraic words which we should not expect to find in a work belonging to the fourth century B.C.; it may be that some of these are due to later editors, but their number is too large to make it likely that none are original.

(3) The anti-Hellenistic spirit is quite a characteristic of the book; but this would hardly be found in a book of so early a date as 300 B.C., whereas it is precisely what might be expected in a Jewish writer at the beginning of the second century B.C., for at this period the evil effects of Greek influence were specially noticeable (cp. Cornill, *Einleitung in das Alte Testament*, p. 251).

(4) What may be rightly called the Rabbinical spirit is one which permeates the book; and this points indubitably to a later date than that contended for by Mr Hart.

All the probabilities of the case point to a date about 190 B.C. for our book; and this is the date accepted by the great majority of scholars.

CHAPTER II

THE BOOK OF ECCLESIASTICUS

§ i. The Character of the Book.

It has been well said that *Ecclesiasticus* offers an excellent example of the evolution of the essay out of the proverb[1]. The truth of this can be clearly seen by comparing passages in *Proverbs* with their corresponding, expanded form in *Ecclesiasticus* (see the Commentary, *passim*). The writer shows a considerable advance in his method of treatment upon the older collections of Proverbs. Although the book cannot be said to exhibit any great sign of originality, yet the writer adds to the older material, of which he makes abundant use, a wealth of independent thought which witnesses to a large amount of individuality. The mass of information which the book contains regarding Jewish religion, thought, and ethics, during a period for which we do not otherwise possess much information, marks it out as a work of high importance. The writer evidently intended to offer to his people a kind of text-book to which men and women might have recourse for guidance in almost every conceivable circumstance of life. He does this, however, with the primary object of setting in clear light the superior excellence of Judaism over Hellenism. In a sense, therefore, *Ecclesiasticus* may be regarded as an apologetic work, inasmuch as it aims at combating the rising influence of Greek thought and culture among the Jews. Hellenism had already begun to affect the Jewish people, in Palestine as well as in the Dispersion, and here and there in the book one can observe that the writer himself, in spite of his conservatism, was not wholly unaffected by it. His travels had no doubt widened his mental horizon, and while he clings to the old he is, probably unconsciously, influenced by the new. "The results of the past and the beginnings of a future development were still in juxtaposition—not amalgamated, but as yet not separated, nor

[1] Prof. Moulton in the *IJA*, VIII. p. 14.

were their further sequences in view. Alike the close of the old and the beginnings of the new are side by side in *Ecclesiasticus*. The former reaches back to the early times of Israel's glory; the latter points forward to that direction which was to find its home and centre, not in Palestine, but in Alexandria[1]." Such traces of Greek influence as there are in the book are to be found in general conception rather than in definite form; for example, the identification of virtue with knowledge is a distinct Hellenic trait, and is treated in the book as axiomatic; in the past, human and divine wisdom had been regarded as opposed, whereas, owing to Greek influence, in *Ecclesiasticus*, as well as in the Wisdom-literature generally, it is taught that wisdom is the one thing of all others which is indispensable to him who would lead a godly life (see further chap. IV. § ii.). The evil of wickedness is represented as lying in the fact that wickedness is folly, and therefore essentially opposed to Wisdom[2]. On the other hand, the Jews were faithful to the *Torah*, or Law, whose ordinances were binding because it was the revealed will of God; and, therefore, in order to reconcile this old teaching with the new teaching that Wisdom was man's main requirement, Wisdom became identified with the *Torah*[3], "the fear of the Lord (i.e. observance of the Torah) is the beginning of Wisdom"; this is the foundation-stone of the Wisdom-literature, and formed the reconciling link between Judaism and Hellenism in this domain. Nowhere is this identification

[1] Edersheim in the *Speaker's Commentary*, p. 9.

[2] It is an exaggeration when Prof. Israel Levi says: "The customs which he (Ben-Sira) describes are taken from Greek rather than from Hebrew society; thus he mentions banquets accompanied by brilliant conversation [this is a grotesque description of what is actually said, see xxxi. 31—xxxii. 13], at which musical instruments were heard....The fatalistic philosophers whose opinions he contests were doubtless the Stoics; and the philosophic discussions instituted by him were innovations, and probably borrowed. His criticisms of sceptics and would-be thinkers are further evidences of his knowledge of Hellenism; and some of his views find close analogues in Euripides....The impression of Greek influence is strengthened by the presence of a polish quite foreign to the Hebrew literature. The author composes his aphorisms with care; he makes his transitions with skill..." (*JE*, XI. 390*a*).

[3] See further on this below, chap. IV. § iii.

more evident than in *Ecclesiasticus*; and, therefore, we can well understand that in this book mankind is divided into two categories, the wise and the foolish, which correspond respectively to the righteous and the wicked. The Judaic character of the book thus predominates to an overwhelming extent, but tinges of Hellenic influence are to be discerned here and there.

§ ii. The Original Home of the Book.

"It has been suggested," says Dr Taylor, in reference to a hint thrown out by Kuenen, "with a certain plausibility, that the book Ecclesiasticus approximates to the standpoint of the primitive *Çaduqin* [Sadducees] as regards its theology, its sacerdotalism, and its want of sympathy with the *modern* Soferim. The name of Ezra is significantly omitted from its catalogue of worthies; 'it remains singular,' remarks Kuenen, 'that the man whom a later generation compared, nay made almost equal, to Moses, is passed over in silence....Is it not really most natural that a Jesus ben Sirach did not feel sympathy enough for the first of the Scribes, to give him a place of honour in the series of Israel's great men?' The modern *Scribe* was to Ben Sirach an unworthy descendant of the primitive Wise...[1]." He mentions also the interesting fact that in the Babylonian Talmud (*Sanhedrin*, 100*b*) the "Books of Sadducees," and the "Book of Ben-Sira," are placed side by side on the *Index expurgatorius*[2]. This view is fully borne out by the Hebrew text of ch. l. 12 [which was discovered after the above was written][3]: "Give thanks unto Him that chose the sons of Zadok to be priests; for His mercy endureth for ever." It is in accordance with Sadducean theology that the book (in its Hebrew form) does not recognize the existence of angels (cp. Acts xxiii. 8), and that the belief in a hereafter is restricted to the Sheol-conception, i.e. there is no belief in a resurrection (cp. Matt. xxii. 23, and see further ch. IV. § ix.). Moreover, if

[1] See Taylor's edition of *Pirqe Aboth* ("Sayings of the Jewish Fathers"), p. 115 (2nd ed.).

[2] *Ibid.*

[3] The words are not found in either the Greek or the Syriac Version.

Mr Hart's theory regarding the Pharisaic recension of this book (see ch. VI. § i.) be correct, the fact that the Pharisees found it necessary to supplement the teaching of the book shows, at any rate, that it did not issue from their circle in the first instance; this indirectly points to the other great Jewish school of thought —Conservative Sadduceeism—as the source of origin of the book.

NOTE.—Weighty doubts have recently been thrown on the applicability of the name Sadducee to the conservative priestly party which stood in opposition to the popular democratic Pharisaic party. The theory that by the Sadducees were meant the sons of Zadok cannot be held any longer; there is an apparently insuperable philological difficulty in connecting the two names. But this is not the only difficulty; as Mr A. Cowley has pointed out, "it does not appear that the Sadducees ever claimed to be, or were regarded as, sons of Zadok," and his own explanation is that the name comes from the Persian word *Zindik*, which "is used in the sense of Manichean, or, in a general sense, for infidel, one who does not believe in the resurrection or in the omnipotence of God....It is quite possible that the Persian word was used about 200 B.C. in the sense of 'Zoroastrian,' and, if so, it might well be applied by opponents to a party in Judæa who sympathized with foreign ideas, and rejected beliefs which were beginning to be regarded as distinctively Jewish" (*EB*, art. *Sadducees*). It is better, therefore, to use the term "Zadokites" (i.e. "sons of Zadok," the High-priest) and not "Sadducees" to denote the former of the two parties just mentioned. For an excellent survey of recent literature on the subject reference may be made to Mr G. H. Box's art. in the *Review of Theology and Philosophy*, IV. iii. pp. 129—151.

§ iii. THE INTEGRITY OF THE BOOK.

The study of the book leads to the conclusion that its present form is not that which the author intended it to assume finally. The various sections show, for the most part, care in their composition; but there is, in general, a lack of method in the way in which they are arranged; the same subjects recur in sections far apart from each other; sometimes, in different sections dealing with the same subject, a difference of view is expressed. There are certainly signs here and there

of an attempt at arrangement, but the absence of any general plan leaves the impression of a collection of material that the author intended to utilize in compiling his book, which for some reason or other he was prevented from completing. At the most we have here the first draft of a book. Prof. Moulton believes that the work was originally intended to be divided into five books. "There is," he says, "a biographical interest in certain passages which strongly suggest a succession of Wisdom-books, each intended for a complete compendium, until growing matter invites additions. The writer is felicitous in the modest metaphors with which he introduces these additions. 'I said, I will water my garden...and lo, my stream became a river, and my river became a sea.' In these words he announces his second book (xxiv. 31). For the third, he is a grape-gatherer gleaning in the wake of other grape-gatherers; for the fourth, he is 'filled as the moon at the full.' The prevalence of the number five in the arrangement of all Wisdom-literature suggests a final book; here the introductory formula gives place to the colophon at the end, which, like a personal signature, makes a formal completion" (*IJA*, VIII. p. 14). This is a very ingenious and attractive suggestion, and may well represent the true facts of the case. The book contains, it may be supposed, the pith of Ben-Sira's public lectures, the notes of which were written down at different times; the process of shaping these for publication would obviously go through different stages; the form in which we now have them represents one of these stages. This seems to be the most satisfactory explanation of the facts of the case. It is impossible to agree with Ewald, who maintains that the book is merely a compilation of extracts from earlier writings (*Geschichte des Volkes Israel*, IV. 342 ff.), or with Ryssel, who holds a similar view (*Die Apokryphen und Pseudepigraphen des A. T.* I. 239); these views are sufficiently refuted by such passages as xxiv. 30—34, xxxiii. 16—18, xxxix. 6—11, l. 27, and others in which the writer gives expression to his sense of responsibility in teaching, and clearly lays claim to some measure of inspiration which justifies him in undertaking the work. Smend finds in the book many traces of logically thought-out theses; in

many instances he is, no doubt, right; but it is always possible to trace a thought-connexion if one supplies the necessary links. At any rate, most students of the book will agree with Smend that, in the main, the book is the work of a single writer; so Fritzsche in his commentary, Cornill (*Einleitung in das Alte Testament*, p. 275), and others. "The traditional account, which represents the book as composed by one man, seems on the whole to be supported by the character of the contents. There are, indeed, differences of tone...and in general there is a contrast between the geniality of some passages and the cynicism of others, and between the conceptions of wisdom, on the one hand as a universal divine influence, and on the other as common-sense shrewdness. The diversities, however, do not go beyond the bounds of a single experience, and in the book as a whole there is an evident unity of tone—the attitude toward God, life, wisdom, the Torah, is the same throughout" (Toy, in *EB*, II. 1173).

§ iv. Contents of the Book.

PROLOGUE.

DIVISION A.

I. 1—XVI. 23.

The Nature and Essence of Wisdom.

(*a*) I. 1—IV. 10. *Wisdom and its practical observance.*

I. 1—10 The divine origin, mysterious unsearchableness, and universal diffusion of Wisdom.
11—20 The intimate relation between Wisdom and the fear of the Lord.
22—30 Wisdom exemplified by the virtues of patience and humility.
II. 1—6 Precepts regarding faithfulness to God and resignation to His will.
7—11 The reward of those who fear the Lord.
12—14 A threefold woe against the unfaithful.
15—18 The way in which the fear of the Lord is manifested.

III. 1—16 Filial duty and its reward.
17—24 Precepts on humility.
26—28 Retribution.
29—31 Reward.
IV. 1—10 Duties towards the poor and the oppressed.

(*b*) IV. 11—VI. 17. *Wisdom in practical life.*

IV. 11—19 The reward of those who seek Wisdom.
20—28 Precepts for practical life.
29—V. 3 Further precepts for practical life.
V. 4—8 Warnings against tempting God.
9—VI. 1 On straightforwardness and temperateness in speech.
VI. 2—4 A warning against lustful passions.
5—17 Concerning friendship, the false and the true.

(*c*) VI. 18—VIII. 7. *Wisdom in one's relationship to men.*

VI. 18—22 Wisdom is a joy to those who seek her, but harsh to those who spurn her.
23—31 They who seek Wisdom shall receive a crown of rejoicing.
32—37 The reward of those who diligently seek Wisdom.
VII. 1—3 An exhortation to depart from sin.
4—7 A warning against presumption.
8—10 A warning against a false doctrine of atonement.
11—17 Various precepts for conduct of life.
18—21 Duties to a friend, a wife, and a servant.
22—25 Duties to cattle, and to children.
26—28 Duties to a wife, and to parents.
29—31 Duties to God, and to His ministers.
32—36 Duties to the poor, to the departed, to mourners, and to the sick.
VIII. 1—3 A caution against quarrelling with the mighty, the rich, and the loud-mouthed.
4—7 Beware of a rude man; respect the penitent, the aged, and the departed.

(*d*) VIII. 8—X. 29. *Warnings and precepts concerning one's relationships with men and women.*

VIII. 8, 9 An exhortation to learn from the wise and experienced.
10, 11 A warning against consorting with sinners.

12, 13 Warnings against lending, and against becoming surety.
14—19 Warnings against having dealings with dangerous men.
IX. 1—9 Precepts regarding behaviour towards women.
10 Old friends are like old wine.
11—13 Precepts concerning a man's attitude towards the ungodly and tyrants.
14—16 The need of good companionship.
17, 18 The contrast between one who is wise in act and word, and one who is thoughtless in speech.
X. 1—5 Concerning those in authority.
6—18 The sinfulness and folly of pride, especially among rulers.
19—25 Let honour be given to whom honour is due.
26—29 Wrong and right estimation of self.

(*e*) X. 30—XIV. 19. *Various ways in which Wisdom must be exercised.*

X. 30—XI. 1 The claims of the poor and of the rich respectively.
XI. 2—13 Warnings against hasty judgement: regarding things which are seen (*vv.* 2—6), regarding things which are heard (*vv.* 7—9), regarding things which are done (*vv.* 10—13).
14—28 All things are in the hand of God.
29—34 The need of caution in everyday life.
XII. 1—7 The need of taking care that those who are supported are worthy of it.
8—18 A warning against trusting in false friends.
XIII. 1—13 Men should associate with their equals.
15—20 Sympathy is possible only between like and like.
21—23 The different ways in which the rich and the poor are treated.
24—XIV. 2 A collection of miscellaneous proverbs.
XIV. 3—19 Concerning the right use of wealth.

(*f*) XIV. 20—XVI. 23. *Individual responsibility.*

XIV. 20—27 The blessedness of the man that seeketh Wisdom.
XV. 1—10 Wisdom is attainable by the God-fearing only, not by sinners.
11—20 Human free-will.
XVI. 1—5 The curse of ungodly children.

6—14 The righteous wrath of God against the wicked.
17—23 The folly of thinking that man's insignificance in a boundless creation will enable him to avoid the notice of God and escape judgement.

DIVISION B.

XVI. 24—XXIII. 27.

God and Creation; Man and Morality.

(*a*) XVI. 24—XVIII. 29. *Divine Wisdom as seen in creation is the pattern for human wisdom.*

XVI. 24—30 Wisdom as exemplified in creation.
XVII. 1—14 The gifts of God to man.
15—24 God's recompense to those who serve Him.
25—32 An exhortation to forsake sin, and to praise God and serve Him.
XVIII. 1—14 The unsearchableness of God, His ways are past finding out; the insignificance of man, and the magnanimity of God.
15—18 Of graciousness in giving.
19—29 The need of foresight and preparation in view of various contingencies.

(*b*) XVIII. 30—XX. 26. *Various wise precepts.*

XVIII. 30—XIX. 3 Warnings against self-indulgence.
XIX. 4—12 A warning against garrulity.
13—17 Counsels concerning the treatment of injuries.
20—30 Wise sayings on the difference between wisdom and craft.
XX. 1—8 Timeliness in speech and silence.
9—17 Things are not always what they seem.
18—20 Concerning unseasonable speech.
21—23 Some are unintentionally without offence, others offend unintentionally.
24—26 The shamefulness of lying.

(*c*) XX. 27—XXIII. 27. *The duty of teaching wisdom; but foolish men will not receive it.*

XX. 27—31 The reward of the wise.
XXI. 1—10 Warnings against various forms of sin.

11—28 The wise and godly man contrasted with the godless fool.
XXII. 1, 2 The evil of sloth.
3—6 The curse of evil children.
7—18 The contrast between fools and wise men.
19—22 Causes of broken friendship.
23—26 Constancy in friendship.
27—XXIII. 6 The need of self-control.
XXIII. 7—15 On the control of the tongue.
16—27 Concerning sins of impurity.

DIVISION C.

XXIV. 1—XXXIII. 18.

Wisdom and the Law.

(*a*) XXIV. 1—XXVII. 3. *The contrast between wise and foolish men.*

XXIV. 1—34 The praise of Wisdom.
XXV. 1, 2 Three lovely and three hateful things.
3—6 The beauty of wisdom amongst the aged.
7—11 Ten good things.
13—15 Some extreme forms of evil.
16—26 The evil of a wicked woman.
XXVI. 1—4 The joy of a good wife.
5—12 A wicked wife is the worst of evils.
13—18 The blessing of a good wife.
[19—27 Further sayings concerning women (an interpolation).]
28 Three things that cause grief.
29—XXVII. 3 The temptations of trade.

(*b*) XXVII. 4—XXIX. 28. *Various warnings and precepts.*

XXVII. 4—7 The worth of a man is discerned by his reasoning.
8—10 Reward and retribution.
11—15 Varieties of speech.
16—21 The evil of not keeping secrets.
22—24 The hatefulness of insincerity.
25—29 Nemesis.
30—XXVIII. 7. Forgiveness is better than vengeance which belongs to God only.

XXVIII. 8—12 Warnings against strife and contention.
13—26 The mischief done by an evil tongue.
XXIX. 1—13 On lending and borrowing.
14—20 Concerning suretiship.
21—28 On contentment and independence.

(*c*) XXX. 1—20. *Further examples of practical wisdom.*

XXX. 1—13 The upbringing of children.
14—20 The blessing of good health.

(*d*) XXX. 21—XXXI. 11 (𝔊 XXXIV. 11). *The folly of increasing cares.*

XXX. 21—XXXI. 2 An exhortation to dismiss sorrow and care.
XXXI. 3—11 (𝔊 XXXIV. 3—11) The curse and the blessings of wealth.

(*e*) XXXI. 12—XXXII. 13 (𝔊 XXXIV. 12—XXXV. 13). *Of wisdom among guests and hosts.*

XXXI. 12—18 (𝔊 XXXIV. 12—18) On manners at table.
19—22 (𝔊 „ 19—22) Concerning moderation in eating.
23, 24 (𝔊 „ 23, 24) Two types of host.
25—30 (𝔊 „ 25—30) The good gift of wine must not be abused.
31—XXXII. 13 (𝔊 XXXIV. 31—XXXV. 13) Concerning behaviour at a banquet.

(*f*) XXXII. 14—XXXIII. 18 (𝔊 XXXV. 14—XXXVI. 16ª and XXX. 25—27). *Various ways of manifesting wisdom.*

XXXII. 14—17 (𝔊 XXXV. 14—17) Contrast between the God-fearing and the sinful man.
18—23 (𝔊 XXXV. 18—23) The need of forethought before action.
24—XXXIII. 3 (𝔊 XXXV. 24—XXXVI. 3) The observance of the Law brings its own reward.
XXXIII. 4—6 (𝔊 XXXVI. 4—6) The need of thinking before speaking.
7—15 (𝔊 XXXVI. 7—15) Differences in nature, and diversities in the lot and character of men are due to the will of God.
16—18 (𝔊 XXXVI. 16ª, XXX. 25—27) A vindication of the author's right to give instruction.

DIVISION D.

XXXIII. 19—XXXVI. 17 (G XXX. 28—XXXVI. 22).

MAN'S RIGHTEOUSNESS.

(*a*) XXXIII. 19—XXXV. 20 (G XXX. 28—XXXII. 26). *Wisdom in secular and spiritual things.*

XXXIII. 19—23 (G XXX. 28—32) The advantage of independence.
24—31 (G XXX. 33—40) Precepts on the treatment of servants.
XXXIV. 1—8 (G XXXI. 1—8) The vanity of dreams, divination, and soothsaying.
9—17 (G XXXI. 9—20) The advantage of Wisdom, and the blessedness of the fear of the Lord, exemplified by the personal experience of the author.
18—26 (G XXXI. 21—31) On the wrong spirit in offering sacrifices.
XXXV. 1—11 (G XXXII. 1—13) On the right spirit in offering sacrifices.
12—20 (G XXXII. 14—26) God careth for the oppressed, and will hear their cry; but the unmerciful and unrighteous shall be punished.

(*b*) XXXVI. 1—17 (G XXXIII. 1—13[a], XXXVI. 16[b]—22). *A prayer to God on behalf of His people.*

DIVISION E.

XXXVI. 18 (G XXXVI. 23)—XXXIX. 11.

(*a*) XXXVI. 18 (G XXXVI. 23)—XXXVII. 15. *Precepts for social life.*

XXXVI. 18—20 (G 23—25) Some miscellaneous proverbs.
21—26 (G 26—31) Concerning women.
XXXVII. 1—6 False friendship.
7—15 The false and the faithful counsellor.

(*b*) XXXVII. 16—26. *Precepts on Wisdom.*

XXXVII. 16—26 False wisdom and true.

(*c*) XXXVII. 27—XXXVIII. 23. *Health and sickness.*

XXXVII. 27—31 The importance of the care of health.
XXXVIII. 1—8 Concerning the physician and the means of healing.
9—15 Man's duty in time of sickness.
16—23 On mourning for the dead.

(*d*) XXXVIII. 24—XXXIX. 11. *The scribe's high calling.*

XXXVIII. 24—30 The superiority of the scribe over the ploughman, the engraver, the smith, and the potter.
31—34 Craftsmen are necessary, but they can never hold high positions in the State.
XXXIX. 1—11 The activity of the scribe, and his honourable estate.

DIVISION F.

XXXIX. 12—XLII. 14.

The Creation and Man's Place in it.

(*a*) XXXIX. 12—35. *The praise of God's righteous government of the world.*

XXXIX. 12—15 Introduction to a song of praise.
16—31 A song of praise to God, Who created things to be a blessing to the righteous, but a means of vengeance upon the wicked.
32—35 Epilogue to the song of praise.

(*b*) XL. 1—XLI. 13. *Suffering humanity.*

XL. 1—11 The troubles of humanity.
12—17 Injustice will not prosper; justice and liberality will.
18—27 Of all the blessings and joys of life none is to be compared with the fear of the Lord.
28—30 The disgrace of a beggar's life.
XLI. 1—4 Concerning death.
5—13 The fearful end of the ungodly contrasted with the honour in which the name of the righteous is held.

(*c*) XLI. 14—XLII. 14. *True shame and false.*

XLI. 14—16 Wisdom is useless unless manifested (Introduction to the section which follows).

	17—24	Things to be ashamed of.
XLII.	1—8	Things of which one must not be ashamed.
	9—14	A daughter is a cause of anxiety.

DIVISION G.

XLII. 15—XLIII. 33.

THE PRAISE OF GOD.

XLII.	15—25	The omnipotence and omniscience of God.
XLIII.	1—5	The glory of the sun.
	6—10	The glory of the moon and the stars.
	11, 12	The glory of the rainbow.
	13—26	The glory of various other natural phenomena.
	27—33	Man must glorify God, but he can never do this adequately.

DIVISION H.

XLIV. 1—L. 29.

THE PRAISE OF THE FATHERS OF OLD.

XLIV.	1—15	General Introduction.
	16—18	The praise of Enoch and Noah.
	19—23	The praise of Abraham, Isaac, and Jacob.
XLV.	1—5	The praise of Moses.
	6—22	The praise of Aaron.
	23, 24	The praise of Phinehas, the son of Eleazar.
	25, 26	The hereditary monarchy is cited in support of the hereditary high-priesthood of Aaron.
XLVI.	1—10	The praise of Joshua, the son of Nun, and of Caleb, the son of Jephunneh.
	11, 12	The praise of the Judges.
	13—20	The praise of Samuel.
XLVII.	1—11	The praise of David.
	12—22	The praise of Solomon.
	23—25	The wickedness of the people under Solomon's successors.
XLVIII.	1—11	The praise of Elijah.
	12—16	The praise of Elisha, and the punishment of the people for their stubbornness.
	17—25	The praise of Hezekiah and Isaiah.

XLIX.	1—3	The praise of Josiah.
	4—7	Judah's evil kings; the maltreatment of Jeremiah.
	8—10	The praise of Ezekiel, Job, and the Twelve Prophets.
	11—13	The praise of Zerubbabel, of Jesus the son of Josedek, and of Nehemiah.
	14—16	A final reference to the early heroes of Israel.
L.	1—21	The praise of Simon, the son of Onias.
	22—24	A call to bless God for His mercy in having given Simon as High-Priest.
	25, 26	Three hated nations.
	27—29	The author's subscription to his book.

DIVISION J.

LI. 1—30.

A Prayer, a Psalm, and a Poem.

LI.	1—12	A Prayer of Jesus, the son of Sirach. A Psalm of Thanksgiving. [Extant only in the Hebr.]
	13—30	A Poem, describing how the writer acquired Wisdom.

CHAPTER III[1]

HISTORICAL SKETCH OF THE TIMES

Although *Ecclesiasticus* is in no sense a historical book, it will nevertheless be useful to have a general outline of the history of the times during which the writer lived; for

[1] For this chapter the following works have been utilized: Josephus, *Antiq.* Bks. XII., XIII.; Schürer, *A History of the Jewish People in the time of Christ* (E.T.), Div. I. Vol. I. pp. 35—325, Vol. II. App. V.—VII.; Wellhausen, *Prolegomena to the History of Israel* (E.T.), pp. 499—527; Cheyne, *Jewish Religious Life after the Exile*; Stade, *Geschichte des Volkes Israel*, Vol. II. pp. 273—397; E. Bevan, *The House of Seleucus*, and *Jerusalem under the High-Priests*; Gottheil, *Post-Biblical Jewish History and Literature*, Vol. I.; Fairweather, *The Background of the Gospels*; O. Holtzmann, *Neutestamentliche Zeitgeschichte* (2nd ed.), pp. 13—42, 233—273.

indirectly the external circumstances of the day may be presumed to have had some influence upon him as a religious thinker. Not infrequently such external conditions have been potent in their influence upon the literature of the age; there can be no doubt, for example, that the political movements in Judæa, and the vicissitudes through which the Jewish nation passed during the two eventful centuries which immediately preceded the beginning of the Christian Era, exercised in some respects a marked influence upon the religious thought of the day as reflected in the current literature. Ben-Sira had, without doubt, written his book some time before the great Maccabæan struggle began; nevertheless, in his day, too, there were exciting historical events, and in all probability these must to some extent have affected the speculations of one who belonged to a nation in which religious and political movements were, and always had been, inextricably bound up. Even when, as was the case during the period of which we are thinking, the Jews played only a very insignificant part in the world-struggle that was being carried on before their eyes, still the nation's thinkers would see the hand of God in all. It had been so in the times of the prophets; their beliefs concerning God as the One God of all the world, or concerning the Messiah as one who should rule as God's regent on earth, or concerning themselves as the Chosen People of God, compelled them to regard all world-movements as part of the great divine scheme in which they as a nation had a direct interest. Thus it could not fail but that the thoughts, and therefore the writings, of the intellectual and religious leaders of the nation should be affected by the trend of events and the historical conditions of the times. It can scarcely be doubted, for example, that the meagreness of the references to the Messianic Hope in our book must in part be due to the deductions which the writer drew from what he saw happening around him in the political world. It is true, of course, that in a book belonging to the Wisdom-literature we do not look for many references to Messianism; if there were no references at all it would occasion no surprise; but the fact that Ben-Sira does refer to it here and there shows that the subject was not altogether absent

from his mind. His limited treatment of the subject must therefore, in part, be put down to the fact that the historical conditions of the time were unfavourable to the development of Messianic thought.

Our historical survey will deal with the period of the struggle between the Ptolemies and the Seleucids; roughly speaking, that is to say, the third century and part of the second century B.C. For many centuries previous to the time of which we are thinking Palestine had been the battle-ground upon which Egypt and the Asiatic peoples had contended for supremacy. The very existence of Egypt as a world-power depended upon Palestine either being incorporated into the Egyptian Empire, or remaining a more or less insignificant "buffer-state"; for the possession of Palestine by any other world-empire constituted an intolerable menace to Egypt. On the other hand, it was of vital importance for the Asiatic peoples to have access to the Mediterranean Sea, and for this the possession of Palestine became a necessity. The pretext for war, indeed the inevitableness of it, was thus ever-present. And Palestine was the obvious battle-ground. On three notable occasions Egypt succumbed altogether, viz. in the former half of the seventh century when Esar-haddon made the Assyrian power paramount in Western Asia; towards the end of the sixth century, when, owing to the foresight of Cyrus, Persia gained the supremacy under Cambyses; and finally, at the beginning of the second century when Antiochus the Great once and for all obliterated the power of the Ptolemies. The second of these occasions was of great importance for the Jewish nation, for the Persian victory secured comparative peace for the Jews for a period of about two centuries.

An altogether new state of affairs arose when in B.C. 332 Alexander the Great overran the land, and when soon after his death in B.C. 323 his empire was divided; for Palestine suffered severely owing to the protracted conflict for supremacy between the Seleucids and the Ptolemies, representing again Western Asia and Egypt.

It was an era full of horrors for Palestine which commenced with the war for the possession of this land between Seleucus,

the governor of Babylon, and Ptolemy Lagi, the governor of Egypt, both of whom soon assumed the royal title. After the death of Antigonus[1], at the decisive battle of Ipsus in Phrygia (B.C. 301), the northern part of Syria came into the possession of Seleucus, while a three-cornered conflict, in which Seleucus, Ptolemy, and Demetrius (the son of Antigonus) took part, raged for the possession of the southern part. It was not until the death of Seleucus (B.C. 280) that the whole country came under Ptolemaic rule. But this did not mean abiding peace; for further wars took place with the Seleucid rulers, though some considerable periods of peace intervened, until at last the peace concluded in B.C. 249 left Ptolemy II Philadelphus in possession of Palestine and Phœnicia. This Ptolemaic supremacy was consolidated by Ptolemy III Euergetes, who reduced the Seleucid power almost to a vanishing point by his victorious campaign in B.C. 246. The lasting result which this victory might have had was, however, hindered through troubles in Egypt, which, not long afterwards, necessitated the absence of Euergetes from Syria. Nevertheless, the Ptolemaic power continued supreme for the time. An attempt was made by Antiochus III the Great (B.C. 223—187) to break the power of Egypt; his campaign in Syria (B.C. 219) was at first successful; Tyre and Ptolemais fell into his hands through treachery, and he conquered important strongholds both on the east and west of Jordan. But his victorious career was checked by the severe defeat which he suffered at the battle of Raphia (B.C. 217)[2] at the hands of Ptolemy IV Philopator, who was now king of Egypt. In 3 Macc. i. 8—ii. 25 we have an account of how Philopator came to Jerusalem and offered sacrifices as a thanksgiving for his victory; it is even said that he entered into the Holy of Holies, for which act of presumptuous wickedness

[1] One of the generals of Alexander the Great, who received the provinces of Greater Phrygia, Lycia, and Pamphylia, at the division of the empire. At the death of the regent Antipater (B.C. 319), Antigonus aspired to the sovereignty of Asia. He assumed the title of king in 306 after his victory over Ptolemy's fleet.

[2] See 3 Macc. i. 1—7.

he was sorely stricken by divine wrath. Some historical truth probably lies at the base of this story[1].

At the death of Ptolemy IV (B.C. 205) confusion arose in Egypt; of this Antiochus took advantage, and again broke into Palestine. This time he was successful; and by the victory he gained at the sources of the Jordan (Paneion), whither an army under Scopas had been sent to oppose him (B.C. 198), he achieved final supremacy in southern Syria for the Seleucid dynasty. Soon after this battle he entered Jerusalem; the inhabitants voluntarily submitted to him, and helped him to drive out the Egyptian garrison from the tower of David. After this victory Antiochus made peace with Egypt by marrying his daughter Cleopatra to Ptolemy V Epiphanes, B.C. 193 (see Josephus, *Antiq.* XII. iv. § 1). There were special reasons which induced Antiochus to seek peace with Egypt and to prevent discontent in his own kingdom; for a new power had now come into being. Rome had subdued Macedonia, and it became, therefore, a matter of vital importance for the remaining Hellenic powers to present a united front to this rising power of Rome. As far as Jerusalem and the Jews were concerned there was little to complain of; the favour which Antiochus showed to the Jews was, according to Josephus, very marked; and though the truth of much of what he says is open to grave doubts, the point must be regarded as historical, for that Antiochus III, the Great, actually gave considerable sums for the benefit of Jerusalem and the Temple is clear from Ecclus. l. 1—4, where, in reference to the work accomplished by Simon II, the son of Onias II, we read how the house was repaired and the Temple strengthened, and how in his days the wall was built, as well as battlements for refuge "as in the king's palace"; also how a reservoir was hewn out, "like the sea for the quantity" of water it held; and how Simon thus made things safe for his people in case of attack, and strengthened the city in order that it might be able to withstand a siege. It was but natural that all this work should be imputed to the high-priest by

[1] That Ptolemy IV did not continue the policy of his predecessors in respecting Jewish susceptibilities may be gathered from what is said in 3 Macc. ii.—v.

Ben-Sira, for the mention of Antiochus, who gave the money for all these improvements to be carried out, would have seemed incongruous in a list of Jewish worthies such as Ben-Sira was celebrating in the chapter referred to.

Antiochus III died in B.C. 187, and was succeeded by his son Seleucus IV Philopator, to whom he left, however, an immense burden of debt, contracted by his unfortunate war with Rome. Although, according to 2 Macc. iii. 3, Seleucus IV supported the Temple-worship by bearing all the costs belonging to the daily public sacrifices, nevertheless the serious financial embarrassments in which he was involved, owing to his father's unsuccessful policy, made him somewhat unscrupulous in his search for money, and he determined to appropriate the sacred treasure of the Temple. This determination would probably not have been taken had it not been for a quarrel which broke out in Jerusalem between the powerful family of Tobias and the high-priestly family of Onias. The story of this quarrel, which is important for the history of the Jews at this period, has come down to us in more than one form, and it is not altogether easy to get a clear picture of it; but the main outline seems to be as follows. Within the ranks of the priestly nobility quarrels had arisen owing to the fact that the family of Tobias aspired to obtain for itself the high-priestly office. Belonging to this family were a priest named Simon[1] and his brother Menelaus, who, partly out of ambition and partly out of spite against the high-priest Onias III, the son and successor of Simon II, determined by the aid of their powerful party to secure the high-priesthood[2]. For the furtherance of this design advantage was taken of the financial embarrassments of Seleucus IV, mentioned above. Simon directed the attention of the Syrian king to the Temple treasure; the opportunity of securing this was hailed with delight, and the king sent one Heliodorus, his chancellor[3], to take possession of it; but on entering the treasury he and all who were with him were

[1] According to 2 Macc. iii. 4 Simon was the "guardian of the Temple."

[2] See Josephus, *Antiq.* XII. v. § 1.

[3] 2 Macc. iii. 7.

"stricken with dismay" owing to some "great manifestation of the power of God." Heliodorus, who seems to have had a narrow escape, returned empty-handed[1]. Simon attributed his failure to the cunning of Onias, the high-priest, who was called upon to justify himself at court. In the meantime Seleucus IV died, poisoned by Heliodorus, possibly the same man who had made the fruitless journey to Jerusalem. This was in B.C. 175; and when Antiochus IV Epiphanes, the brother of the late king, came to the throne he did not confirm Onias in the high-priesthood, but appointed Jason his brother to the office instead; but the family of the Tobiadæ evidently had a hand in this matter, for Menelaus, mentioned above, seems to have exercised a great influence over the new high-priest; and not long after, in B.C. 171, he succeeded, by means of bribery, in getting himself nominated to the high-priesthood by Antiochus. The conflict between the families of Tobias and Onias continued; but with the support of the king the former finally triumphed, while the last descendant of the ancient high-priestly house, also named Onias, fled to Egypt, and founded a new temple in the neighbourhood of Heliopolis[2].

With the anti-Jewish policy of Antiochus Epiphanes and with his drastic attempts to hellenize the Jews, which brought about the Maccabæan revolt, we are not concerned here.

CHAPTER IV

THE TEACHING OF THE BOOK

§ i. The Doctrine of God.

As a devout and, generally speaking, orthodox Jew, Ben-Sira lays stress on the *Unity of God*, e.g. "One is He from

[1] See 2 Macc. iii. 22—40; the adaptation of the legend of the heavenly twins which appears in this passage may in so far have some basis in fact that the "twins" were probably represented by a couple of fanatics who tried to assassinate Heliodorus, see *v.* 32.

[2] For further details concerning the complicated history of the conflict between the houses of Onias and Tobias see 2 Macc. iv., v.; Josephus, *Antiq.* XII. v.—XIV. iv.; *Bell. Jud.* I. i.

everlasting[1]" (xlii. 21, cp. Deut. vi. 4); and the words which follow—"to everlasting"—emphasize the eternity of God. The divine unity is again expressed in xxxvi. 5 (G xxxiii. 5): "There is no God but only Thou, O Lord." In xliii. the writer, after describing the divine activity in Nature (1—26), says (*v.* 27): "And the sum of our words is, He is all." The Greek τὸ πᾶν ἐστιν αὐτός (Hebr. הוא הכל) might be thought to point to pantheism, but the context makes it abundantly clear that all that is meant is that God is to be discovered in all His works; the very definite personality which Ben-Sira always imputes to God is sufficient to absolve him from any pantheistic tendencies. He differs here in form, and probably also in substance, from the later hellenistically influenced Jewish philosophers. Josephus, for example, who could write: "God is everywhere poured out," often betrays hellenistic influence. It may be confidently stated that in *Ecclesiasticus* there are but very faint traces of Alexandrian influence.

In more than one passage (obviously based, however, on some of the Psalms) God is glorified as the *Creator of all things* (e.g. xxxix. 16 and the great passage xlii. 15—xliii. 33), which are the products of His wisdom (xlii. 21); and the *divine omniscience* is described in xlii. 18—25.

An interesting and important element in Ben-Sira's doctrine of God is his presentation of the relation of God, on the one hand, towards Israel, and on the other, towards the Gentiles. The more usual Jewish view that God is the God of Israel alone, at least primarily, may be illustrated by the words: "For every nation He appointed a ruler, and Israel is the Lord's portion" (xvii. 17); and the fact that the Wisdom of God belongs to Israel in a pre-eminent degree shows them to be in a special sense His chosen people, see e.g. xxiv. 12: "And I [Wisdom] took root in a people that was glorified, even in the portion of the Lord's own inheritance." The whole section on the Praise of the Fathers (xliv.—l.) reveals a belief in Israel as a particularly favoured people in the sight of God. On the

[1] The Greek text has: "Who is from everlasting to everlasting."

other hand, a universalistic note is sometimes struck, e.g. in xviii. 13: "But the mercy of the Lord is upon all flesh."

The *Eternity* of God often finds expression, e.g. xviii. 1 ff.: "He that liveth for ever created all things"; and later on in the same chapter it is said that "as a drop of water from the sea, and a pebble from the sand, so are a few years in the sea of eternity," the contrast is between the life of man and the eternity of God; so also: "Thou art the Lord, the eternal God" (xxxvi. 17).

Closely connected with the thought of God's eternity is His *creative power*, which has existed from all time; this is eloquently described in such a passage as xlii. 15—xliii. 33, see also xxxix. 16 ff.

The attributes of *mercy* and *forgiveness*, which are so frequently expressed in the Old Testament, also find their place in this book, e.g. xviii. 5, 11; and the *holiness* of God is taught, e.g., in xxiii. 9: "Be not accustomed to the naming of the Holy One," cp. iv. 14, xliii. 10, xlvii. 8, xlviii. 20 ("the Holy One").

§ ii. The Teaching on Wisdom.

The teaching of Ben-Sira on this subject will be best realized by considering it under the following heads:—

(*a*) *Origin.* Wisdom is a direct emanation from God: "I came forth from the mouth of the Most High, and covered the earth as a mist. I dwelt in high places, and my throne is in the pillar of the cloud. Alone I compassed the circuit of heaven, and walked in the depth of the abyss" (xxiv. 3—5). That Wisdom had a specific part to play in the creation of the world is clearly implied in the teaching that it was created before the world—"Wisdom hath been created before all things" (i. 4, cp. Prov. viii. 22 ff.)—as though in preparation for the work to come, for a few verses further on (i. 9) it is said that God "created her, and saw and numbered her, and poured her out upon all His works[1]." The existence of Wisdom before the creation of the world is again emphasized in xxiv. 9: "He created me from the beginning before the world."

[1] Cp. *The Secrets of Enoch*, xxx. 8, "On the sixth day I ordered my Wisdom to make man of seven substances," and see also xxxiii. 3.

(*b*) *Eternity.* Since Wisdom stands in such close relationship to God it is clear that it can never cease to exist; this is brought out, for example, in the words: "All Wisdom cometh from the Lord, and is with Him for ever" (i. 1), and in xxiv. 9 Wisdom bears witness of herself: "To the end I shall not fail."

(*c*) *The Nature of Wisdom.* By Ben-Sira, and in the Ḥokma-literature generally, Wisdom is never used in the sense "pure knowledge"; in its essence it connoted originally the faculty of distinguishing between what is good and what is evil, or, perhaps more accurately, between what is beneficent and what is harmful. In the Jewish conception Wisdom had a *religious* content from the beginning; that is to say, it was a divine attribute the possession of which made man in some measure like God; to be able to differentiate between good and evil, i.e. the fact of moral consciousness, enables man to stand in close relationship with God. Ben-Sira teaches that the way to lead a wise life is to live according to the divine commandments; in contemplating the wisdom of God, as contained in the commandments, and acting in accordance with it, man makes his human wisdom approximate to the divine, and worldly practical wisdom thus becomes of the same kind, only less in degree, as divine wisdom. "Human wisdom comes from the communion between the mind of man and the mind of God. The unity of the divine and the human attributes (implicitly contained in the book) appears to involve the conception that the divine wisdom fills and controls all things, including man's mind, and thus manifests itself in human thought" (Toy, *op. cit.* II. 1175). Wisdom is therefore, in the first place, of a religious nature. How essential an element this was in Ben-Sira's conception of Wisdom will have been seen by what was said above as to its origin.

This truth is further emphasized in the words, "The fear of the Lord is the beginning of Wisdom"; though Ben-Sira takes this thought over from earlier sages, he nevertheless makes it thoroughly his own, and elaborates it when he says that the fear of the Lord is "the crown of Wisdom" (i. 18), and "the root of Wisdom" (i. 20). But besides this *religious* content

Wisdom has another element in its nature; while the knowledge of God may be said to describe its highest characteristic, it has also a less exalted, but extremely useful, further characteristic in that it connotes knowledge of the world. This latter element in the nature of Wisdom is what Ben-Sira devotes most attention to in his book. This is natural in a writer whose whole attention is concentrated on the present life, and who has nothing but the vaguest ideas about a life hereafter. Thus he says of Wisdom that "he that loveth her loveth life" (iv. 12), and "he that giveth heed unto her shall dwell securely" (iv. 15); she shall make the lowly "to sit in the midst of great men" (xi. 1). The large number of precepts which Ben-Sira gives as to conduct of life are the utterances of a sage whose life has been spent in the acquisition of Wisdom; they form part, at least, of the result of his labours in the service of Wisdom; and his contribution as a teacher of men is to declare what is in a very large measure worldly wisdom. These moral precepts are widely different from divine wisdom, but both emanate from the same source, both are ultimately to be traced back to the Giver of all good things. This secondary element in the nature of Wisdom is characteristic of all Wisdom-literature, but nowhere is it more elaborately dealt with than in *Ecclesiasticus*, and in the Book of Proverbs, which is the pattern followed by Ben-Sira.

It is owing to this practical nature of Wisdom that Ben-Sira insists upon its being exhibited among men: "Wisdom that is hid and treasure that is out of sight, what profit is in them? Better is a man that hideth his folly than a man that hideth his wisdom" (xx. 30, 31, cp. xli. 14, 15).

With regard to Ben-Sira's conception of the nature of Wisdom it is interesting to enquire how far he personified it, and what he intended others to understand by this personification. Here, as in so many other respects, Ben-Sira offers something that is in a transitional stage; in the main, he bases his teaching on *Proverbs*; but in one important respect he shows an advance; on the other hand, he falls far behind what the Book of Wisdom has to say about it. "In Proverbs (i.—ix.) the system of the universe, moral and physical, is regarded

as a unity pervaded by an immanent God. Then the divine principles which manifest themselves in the life of the world are abstracted from God their source, and these principles are viewed as 'an articulated, organized whole, outside of God Himself, the expression of His mind, but having an existence of its own alongside of God.' To this system of principles consciousness is attributed; it is personified as Wisdom, in whom are summed up the principal attributes of God: Wisdom even becomes the child of God, 'playing' (Prov. viii. 30) before Him in the days of creation" (Gregg, *The Wisdom of Solomon*, p. xxxii.). This is not the place to give details as to the teaching of the Book of Wisdom on this subject; it must suffice to say that taking such passages from it as e.g. vii. 15, viii. 3, 4, 16—18, ix. 4, 9, 17, it is difficult not to see direct personality attributed to Wisdom by the writer. Mr Gregg says (*op. cit.* p. xxxvi.): "In view of viii. 16—18 it must be granted that he [the writer of the Book of Wisdom] conceded to her a refined, supersensuous personality. But psychological analysis had not reached its present development, and the *differentia* of personality would be stated now in very different terms from those which he would have employed. No modern psychologist would allow personality to Wisdom, on the *data* advanced in the book." But the fact is that it is not the psychologist of the twentieth century A.D. with whose conceptions we are dealing, but a philosopher of the second century B.C.; in view of such a passage as Wisd. ix. 4:

> Give me wisdom, her that sitteth by thee on thy throne;
> And reject me not from among thy servants,

it seems plain that he recognized in Wisdom an entity which was to be differentiated from God; if not a personality in the literal sense, at all events an hypostatized attribute of God, analogous to the Memra-conception of the Rabbis. What Baudissin says of the teaching concerning Wisdom in the Book of Proverbs is true of the Book of Wisdom as well as of *Ecclesiasticus*: "The mythologizing freedom with which Wisdom is portrayed as playing a *rôle* in the presence of God or upon earth, is not according to the ancient Hebrew manner,

but recalls the Haggadic creations of the Rabbinic literature" (*Die Alttestamentliche Spruchdichtung*, p. 20, quoted by Nowack in *HDB*, IV. 143).

Now in *Ecclesiasticus* a position is taken up with regard to this subject which is midway between that of *Proverbs* and *Wisdom*. While, in the main, it must be said that Ben-Sira's conception of Wisdom follows that of *Proverbs*, there are at least two passages in which an approach to hypostatization is discernible; the first is i. 9, where it is said that God created Wisdom "and saw and numbered her, and poured her out upon all His works"; the idea of God "seeing and numbering" Wisdom—remembering always that we are not dealing with modern philosophy—comes near to hypostatization. This appears even more clearly when Wisdom is spoken of as "covering the earth as mist," and "dwelling in high places," and as "walking in the depths of the abyss" (xxiv. 3—5); the whole passage xxiv. 1—22 is worth consideration in this connexion, and it should be compared with Prov. viii. 22—31. This teaching shows a distinct advance upon that of *Proverbs*; on the other hand, there is a considerable development on these lines in the Book of Wisdom: so that it is true to say that the teaching of *Ecclesiasticus* on this subject occupies an intermediate position between *Proverbs* and the Book of Wisdom.

(*d*) *The Acquisition of Wisdom.* Ben-Sira gives a terse and practical precept to those who are desirous of acquiring Wisdom: "If thou desire Wisdom keep the commandments, and the Lord will give her unto thee freely" (i. 26). That Wisdom is a gift of God is again asserted in i. 10, "She is with all flesh according to His gift, and He gave her freely to them that love Him." But although Wisdom is the free gift of God, man has his part to do in order to obtain her; he has a discipline to go through which is irksome and which will test the sincerity of the seeker: "For at the first she will walk with him in crooked ways, and will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her judgements[1]" (iv. 17). Moreover, she

[1] The Hebrew and Syriac differ somewhat from this rendering which represents the Greek, but the general sense is the same in all three.

makes great demands upon those who would be her servants. This is eloquently put by Ben-Sira in his exhortation (vi. 24, 25): "Bring thy feet into her fetters, and thy neck into her chain; put thy shoulder under her, and bear her: and be not grieved with her bonds[1]." Wisdom can, therefore, only be acquired by earnest and sustained effort.

(*e*) *The Possessors of Wisdom.* Since the acquisition of Wisdom requires concentrated zeal and self-denial, it is obviously only the best types of men who can possess her; therefore Ben-Sira says: "Wisdom is according to her name; and she is not manifest unto many" (vi. 22). An interesting passage is that which seems to suggest that the faithful are predestined to possess Wisdom, viz.: "It was created together with the faithful in the womb" (i. 14). At any rate, since Ben-Sira regards humanity as being divided into two categories, the wise and the foolish, or the good and the evil—to him the two are respectively synonymous—he must evidently have believed in some innate tendency in men which biassed them towards desiring Wisdom, or the reverse,—something corresponding to the Good *Yetzer* and the Evil *Yetzer*[2]. The wise and the foolish are spoken of as forming two natural divisions, the former of whom alone have the faculty of possessing Wisdom, see e.g. xxi. 13, 14: "The knowledge of a wise man shall be made to abound as a flood[3], and his counsel as a fountain of life. The inward parts of a fool are like a broken vessel; and he will hold no knowledge." See also *vv.* 15—28, where the contrast between the two is elaborately treated; again in vi. 20 it is said, "How exceeding harsh is she to the unlearned: and he that is without understanding will not abide in her"; see also xv. 7—9. So lasting is the power of Wisdom among those who truly possess her, that the possession is regarded as hereditary: "With faithful men from of old she had her dwelling, and with their seed shall she continue," i. 15; cp. also iv. 16. At the same time it is recognized that even he who possesses Wisdom may lose

[1] The Hebrew has "with her counsels."
[2] See § iv. of this chapter.
[3] The Hebrew and Syriac read "as a spring."

his treasure by sinning: "If he go astray she will forsake him, and give him over to his fall" (iv. 19). The only truly blessed are they who go after Wisdom (xiv. 20—27). But for this leisure is required (xxxviii. 24); callings and occupations are all good, but the artificer and the trader, necessary as they are to the world, are not to be compared to him who seeks out the wisdom of the ancients and devotes his whole time to the acquisition of knowledge (see xxxviii. 24—xxxix. 11).

But in *Ecclesiasticus* it is taken for granted that those who seek after and obtain Wisdom are all Jews; it is true that the possession of Wisdom was originally open to all men—"In all the earth, and in every people and nation, I got a possession; with all these I sought rest" (xxiv. 6, 7)—but it was only in Israel that she found an abiding resting-place: "In whose inheritance shall I lodge? Then the Creator of all things gave me a commandment, and he that created me made my tabernacle to rest, and said, Let thy tabernacle be in Jacob and thine inheritance in Israel....And so was I established in Sion. In the beloved city likewise he gave me rest, and in Jerusalem was my authority, and I took root in a people that was glorified, even in the portion of the Lord's own inheritance" (xxiv. 7—12). Israel, and Israel alone, then, possesses Wisdom. This nationalistic conception regarding Wisdom is common to all the books of the "Wisdom-literature" in the Old Testament, viz. *Proverbs*, *Job*, *Ecclesiastes*[1]; these offer teaching on Wisdom which is purely of a Palestinian type; the Book of Wisdom, on the other hand, reflects throughout the influence of Greek thought and culture. In *Ecclesiasticus* this attitude towards Wisdom is emphasized by the fact that Ben-Sira identifies it with the Law of Moses (on this see below, § iii. of this chapter).

(*f*) *The Reward of Wisdom.* But if the acquisition of

[1] Not a few attempts have been made to show that *Eccles.* is influenced by the Hellenic spirit; these have been well answered by Barton (*The Book of Ecclesiastes*, pp. 32—43); his conclusion is that the book represents "an original development of Hebrew thought, thoroughly Semitic in its point of view, and quite independent of Greek influence."

Wisdom is attended with difficulty, and the continual possession of her demands sustained effort, the reward offered to her true servants is great in proportion. This is a theme upon which Ben-Sira loves to dwell, e.g. i. 16, 17: "She satiateth men with her fruits: she shall fill all her house with desirable things, and her garners with her produce"; see also iv. 11—13, vi. 19; in vi. 28—31 the reward for those who seek Wisdom is also beautifully described, the fetters and chains which are at first so irksome to those who are following in her paths become, later on, objects of glory to those who steadfastly persevere in her service: "At the last thou shalt find her rest; and she shall be turned for thee into gladness: and her fetters shall be to thee for a covering of strength, and her chains for a robe of glory...." Among the delights accorded to those who give heed to Wisdom is that they shall be gladdened by having her secrets revealed to them (iv. 18).

§ iii. The Law[1].

"The prominence given to the Law, both its moral and ritual parts, is one of the features which distinguish Ben-Sira from Proverbs, leading over to the later Rabbinism" (Nestle in *HDB*, IV. 550). The important point about Ben-Sira's teaching regarding the Law or *Torah* is that he identifies it with Wisdom; this identification involves the pre-existence and divine character of the Law; and this is, as far as is known, the earliest mention of what became later on the most important dogma (with one exception, viz. the Unity of God) of Rabbinical Judaism. But the way in which the identification of Wisdom

[1] About half the passages in which the Law is mentioned are wanting in the Hebrew; in those which are extant in Hebrew the usual word rendered *νόμος* in Greek is תורה; but in ix. 15 the Hebrew is certainly corrupt, in xliv. 20 the word is מצוה ("commandment"), and in xlv. 17 it is משפט ("judgement"). With three exceptions (ii. 16, xv. 1, xlix. 4) *νόμος* is always used without the article. In the Prologue it is used with the article three times, but in each case it is in reference to the three-fold division of the Canon (*ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων*). On the other hand, the concluding words are: ...*ἐν νόμῳ βιωτεύειν*. In xxxvi. 3 the article is almost necessary grammatically.

with the Law is taken for granted in *Ecclesiasticus* shows that Ben-Sira is not expressing a new truth, but one which had already received general acceptance. For example, it is said in xv. 1: "He that hath possession of the law shall obtain her (i.e. Wisdom)." Again, the Law and Wisdom are used synonymously in xxxiv. (G xxxi.) 8: "Without lying shall the law be accomplished, and wisdom is perfection to a faithful mouth"; this is also the case in xxi. 11: "He that keepeth the law becometh the master of the intent thereof: and the end of the fear of the Lord is wisdom." But the most direct assertion of this identity is in xxiv. 23, where it is said that "all these things (i.e. things concerning Wisdom, mentioned in the preceding verses) are the book of the covenant of the Most High God, even the law which Moses commanded us for a heritage unto the assemblies of Jacob"; cp. also xix. 20: "All wisdom is the fear of the Lord, and in all wisdom is the doing of the law." But this identity between the Law and Wisdom has as its corollary the truth that all that is said of the latter is to be understood of the former (see § ii. on Wisdom). The special point of interest in this connexion is that the doctrine of the existence of the Law before the Creation is seen to have been held long before the time that the Mishnah was compiled by Rabbi Judah ha-Nasi, *circa* 190 A.D.; it was not, therefore, the Rabbis who originated it, though they did teach it. This ancient belief is preserved, for example, in the Midrash *Bereshith Rabba* VIII., where it is said that the Torah is two thousand years older than the Creation; and, again, in the first chapter (in the comment on Gen. i. 1) of the same Midrash, it is said: "Six things preceded the Creation of the world; among them were such as were themselves truly created, and such as were decided upon before the Creation; the Torah and the throne of glory were truly created."

The *eternal character of the Law* is also involved in this identification; this has been brought out, too, in Baruch iv. 1: "This is the book of the commandments of God, and the law that endureth for ever" (cp. Wisdom xviii. 4). That this was also taught by the Rabbis will be seen by the following: "The *Nebiim* (i.e. prophetical books) and the *Kethubim* (i.e. the

Hagiographa) will one day lose their power and their use, but the five divisions of the Torah (i.e. the Pentateuch) will never cease to be used," *Megillah* I. 7 (Talm. Jer.); or again: "There is no way unto life excepting that of the Torah" (Midrash *Wajjikra Rabba* XXIX.)[1].

In the next place it should be noted that Ben-Sira regards the increasing *observance of the Law* as the prime duty of the people of the Law; thus in ix. 15 he says: "Let thy converse be with understanding, and let all thy discourse be in the law of the Most High God." There is no honour, he teaches, in those who do not observe the Law: "What manner of seed hath no honour? They that transgress the commandments." The duty of seeking the Law, of believing it, and of meditating upon it is insisted upon in xxxii. 15—24, xxxix. 1 ff. He urges men not to be ashamed of the Law (xlii. 2), and recalls how the great ones in the past observed it and were enlightened by it, and taught it to others, viz. Abraham, Moses, and Samuel (xliv. 20, xlv. 5, 17, xlvi. 14). The observance of the commandments of the Law is the one thing to be thought of in view of death (xxviii. 6). He also pronounces a woe against those who forsake it: "Woe unto you, ungodly men, which have forsaken the law of the Most High God" (xli. 8, and cp. xix. 24, xlix. 4).

Lastly, it is of importance to realize precisely what Ben-Sira understood by the Law. "The term Law or *Nomos* is not a correct rendering of the Hebrew word *Torah*. The legalistic element, which might rightly be called the Law, represents only one side of the *Torah*. To the Jew the word *Torah* means a teaching or instruction of any kind. It may be either a general principle or a specific injunction, whether it be found in the Pentateuch or in the other parts of the Scriptures, or even outside the Canon. The juxtaposition in which *Torah* and *Mitzvôth*, 'Teaching and Commandments,' are to be found in the Rabbinic literature implies already that the former means something more than merely the Law[2]." *Torah* is therefore to be understood in both a wide and a restricted sense; this

[1] See further Weber, *Jüdische Theologie*, pp. 18 ff.
[2] Schechter, *Some Aspects of Rabbinic Theology*, p. 117.

distinction between *Torah* and *Mitzvôth* is not found only in Rabbinical literature, we have some instances of the same thing in *Ecclesiasticus*; if more of the Hebrew text were extant further examples would probably present themselves. In xliv. 20 it is said of Abraham, that he kept the Law of the Most High; the Hebrew has מצות (*Mitzvôth*) for "Law"; here it is obvious, since the reference is to Abraham, that the *νόμος* of the Greek is wrong, quite apart from the Hebrew, but it is a good instance of the loose way in which *νόμος* is used. Still more interesting is xlv. 5, where it is said that God gave Moses the commandment (מצוה) into his hand, the law (תורה) of life and knowledge. In xlvi. 14 the "Law" is again מצוה in the Hebrew, while in one passage (xlv. 17) the Hebrew has משפט ("judgement") for "Law."

But the passage xlv. 5, in which the two terms *Mitzvah* and *Torah* occur together has a further importance and interest; these expressions when placed in juxtaposition have always had a specific significance among the Jews. See the quotation from the *Yad ha-chazakah* ("the Strong Hand") of Maimonides[1], the most important work of Israel's greatest teacher since Biblical times, given in the Commentary under xxxix. 3 (p. 257).

When it is remembered that Ben-Sira was a scribe, one of those among whom the oral as well as the written Law was preserved, and by whom it was taught, it is difficult to resist the conclusion that in the passage xlv. 5 we have the earliest known reference, outside the O.T., to the Oral Law as understood by the Jews. It is, therefore, quite probable that in some of the precepts given by Ben-Sira we have examples of the Oral Law.

§ iv. The Doctrine of Sin and of Atonement for Sin.

(*a*) *The Problem of the Existence of Sin.* Inseparable from the doctrine of sin in *Ecclesiasticus* is the great problem which bulks so largely in all the Wisdom-literature, namely, the attempt to reconcile the facts of experience with the belief in

[1] He died in 1204 A.D.

an all-righteous, all-powerful God, Who governs the world. "The ancient mythical religion had certainly connected physical evil with Adam's sin; but when, after the Exile, the individual, as contrasted with the nation, became more prominently an object of consideration, difficulties doubtless began to appear to which the answer of the old theology was felt to be incomplete[1]." The problem which confronted the Psalmist when he saw the prosperity of the wicked and the sorrows of the righteous was not really solved by the attempted explanation given in Ps. xxxvii., though apparently it satisfied him; later thinkers had to devise some other solution, as for example when the misfortunes of the godly were regarded in the light of discipline (Ecclus. xxxii. 14) or when it was taught that everything was made for its own purpose, "even the wicked for the day of evil" (Prov. xvi. 4). But here, too, the explanation was unsatisfactory, for it did not account for the divine acquiescence in the prosperity of the wicked. Ben-Sira offers another solution through the assertion that the moral character of a man is revealed in the fate of his children: "Call no man blessed before his death; and a man shall be known in his children" (xi. 28); here the principle of retribution is extended beyond a man's earthly life; this idea was, of course, not original to Ben-Sira (cp. Exod. xx. 5, Deut. v. 8, Job v. 4, xxi. 19, xxvii. 14). Where, however, Ben-Sira strikes out a somewhat original line in attempting to find a solution of the mystery—though within the limits of the present life—is in a passage in which there is "a refinement upon all that went before." Mr Fairweather well puts it: "In the event of the contradiction between the fact and the requirements of justice for the individual lasting all his lifetime, the writer suggests that even on the day of his death God can still redress the inequality: 'For it is an easy thing in the sight of the Lord to reward a man in the day of his death according to his ways. The affliction of an hour causeth forgetfulness of delight; and in the last end of a man is the revelation of his deeds. Call no man blessed before his death' (xi. 26—28); this is a somewhat

[1] Tennant, in the *Journal of Theological Studies*, II. p. 209.

desperate solution, no doubt, but it illustrates the earnestness with which the problem had been studied[1]." If the mind of Ben-Sira had been of a less practical mould it is probable that his thoughts would have been directed into the domain of Eschatology where it is certain he would have found a more satisfying solution; it must have been anti-Hellenistic tendencies which prevented this. As it is, there is no real advance made in his book in the solution of the great mystery. At the same time, he had very definite ideas upon the existence and nature of sin, and the special importance of his book in connexion with the present subject is that it is "the only non-apocalyptic writing which unquestionably reflects light upon the Palestinian thought of its time" concerning the introduction of Sin and Death... (cp. next section). "It is a unique link between the Old Testament and ancient Rabbinism. It is also important as a guide to the views of the time, from the fact that its author, though perhaps conscious of the inadequacy of his inherited theology to solve all the problems and difficulties which presented themselves to an educated mind, allows himself but little liberty of thought[2]."

(*b*) *The Origin of Sin.* Very instructive, as showing the difficulty which Ben-Sira felt as soon as he began to grapple with this subject, is the equivocal and indecisive way in which he attempts to treat it. A consistent and logical theory in a book of this kind, and at this period, is, of course, not to be expected. Three theories, one of which he combats, are suggested in his book. The first is that the existence of sin is due to God; this is the theory that Ben-Sira combats though he does not realize the difficulty in which he involves himself in doing so. The passage is xv. 11—20, where Ben-Sira answers those who hold this theory: "Say not thou, It is through the Lord that I fell away, for thou shalt not do the things he hateth. Say not thou, It is he that caused me to err, for he hath no need of a sinful man." In the course of his argument, Ben-Sira says (*v.* 14): "God (so the Hebrew and Latin) made man from the beginning, and left him in the hand of his (i.e.

[1] *The Background of the Gospels*, pp. 89 f.
[2] Tennant, *op. cit.* p. 207.

man's) own counsel[1]." The Hebrew of this word, "counsel," is *Yetzer*, which means "inclination," "tendency," "bias," or the like, and the context shows clearly that, at least *potentially*, it is an *evil* tendency which is referred to[2]; but as this tendency, or inclination, is part of man's nature it must have been created by God; this, at least, is what would obviously have been urged by Ben-Sira's adversary; and it is, indeed, implied in Ben-Sira's own words (*v.* 14). He is thus involved in a difficulty; for if, according to his own argument, he allows it to be implied that God created this tendency in man, he has no right to blame others for saying that it is through the Lord that they fell away. It would be no answer to say in reply that Ben-Sira takes for granted the existence of man's free-will which he has the power to exercise in the right way—"Thou shalt not do the things he hateth"—for on the other side would be urged what many must have felt long before St Paul

[1] The Hebrew here has a doublet, adding before the second clause: "And put him into the hand of him that would spoil him"; this is obviously an explanatory addition from the hand of one who lived later, when the doctrine of the *Yetzer ha-ra'* (the "evil tendency") had become considerably developed (see § v. below). It could not have belonged to the original as it would have revealed to Ben-Sira the weakness of his argument.

[2] *Yetzer* means primarily "form," "framing"; hence what is formed or framed in the mind, "imagination," "purpose." In the O.T. the meaning of the word is neutral. It is used in a good sense in Is. xxvi. 3, 1 Chron. xxix. 18; on the other hand, in Gen. vi. 5, viii. 21 it is used of the evil imagination. It was only later that the doctrine of a "good" *Yetzer*, opposed to the "evil" one, arose. This is apparently Schechter's view, though he speaks a little uncertainly about it: "The more conspicuous figure of the two *Yetzers* is that of the Evil *Yetzer*. Indeed it is not impossible that the expression Good *Yetzer*, as the antithesis of the Evil *Yetzer*, is a creation of a later date"; he refers, however, to passages in early Rabbinical literature where the good *Yetzer* is already mentioned (*Some Aspects of Rabbinic Theology*, p. 243, see also p. 262). But the earliest post-biblical usage of the word *Yetzer* seems to make it certain that originally it connoted evil only. The fact is worth recalling that one of the names given to the Evil *Yetzer* in early Midrashic literature is "the spoiler"; e.g. in *Bereshith Rabba* LIV. 1, and in the Midrash *Tehillim* XXIV. 2, the evil *Yetzer* is spoken of as "the spoiler, who spares none, bringing men to fall even at the advanced age of seventy or eighty" (Schechter, *op. cit.* p. 244); cp. note 1 above and note 2 on p. lxiii.

expressed it with such consummate accuracy: "The good which I would, I do not; but the evil, which I would not, that I practise[1]." But Ben-Sira himself, in another passage, comes perilously near to an acknowledgement of the very doctrine which he here combats; the whole of xxxiii. 7—15 should be read, but especially significant are *vv.* 14, 15: "Good is set over against evil, and life over against death: so is the sinner over against the godly. And thus look upon all the works of the Most High; two and two, one against another"; see also xxxvii. 3 (Hebr.): "O evil tendency (*Yetzer*), why wast thou formed to fill the face of the world with deceit[2]?" Ben-Sira might well be convicted of imputing the origin of evil to God by implication, but he refrains from doing so directly[3].

It is interesting to note that the theory here combated by Ben-Sira was also combated in later years by St James: "Let no man say when he is tempted, I am tempted of God." St James answers in a different way from Ben-Sira (see below), but neither he nor Ben-Sira was able to stem the course which the inexorable logic of the facts was bound to take, and at a comparatively early period the doctrine which they combated must have been widely accepted, for it became crystallized in Rabbinical writings; thus in the Midrash *Bereshith Rabba* XXVII. it is definitely stated that God created the evil *Yetzer*; and again in the Babylonian Talmud, *Qiddushin* 30 *b*, it is said:

[1] See the whole passage, Rom. vii. 15—25.

[2] See note in Commentary on this verse.

[3] A similar hesitation to assert that God created evil is seen in *The Life of Adam and Eve* (*The Apocalypse of Moses*, § 19; the two books run parallel to a large extent; see Kautzsch, *Die Apokryphen und Pseudepigraphen des alten Testaments*, Vol. II. pp. 512 ff.). In the description here of the origin of evil it is said that in the garden of Eden Satan took the form of an angel, and aroused in Eve the desire to eat of the tree by speaking "through the mouth of the serpent." After he has made Eve swear that she would give of the fruit to Adam, it continues: "When he (i.e. the serpent) had then made me swear, he came out and ascended up into it (i.e. the tree). But in the fruit which he gave me to eat he placed the poison of his malice, namely of his lust; for lust is the beginning of all sin. And he bent down the bough to the earth, and I took of the fruit and ate." Here the existence of evil in the serpent is taken for granted, but no attempt is made to follow the history of its origin further back.

"I created the evil tendency (*Yetzer ha-ra'*); I created for him (i.e. for man, in order to counteract it) the Law as a means of healing. If ye occupy yourselves with the Law, ye will not fall into the power of it" (quoted by Weber, *Jüdische Theologie*, 2nd ed. p. 218).

In the first place, therefore, we have the theory as to the origin of sin, that God created the *Yetzer* which produces sin, and that therefore God is indirectly responsible for the existence of sin. This theory Ben-Sira controverts, and he has another to put in its place. This is expressed in the words of xxv. 24: "From a woman was the beginning of sin; and because of her we all die[1]." The Hebrew for the word "beginning" (*teḥillah*) is used in a temporal sense, not as could be the case with the Greek ἀρχή, in the sense of "cause[2]."

Dr Tennant, in writing on this verse, says: "It has to be borne in mind that when, in the second clause of the verse, the writer passes to the thought of death, to the relation of Eve's sin to our universal mortality, a causal connexion is distinctly asserted. The use of *teḥillah* in the former clause does not perhaps, in itself, preclude the thought of such connexion, in the case of sin, having presented itself to Ben-Sira's mind; but it certainly does not suggest any such connexion[3]." We shall indeed see below that Ben-Sira advanced another theory as to the origin of sin which makes it in the highest degree improbable that he thought of the Fall as having been the cause of sin; he regards Eve's sin as the beginning of the history of sin as far as man is concerned, but he does not imply that it entailed any moral consequences upon man. "If," as Dr Tennant says, "Ben-Sira intended to imply that Eve's transgression was the cause or origin of human sinfulness, he was venturing further than was his wont beyond the letter of the Scriptural narrative which he had in mind, and was already in possession of a much deeper

[1] Cp. The Book of Enoch lxix. 6, where in reference to the evil angels it is said: "Now the third is called Gadreel; he it is who taught the children of men all the blows of death, and he led astray Eve...."

[2] It bears this meaning in x. 12, 13.

[3] *Op. cit.* p. 210.

view of the first transgression than is to be met with in Jewish literature until we come to St Paul's Epistles, the Slavonic Book of Enoch, and 4 (2) Esdras[1]." This second theory of the origin of sin, then, is also unsatisfactory since its history is only traced in humanity, while its existence prior to its connexion with Eve is clearly presupposed.

A third theory, though not expressed in definite form, can be shown with much probability to have been in the mind of Ben-Sira. Our starting point must be xxi. 27, 28: "When the ungodly curseth Satan, he curseth his own soul. A whisperer defileth his own soul, and shall be hated wheresoever he sojourneth." These two verses must be taken together, for the latter helps to explain the very difficult former one. When it is said that a "whisperer defileth his own soul" Ben-Sira evidently means that the badness in a man's soul is of his own making; and this is apparently intended to be an illustration of the truth expressed in the preceding verse. Whatever is meant by "Satan"—whether "adversary" in the ordinary meaning, which is most probable, or the Devil—is of subordinate importance in view of the general sense of the passage, which is that Satan (i.e. evil) is synonymous with the ungodly man's own self; or as Hart explains it: "not Satan, but the man himself is responsible for his sin[2]." The verse, as Cheyne has pointed out, can be illustrated by Ps. xxxvi. 1 (R.V. marg.): "Transgression saith to the wicked within his heart...[3]." Next, we have a verse which has already been touched upon in connexion with another theory, but which must find a place here too, viz. xv. 14: "God made (Hebr. 'created') man from the beginning, and left him in the hand (i.e. power) of his own counsel" (Hebr. *Yetzer*). It was said above that an opponent would reply to this argument of Ben-Sira that the words imply that God created evil since he created man's *Yetzer*; this is clearly so; but Ben-Sira himself is not concerned with this; he is here insisting upon human responsibility, apart from any flaw which his argument might be found to contain; and as far as this

[1] *Ibid.* p. 211. [2] *Ecclesiasticus in Greek*, p. 154.
[3] *The Expositor*, Series XI. p. 346.

point is concerned his words in xv. 14 are in agreement with what he says in xxi. 27, 28; that is to say that the origin of an individual's sin lies within himself. This may perhaps be illustrated by another difficult passage, xvii. 31: "What is brighter than the sun? yet this faileth: and an evil man will think on flesh and blood." The Greek text certainly cannot be a faithful rendering of the Hebrew here; at the same time, since the Hebrew is not extant, it is impossible to assert definitely what the words were originally meant to imply; Ryssel (*in loc.*) renders the Syriac of the second half of the verse: "Even so man who does not curb his inclination, for he is flesh and blood"; Dr Tennant paraphrases the Greek thus: "Even the sun darkens itself—the brightest thing in the world; how much more, then, frail man?" The same writer says, further, in connexion with this verse, that if Ben-Sira offers any excuse for man's depravity "it is that of his natural and essential frailty, referred to in such passages as xvii. 30—32, but never traced to an external cause[1]." Difficult, therefore, as the verse is, one may at least conclude that it is intended to express the truth that sin originates within man[2]. That this belief was held in certain Jewish circles is to be gathered from the Book of Enoch xcviii. 4: "I have sworn unto you, ye sinners, as a mountain does not become a slave and will not, nor a hill the handmaid of a woman, even so sin has not been sent upon the earth, but man of himself has created it...."

The three passages referred to suggest, therefore, a belief in the theory that sin originates within man, and is of his own making, irrespective of any external agency. But there are other passages which witness very distinctly to the belief that

[1] *Op. cit.* p. 212.

[2] On the question as to whether the evil *Yetzer* was external to man or not there is much division of opinion in Rabbinical literature, see Schechter's very instructive chapters XIV., XV., XVI., in *Some Aspects of Rabbinic Theology*; further useful information on the Jewish doctrine of Sin will be found in chap. VIII. ("The Doctrine of Divine Retribution in Rabbinical Literature") of the same writer's *Studies in Judaism* (First Series). Cp. also the Midrash *Debarim Rabbah* VI. 41, where it is said that one day God will root out of men the *Yetzer ha-ra'* (the "evil tendency"), and then there will be no more death in the world.

sin *was* something external to man, e.g. xxvii. 10: "The lion lieth in wait for prey, so doth sin for them that work iniquity"; and xxi. 2, 3: "Flee from sin as from the face of a serpent, for if thou draw near it will bite thee; the teeth thereof are the teeth of a lion, slaying the souls of men. All iniquity is as a two-edged sword, its stroke hath no healing." These contradictory thoughts bring into clear relief Ben-Sira's inability to formulate a consistent and logical doctrine as to the origin of sin; in this he is but the forerunner of the Rabbis, from whose writings it can be seen that later thinkers were involved in precisely the same difficulties as soon as they attempted to construct a theory upon this subject.

(*c*) *The Realization of Sin.* But though Ben-Sira speaks with an uncertain voice as to the origin of sin, his realization of its actual existence finds emphatic expression; the prayer, e.g., in xxiii. 4—6 eloquently expresses the writer's conviction in regard to this: "O Lord, Father and God of my life, give me not a proud look, and turn away concupiscence from me: let not greediness and chambering overtake me, and give me not over to a shameless mind." This realization of sin is further expressed by his warning that sin will entail punishment: "Bind not up sin twice, for in one sin thou shalt not be unpunished" (vii. 8), i.e. every individual sin will be punished; or again, xxiii. 8: "The sinner shall be overtaken in his lips, and the reviler and the proud man shall stumble therein." The *universal character* of sin, together with its punishment, unless atoned for, is brought out in viii. 5: "Remember that we are all worthy of punishment." The exhortation to confession witnesses likewise to the realization of sin: "Be not ashamed to make confession of thy sins" (iv. 26); but above all is this so in the case of the atonement for sin, which plays an important part in the book.

(*d*) *Atonement for Sin.* This subject is of great interest, both on account of the fulness of the details supplied, and also because the teaching of this book is precisely that found in the later Rabbinical literature. It is, that is to say, a good instance, among a number of others, showing that although the compilations of Rabbinical teaching are in their present form,

comparatively speaking, late, they nevertheless contain traditional material belonging to a much earlier period.

The first means of atoning for sin to which attention must be drawn is, of course, *sacrifice*[1]. The sacrificial system, with all that it involves according to the Old Testament teaching, was whole-heartedly accepted by Ben-Sira (see further below, § vii.); e.g. "The sacrifice of a righteous man is acceptable, and the memorial thereof shall not be forgotten" (xxxv. 7), and many passages of the same import. What is, however, of greater importance is to notice how, in full accord with the teaching of the prophets, Ben-Sira insists upon the proper spirit in sacrifice if it is to be of atoning efficacy; thus, e.g., in vii. 9 Ben-Sira warns: "Say not, He will look upon the multitude of my gifts, and when I offer to the Most High God, he will accept it"; still more pointed are his words in xxxiv. 19: "The Most High hath no pleasure in the offerings of the ungodly, neither is he pacified for sins by the multitude of sacrifices"; recalling the language of Is. i. 11. The reference is, of course, to sacrifices unworthily offered, for Ben-Sira would certainly not have denied the atoning efficacy of sacrifices offered in the right spirit. But side by side with sacrifices as means of atonement other things are mentioned as potent in effecting the same result. This is particularly interesting, for not long after the time of Ben-Sira a tendency arose, even in orthodox circles, to depreciate the value of sacrifices, and the things which took the place of these as means of atonement were just the very things which, as we shall see, Ben-Sira mentions. We have in this matter another important instance of the way in which what afterwards became specifically Rabbinical teaching was already to a large extent current in earlier times[2].

The means of atonement for sin, other than sacrifices, which are mentioned by Ben-Sira are: (*a*) *Good Deeds*, known technically as *Mitzvôth* (lit. "commandments," i.e. the fulfilment of commandments). The first of these to be mentioned is

[1] Though (see § vii.) he never *directly* affirms its atoning efficacy.

[2] See Montefiore's "Rabbinic Conceptions of Repentance" in the *JQR*, XVI. pp. 209—257.

Almsgiving; thus in iii. 30, it is taught: "Water will quench a flaming fire, and almsgiving will make atonement for sins," i.e. just as water quenches fire so does almsgiving obliterate sin (cp. iii. 3, 14); see further vii. 10, xxxv. 2. The whole passage xxix. 8—13 is another excellent illustration of this; it is an exhortation to almsgiving, in return for which a man will be delivered out of all affliction. It must, of course, be remembered here that affliction was believed to be the visible manifestation of divine wrath for sin committed; every evil, whether in the shape of misfortune or sickness, was regarded as punishment for sin, and God's mercy in forgiving sin was declared to be manifested by His saving men from affliction: see, e.g., ii. 11. Once more, vii. 10: "Be not faint-hearted in thy prayer, and neglect not to give alms," the context shows that the reference is to atonement for sins; and lastly, xxxv. 2: "He that giveth alms sacrificeth a thank-offering." This doctrine that sins are atoned for by almsgiving could be illustrated by many Rabbinical citations; one very significant one must suffice: it is said in *Baba Bathra* 10*a* that God placed poor men on earth in order to save rich men from hell.

Another form of Good Deeds which makes atonement for sin is *Forgiveness*, e.g. "Forgive thy neighbour the hurt that he hath done thee, and then thy sins shall be pardoned when thou prayest" (xxviii. 2); the converse of this is expressed a few verses further on (*v.* 5), where it says: "He being himself flesh nourisheth wrath: Who shall make atonement for his sins?" One Rabbinical reference, out of many, may be given to illustrate this: "God forgives him who forgives his neighbour" (*Rosh Hashana* 17*a*, cp. Matt. vi. 14, 15, Lk. vi. 37[1]).

(*b*) *Fasting* is also a means of atonement for sin. This is implied in the words of xxxiv. 26: "Even so a man fasting for his sins, and going again and doing the same, who will listen to his prayers, and what profit hath he in his humiliation?" The implication is that provided the sin be forsaken in the

[1] It should, however, be pointed out that there is an essential difference between the Jewish and the Christian doctrine here, for according to the former God's forgiveness in a case like this is due to human merit, according to the latter it is of divine grace (see, further, § v.).

future, the past could be atoned for by fasting. It is also implied, further, that (*c*) *Death* is a means of atonement (xviii. 32): "Let nothing hinder thee to pay thy vow in due time, and wait not until death to be justified." That death atones for sin has always been a tenet of post-biblical Judaism, cp., e.g., the words in the modern Jewish liturgy (Singer's ed. p. 317): "O may my death be an atonement for all my sins, iniquities, and transgressions of which I have been guilty against thee[1]." In xxxv. 3 there is the general statement that "to depart from unrighteousness is a propitiation." Another important element in Ben-Sira's teaching is his insistence on the need of the right spirit in offering these various means of atonement for sin; see, e.g., xxxiv. 26 quoted above, and v. 5: "Concerning atonement, be not without fear to add sin upon sins"; the need of repentance, manifested by the forsaking of sin, is what is insisted upon; cp. with this the words in the *Targum to Eccles.* iv. 17: "Be not like the fools who bring a sacrifice for their offences, but turn not from their evil deeds which they have in their hands, and are not accepted in grace."

(*d*) One other means of atonement for sin is mentioned which is important in view of the principle involved; this is the efficacy of a mediatorial agency referred to in xlv. 23: "And Phinehas, the son of Eleazar...stood fast in the good forwardness of his soul when the people turned away, and he made reconciliation for Israel."

Finally, Ben-Sira utters a warning against presumptuous reliance on the long-suffering of God, lest a sinner should continue in sin when he sees no evil consequences ensuing; thus, in v. 4—7 he says: "Say not, I sinned, and what happened unto me? for the Lord is long-suffering...Say not, His compassion is great, he will be pacified for the multitude of my sins...For suddenly shall the wrath of the Lord come forth, and thou shalt perish in the time of vengeance."

The doctrine of sin in *Ecclesiasticus* is a subject of peculiar interest on account of the different elements which seem to centre in the book. It gives the fullest recognition to the

[1] See, for other examples, the writer's *The Jewish Doctrine of Mediation*, chap. III.

reality of sin, which is so characteristic of the Old Testament teaching; it also represents in every essential respect the later Rabbinical doctrine of sin with its insistence on man's power to obliterate sins by his own acts of atonement; and, moreover, it adumbrates, at the least, the Pauline doctrine of the Fall. But besides all this there are in the book some indications, few indeed but distinct, of the need of divine grace to overcome sin. The book does not, however, express what in Christian language we should call the "exceeding sinfulness of sin," i.e. a full realization of the heinousness of the nature of sin; but this we have no right to expect in a pre-Christian writer.

§ v. Grace and Free-will.

This subject is, of course, intimately connected with that of the preceding section, as well as with that of the following one, on Works; the three cannot be kept entirely separate from one another. As we have seen (pp. lxii. ff.), one of the theories concerning the origin of sin which was most probably in the mind of Ben-Sira, though he does not put it in definite form, was that its existence or absence in a man depended upon his free-will; this agrees with what is known to have been the teaching of the Sadducees[1]. The assertion that free-will is the dominating factor in a man's conduct of life comes out clearly in such a passage as xxi. 11: "He that keepeth the law becometh master of his nature[2]" (or "inclination"), cp. xxxi. 9, xxxv. 3, etc.; but the most striking passage in the book on the subject of man's free-will is xv. 11—20, especially *vv.* 15, 16: "If thou wilt, thou shalt keep the commandments...He hath set fire and water before thee, thou shalt stretch forth thine hand unto whichsoever thou wilt[3]"; these words are especially

[1] Josephus, *Bell. Jud.* II. viii. 14: "But the Sadducees...take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say that to act what is good or what is evil is at men's own choice, and each man attaches himself to the one or the other as he will." See also *Antiq.* XIII. v. 9.

[2] So the Syriac, the Hebrew is not extant; see note in the Commentary.

[3] See the notes on these verses in the Commentary.

significant because they are prefaced by the statement that when once man had been created God left it entirely to him to follow his inclination (see *v.* 14). But the emphasis thus laid on free-will is balanced by some striking passages which assert the existence of divine grace; for example, the fear of the Lord, which is the essence of Wisdom, is said in i. 14 to have been "created together with the faithful in the womb"; see also ii. 17, and especially xxxix. 6: "If the great Lord will, He will fill[1] him with the spirit of understanding." But perhaps the strongest assertion on the subject is in xxxiii. 13: "As the clay of the potter in his hand, all His ways are according to His good pleasure; so men are in the hands of Him that made them, to assign to them their destiny." In several passages the combination of grace and free-will is clearly brought out; thus, e.g., in i. 26, it says: "If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee freely."

It is unnecessary to cite further passages; Ben-Sira's teaching on this subject is fully represented by those given. The important point about his teaching is that he is not content to state the two apparently opposing truths, but by combining them (as in the last two passages cited) seeks to show their inter-relationship; he is thus carrying on the Old Testament teaching concerning the omnipotence of God, and the responsibility of man. In this way he is the forerunner of the teaching of St Paul as presented in Rom. ix.—xi. Later Jewish teachers tended more and more to depart from the balance of doctrine which Ben-Sira strives to hold, and though isolated passages in Rabbinical literature, such as, e.g., *Pirqe Aboth* III. 24 ("Everything is foreseen; and free-will is given; and the world is judged by grace; and everything is according to work"), preserve this balance, it is exceptional; as a rule, grace plays a very subordinate part in Rabbinical teaching, the main stress being laid on man's free-will.

[1] So the best reading; the Hebrew is not extant.

§ vi. The Doctrine of Works.

This subject further illustrates Ben-Sira's approximation to the later Rabbinical doctrine. It has already come before us to some extent in § iv., where it was pointed out that certain works, such as almsgiving, fasting, etc., were means of atonement. This efficacy of works in placing man in a state of justification is brought out in the clearest way by the fact that "almsgiving" had already in the time of Ben-Sira become synonymous with "righteousness." In iii. 14 occur the words: "For the relieving of thy father shall not be forgotten; and instead of sins it shall be added to build thee up"; the Hebrew brings out the meaning more clearly: "The righteousness shewn to a father shall not be blotted out; and instead of sin it shall be established (lit. 'planted')"; i.e. the good deed of succouring a father obliterates sin, thereby placing a man in a state of justification[1]; cp. *v.* 15, where it is said, that as a result of this act his sins shall be dispersed like hoar-frost when the sun shines upon it[2]. Such a man is called "righteous" (צדיק), see xi. 17, the precise opposite to the "wicked" man (רשע); these are technical terms in Rabbinical writings for the "justified" man, and the man in a state of sin; the former owes his state of justification to his good works; the latter, lacking these, is the enemy of God. The efficacy of works is implied, or directly stated, in a number of other passages, see, e.g., iii. 31, xi. 27, xvii. 22, xxix. 9, xxxi. 9, 10, etc.; in some of these the need of the performance of *Mitzvôth* ("commandments") is emphasized; any fulfilment of the precepts of the Law constitutes the doing of works. Occasionally Ben-Sira sounds a note of warning; e.g. in v. 5, 6, where he combats the belief that any number of sins can be committed provided that a sufficient number of good works are done to atone for them (cp. xxxiv. 26 [𝔊 xxxi. 31]); this insistence on the right spirit in accomplishing good works fully harmonizes with what Ben-Sira says about the right spirit

[1] See the notes on this passage in the Commentary.
[2] Cp. the Hebrew.

in worship (see § vii.). The danger of works assuming a mechanical character became more pressing as time went on; this is seen clearly in the Gospels (cp. e.g. Matt. vii. 15—27); it comes out more strongly in the later Rabbinical literature (for many examples, see Weber, *op. cit.* pp. 279 ff.). On the other hand, there are passages in this literature, exceptional it is true, in which teaching on the efficacy of works is balanced by insistence on the need of grace. See further §§ iv., v.

§ vii. The Teaching on Worship.

It might be thought that a book which deals specifically with Wisdom would not be concerned with the subject of worship and all that belongs to it; but apart from his profound belief in God (see § i.) which necessitated worshipping Him, Ben-Sira's conception of Wisdom is so all-embracing that he looks upon all man's doings from the point of view of their relation or non-relation to Wisdom. When it is remembered how he lays emphasis on the words, "the fear of the Lord is the beginning of Wisdom," it will at once be realized that worship, which naturally occupies a foremost place in expressing this fear of the Lord visibly, must necessarily be dealt with by him. Ben-Sira's whole-hearted reverence for the Temple-worship is evidenced in l. 1—24 (the panegyric on Simon the high-priest), where his manifest delight in recording the details of the ritual is clearly brought out; no doubt his admiration for the central figure of the high-priest has a good deal to do with this, but there are other passages which show that his zeal for worship was independent of his regard for this particular high-priest. In vii. 29—31, e.g., he urges the duty of reverencing the priests, and of supporting the ministers of the Lord (cp. xlv. 6—22); and his references to the varieties of sacrifice (cp. vii. 31, xxxiv. 18—20, xxxv. 1—11) show that the whole sacrificial system had his approval. But the most important part of Ben-Sira's attitude towards worship was his spiritual conception concerning it. As in the case of works, so with sacrifices, a mere mechanical observance of established rites is worse than useless; very characteristic is what he says in xxxiv. 18—26,

that if ungodly men bring sacrifices they will not be accepted by God, cp. xxxv. 12: "Rely not on an unrighteous sacrifice." It is owing to this spiritual conception of worship that we find Ben-Sira giving some indications of an attitude towards the sacrificial system which before very long grew more and more pronounced. When he says: "He that keepeth the law multiplieth offerings; he that taketh heed to the commandments sacrificeth a peace-offering...[1]" (xxxv. 1 ff.), he is, in effect, offering a plea for the abandonment of material sacrifices much in the same way as the Psalmist did when he said: "Sacrifice and offering thou hast no delight in; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I am come (in the roll of the book it is prescribed to me): I delight to do thy will, O my God; yea, thy law is within my heart[2]" (cp. Ps. cxl. 1, 2). It may be owing to this tendency on the part of Ben-Sira that he never directly affirms the atoning efficacy of sacrifices, though he was probably not uninfluenced by an undercurrent of traditional belief. Certain it is, however, that the sacrificial system began, not long after the time of Ben-Sira, to lose the place it had hitherto occupied in the national worship. "It is beyond doubt that within Judaism itself, especially throughout the Diaspora, tendencies were already abroad by which the temple-cultus, and primarily its element of bloody sacrifices, was regarded as unessential and even of doubtful validity[3]"; and again: "With regard to the sacrificial system, the right of abandoning the literal meaning had been clearly made out, as that system had already become antiquated and depreciated in the eyes of large sections of the people[4]." The increasing importance attached to the efficacy of works, which is discernible in *Ecclesiasticus*, was closely connected with this movement; the later fully developed Jewish doctrine of works was the inevitable consequence.

[1] See the notes in the Commentary on this passage.
[2] See Kirkpatrick, *in loc.*
[3] Harnack, *The Mission and Expansion of Christianity* (2nd ed.), p. 50.
[4] *Ibid.* p. 54.

§ viii. The Messianic Hope.

The character and object of *Ecclesiasticus* are such that references to the Messianic Hope other than incidental are not to be looked for. Moreover, apart from the nature of the book itself, Messianic conceptions were always conditioned by historical circumstances of the time, and these in Ben-Sira's day were not such as would have called forth expectations and hopes concerning the Messiah (see chap. III.). "In the generally peaceful and prosperous life of the third century B.C., the Jews seem for the time to have given up the expectation of a special interposition of God on their behalf" (Toy in *EB*, II. 1176). At the same time, the Jews were never wholly without cherishing the Messianic Hope in some degree and in some form, and a few incidental notices of it are to be found in our book. In xlvii. 22, there is not only a clear reference to the future Messianic Era, but also an indication that the Messiah was to be of the seed of David: "...And the seed of him that loved him he will not take away; and he will give (Hebr.) a remnant unto Jacob, and unto David a root out of him" (cp. 1 Kings xi. 38, 39); and the thought of the enduring character of the Davidic kingdom, from which the Messianic Hope was inseparable, is seen also in *v.* 11 of the same chapter: "The Lord took away his sins, and exalted his horn for ever, and gave him a covenant of kings, and a throne of glory in Israel," cp. xlv. 25. Again, the mention of the restoration of the tribes of Jacob in xlviii. 10 is another distinct reference to the Messianic Hope, as this "restoration" was regarded as an indispensable element of the Messianic Age; it is also referred to in xlii. 18, 19, an unmistakeably Messianic passage, where it is Elijah who is to restore the tribes of Jacob[1]. An indirect reference is contained in xlviii. 24, 25, where the

[1] This reference to Elijah in connexion with the Messianic Era, based of course on Mal. iv. 5, is important, because of the development of this *rôle* assigned to him in Rabbinical writings; in these it is sometimes Elijah, at others the Messiah himself, who is to gather the tribes together preparatory to the inauguration of the Messianic Era; for details see Weber, *op. cit.* pp. 352 f.

Messianic prophecies must be included when it is said of Isaiah: "He saw by an excellent spirit what should come to pass at the last....He shewed the things that should be to the end of time, and the hidden things or ever they came." In xlix. 12, also, the words: "And set up the Holy Temple[1], prepared for everlasting glory," imply the thought of the Messianic Era; the same must be said of l. 24, though in neither of these passages is the personality of the Messiah referred to. The fullest expression, however, of the Messianic Hope is in xliv. 21: "Therefore he assured him (i.e. Abraham) by an oath, that the nations should be blessed in his seed, that he would multiply them as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the River unto the uttermost part of the earth."

One other passage must be referred to; it does not occur in the Greek, but in the eighth verse of the Hymn of Praise which is contained in the Hebrew after li. 12, we have these words: "Praise him that causeth a horn to sprout forth unto the house of David, for his mercy endureth for ever." This is the only passage in which a personal Messiah is referred to; but even here it is not absolutely certain that the reference is personal.

§ ix. The Doctrine of the Future Life.

Ben-Sira's belief regarding the Hereafter was in the main that of the normal teaching of the Psalms; such a passage as e.g. Ps. vi. 5 ("For in death there is no remembrance of thee, in Sheol who shall give thee thanks?") is evidently the pattern upon which is based Ecclus. xvii. 27, 28: "Who shall give praise to the Most High in Hades, instead of them that live and return thanks? Thanksgiving perisheth from the dead as from one that is not[2]"; cp. xvii. 30. As a rule death marks the end of things, and the main idea connected with it is *corruption*, e.g. x. 11: "For when a man is dead he shall

[1] So the Hebrew and Codd. A, 248, together with Syr. and Lat.
[2] The Hebrew is not extant.

inherit creeping things and beasts and worms"; or, xvii. 32: "All men are earth and ashes," cp. vii. 17, xxviii. 6. Death is, however, represented as being without terror; under certain circumstances, which Ben-Sira enumerates, death is preferable to life; "O death," he says in xli. 2, "acceptable is thy sentence unto a man that is needy, and that faileth in strength, that is in extreme old age, and is distracted about all things, and is perverse and hath lost patience"; "Death is better than a bitter life" (xxx. 17). Again, in xl. 28, it is said: "Better it is to die than to beg," see especially xxii. 11. On the other hand, there are times when death is bitter: "O death, how bitter is the remembrance of thee to a man that is at peace in his possessions, unto the man that hath nothing to distract him, and hath prosperity in all things, and that still hath strength to receive meat" (xli. 1). The only sense in which a man could be said to "live" after death was by means of his wisdom: "Many shall commend his understanding, and so long as the world endureth it shall not be blotted out: his memorial shall not depart, and his name shall live from generation to generation" (xxxix. 9); "A good life hath its number of days, and a good name continueth for ever" (xli. 13), cp. xliv. 12 and Rev. xiv. 13. Ben-Sira's philosophical attitude regarding death and the Hereafter is seen by the following: "All things that are of the earth turn to the earth again; and all things that are of the waters return into the sea" (xl. 11); cp. xxxix. 22: "Yesterday for me, and to-day for thee," i.e. the inevitable must be acquiesced in, and there is an end of it. Or, again, sometimes he looks at it in another way: "Fear not the sentence of death; remember them that have been before thee and that come after" (xli. 3); i.e. one man is no worse off than another in this respect (cp. xiv. 17). A higher note is struck when he bids men acquiesce in the sentence because it is God's will: "And why dost thou refuse, when it is the good pleasure of the Most High?" (xli. 4). Sometimes death is spoken of as a punishment, e.g. vii. 17, xl. 9, 10.

It is in accordance with his views concerning the Hereafter that Ben-Sira deprecates more than a very moderate mourning for the dead; and this mourning is apparently to be observed

chiefly because it was in accordance with custom: "Let thy mourning be according to his desert, for one day or two, lest thou be evil spoken of" (xxxviii. 17); and a little later on he says: "Him (i.e. the dead) thou shalt not profit, and thou wilt hurt thyself." At the same time, a rather more natural attitude is shown in the context (*vv.* 16, 17) and in xxii. 11.

But in spite of what has been said, there are indications in the book of the beginnings of more enlightened ideas; it is, of course, possible that the views of more than one writer are to be discerned here, but see chap. II. § iii. However this may be, there are some few instances in which one may legitimately discern the adumbration, at any rate, of something more than mere existence beyond the grave, and therefore the rudiments of a belief in the future life. The instances are those in which the dead are said to "rest," this idea is very different from that of death being corruption and the end of all things, which is the more usual one in *Ecclesiasticus*, and one is perhaps justified in seeing the beginnings of development here, based, it is true, on some O.T. passages; the conception of the dead resting must involve some sort of a belief beyond the bare existence of the shade hereafter, so that when it is said (xxii. 11): "Weep more sweetly for the dead because he hath found rest," although the conception as to what the "rest" implies may be vague enough, it at any rate assumes a future state of some kind for the soul. Again, "When the dead is at rest let his remembrance rest, and be comforted for him when his spirit departeth from him" (xxxviii. 23). "Eternal rest" is spoken of in xxix. 17, and elsewhere. The words in xlvi. 12, xlix. 10: "May their bones flourish again out of their place," do not come into consideration here, see the notes on these passages in the Commentary.

Unlike most of the teaching of this book, that on the future life is in very marked contrast to the teaching of the Rabbis. The development of belief which the Apocalyptic Movement brought with it was only beginning when Ben-Sira wrote; and as belonging to the school of the "Sons of Zadok[1]" he would naturally look askance at any new teaching.

[1] See chap. II. § ii., note at end of section.

CHAPTER V

THE PLACE AND USE OF THE BOOK IN THE JEWISH AND THE CHRISTIAN CHURCH

§ i. In the Jewish Church.

Although *Ecclesiasticus* was never accepted as canonical in the Jewish Church, it has always been recognized as containing orthodox teaching. Its influence must have been wide, for, as Prof. Israel Lévi says (*Jewish Encycl.* xi. 390*b*): "It was cited at a very early period; the Book of Tobit reproduces a number of passages word for word; while the Book of Enoch (Charles, *The Book of the Secrets of Enoch*, Index i. p. 96), the Psalms of Solomon (Ryle and James, *The Psalms of Solomon*, pp. lxiii. ff.), and even the Talmud, the Midrashim, the *Derek Ereẓ*, and similar productions show decided traces of its influence." In the Talmud it is quoted at least once with the prefatory words, "It is written" (*Berakhoth* 48*a*), in the same way as quotations from the canonical books[1]. Moreover, a number of Jewish writers of the Middle Ages quote it, above all, Saadiah, who also says of it: "The book of Ben-Sira is a work on ethics similar in form to Proverbs[2]." A more striking sign of the favour it enjoyed among the Jews is to be found in the fact that a number of extracts were translated into Aramaic. "The popularity of Ecclesiasticus among the Jews of the Talmudic period is shown by the citation of a number of verses in Aramaic with an allusion to Ben-Sira, which proves that it must have been translated into that dialect, this Aramaic collection being subsequently enriched with numerous additional aphorisms in that language (*Sanhedrin* 100*b*)....Another proof of his popularity is found in the two 'Alphabets' ascribed to

[1] Nestle in *HDB*, iv. 539, and see further Israel Lévi, *Jewish Encycl.* xi. 390*b*, 392*a*.

[2] Cowley and Neubauer give a list of Saadiah's quotations, *The original Hebrew of a portion of Ecclesiasticus*, etc., pp. xix. ff.

him, especially the second, in which he is the hero of a series of marvellous events[1]." The high favour which the book clearly enjoyed, its confessedly orthodox teaching, and the edifying nature of its contents, make it strange that it was never admitted into the Jewish Canon; that attempts were made to procure its admission is probable[2]; their want of success was perhaps due to the fact that the book emanated from the party in opposition to the Pharisees; the final fixing of the Canon lay with these latter. The comparatively recent date of the book was probably also, to some extent, responsible for its exclusion; antiquity, or relative antiquity, was a very important consideration with those who fixed the Canon.

§ ii. In the Christian Church.

"The high estimation in which the book was held in the early Church is evidenced by the regular Greek designation of it as *ἡ πανάρετος σοφία*[3]." The many points of affinity between it and the Ep. of St James make it very probable that this latter has been influenced by it. The evidence regarding its place in the early Church may be summarized as follows:

In the Eastern Church. Ecclus. iv. 31 is quoted in the *Didache* IV. 5 (*circa* 120); this text is also quoted in the *Ep. of Barnabas* xix. 9 (*circa* 120), where it is immediately followed by a quotation from the Ep. to the Hebrews. *Melito of Sardis* (quoted by Eusebius, *Hist. Eccles.* IV. 26), d. *circa* 180, on the other hand, speaks of the books of the Hebrew Canon as alone those which are canonical, thus excluding *Ecclesiasticus*. *Clement of Alexandria* (d. 220) very frequently cites from *Ecclesiasticus*, speaking of it as *ἡ γραφή*, and *ἡ θεία γραφή*; in the second book alone of his *Paedagogus* he quotes this book seventeen times; so that it was apparently regarded by him as of equal authority with the books of the Hebrew

[1] *JE*, XI. 390*b*.

[2] Ryle, *The Canon of the Old Testament*, pp. 169 ff.

[3] Cornill, *Einleitung in das alte Testament*, p. 275; the above mentioned designation occurs, e.g., in Eusebius' *Chron.* II. 22, and in the *De fide orthod.* IV. 17 of John Damascenus.

Canon; but elsewhere he reckons *Ecclesiasticus* as among the "Antilegomena" (Eusebius, *Hist. Eccles.* VI. 13). The evidence of *Origen* (d. 254) is conflicting; as quoted by Eusebius (*Hist. Eccles.* VI. 25) he only regards the books of the Hebrew Canon as Scripture in the strict sense; but elsewhere he speaks of *Ecclesiasticus*, *Wisdom*, and other books of the Apocrypha as "authoritative Scripture," or as "the divine word," or as "holy Scripture" (e.g. Περὶ Ἀρχῶν, II. 95, ed. Migne; *Contra Cels.* VII. 12), the latter expression is used in quoting Ecclus. vi. 4, xxi. 18, in the two works referred to. Bishop Westcott, in writing on Origen, says: "He uses apocryphal books as divine and authoritative, yet not without noticing the difference of opinion on the subject. But even in his case the familiar use of the Greek Bible practically overpowered his knowledge of the original Hebrew Canon; and in his famous 'Letter to Africanus' he expressly defends the reception among Christians of the additions found in the Alexandrine Septuagint[1]." The evidence of *Eusebius* (d. 340) is conclusive against regarding *Ecclesiasticus* as canonical Scripture, he speaks of it and *Wisdom* as "controverted books." Bp Westcott says that "on the whole, it may be concluded that he regarded the Apocrypha of the Old Testament in the same light as the books of the New Testament which were 'controverted and yet familiarly used by many.' The books of the Hebrew Canon alone were, in his technical language, 'acknowledged[2].'" In the same way *Athanasius* (d. 373) distinguishes between the canonical books and the Apocrypha; in his *Ep. fest.* XXXIX. he mentions *Ecclesiasticus* among other books of the Apocrypha: "There are also other (ecclesiastical) books not included in these, nor admitted in Canon, which have been framed by the fathers to be read for the benefit of those who are just approaching (Christianity), and wish to be instructed in the word of piety[3]," among these *Ecclesiasticus* is mentioned. But, on the other hand, he quotes *Ecclesiasticus* as "holy Scripture" in *Contra Arianos* XII. *Cyril of Jerusalem* (d. 386)

[1] *The Bible in the Church* (new ed.), p. 136.
[2] *Op. cit.* p. 153.
[3] Quoted by Westcott, *op. cit.* p. 172.

quotes *Ecclesiasticus* in his *Catechetical Lectures*, VI. 3[1]. *Gregory of Nazianzus* (d. 389) gives a list of the books of Scripture in which he follows Athanasius (III. 473 ff. ed. Migne). *Epiphanius* (d. 404) speaks of *Ecclesiasticus* and *Wisdom* as γραφαὶ θεῖαι (*Haer.* LXXVI.); but in *De mensur. et pond.* § 23 (ed. Denis Petau) he mentions only the Hebrew Canon as containing the canonical books of the Old Testament; and in § 4 of this work he says that *Wisdom* and *Ecclesiasticus* occupy a doubtful place among the books of Scripture; he speaks of them as "useful," but does not reckon them among the "acknowledged books." *Chrysostom* (d. *circa* 408), in his *Synopsis of the Old and New Testaments*, quotes from *Ecclesiasticus* as from one of the canonical books. Finally, John of Damascus (d. 750), in his *De fide orthod.* IV. 17, speaks of *Wisdom* and *Ecclesiasticus* as "excellent and good but not reckoned" among the books of the Canon[2].

The Syrian Fathers agree with the Greek Fathers, "they use the Apocrypha freely, and without distinguishing them from the books of the Hebrew Canon[3]."

In the Western Church. The earliest evidence is that of *Clement of Rome* (early in the 2nd cent.) who has a possible reminiscence of Ecclus. xvi. 18 in his *Ep. to the Corinthians* lix. 3 (ed. Lightfoot). *Irenaeus* (d. 202) nowhere quotes *Ecclesiasticus*; but in *Adv. Haeres.* IV. 26, V. 35, he has quotations from *Baruch* which he cites as "Jeremiah the prophet," from the *Additions to Daniel*, which he cites as "Daniel the prophet," and from the Book of Wisdom; it is, therefore, probable that he regarded all the books of the Apocrypha as canonical. *Tertullian* (d. 220) quotes from our book, introducing the quotation with *sicut scriptum est* (*Contra Gnostic.* VIII., *De Exhort. Castit.* II., *De Hab. Mul.* III.), just in the same way as he quotes from the canonical Scriptures. *Cyprian* (d. 258) quotes very frequently from *Ecclesiasticus*, introducing his

[1] Elsewhere, however, he expresses himself strongly against the use of the Apocrypha (Westcott, *op. cit.* pp. 168 f.).

[2] Quoted by Westcott, *The Canon of the New Testament* (5th ed.), p. 546.

[3] Westcott, *The Bible in the Church*, p. 175.

quotations with the same formula *sicut scriptum est* or *scriptura divina dicit* (e.g. *Testimonia*, III. 95, 96, *Ep.* LIX. 20; ed. Hartel). *Methodius* (d. *circa* 311) uses the Apocrypha, quoting *Wisdom*, *Ecclesiasticus*, and *Baruch*, without reserve as "Scripture[1]." *Hilary of Poitiers* (d. 368) cites *Ecclesiasticus* and the Book of Wisdom as "prophets" in his *Prol. in Pss.* (ed. Migne, I. 241), which seems to imply a belief in their canonicity; but, as Westcott says, "Hilary adopts in France the same standard which Rufinus adopted in Italy[2]"; see below. We have next the testimony of *Philastrius of Brescia* (d. 397); in his account of the Scriptures (*De Haeres.* LX., LXI.) he says that only the canonical books, i.e. those belonging to the Hebrew Canon, should be read in Church; in the same work (LXXXVIII.) he speaks of a heretical sect as using the "book of the Wisdom of Sirach"; he quotes *Wisdom*, however, as the work of a "prophet." *Rufinus* (*circa* 410) gives in his *Comm. in Symbol. Apostol.* §§ 36—38 a list of the Old Testament books comprised in the Hebrew Canon as those which "the Fathers included in the Canon" (§ 37); he then continues, in the next section: "Nevertheless, it should be known that there are also other books which by men of old were called not 'Canonical,' but 'Ecclesiastical,' namely Wisdom, which is called Solomon's, and the other Wisdom, that of the son of Sirach"; he also includes other books of the Apocrypha in this category[3]. We come next to the important evidence of *Jerome* (d. 420); he was the first to make any thoroughgoing and successful attempt at differentiation between the canonical books and those of our Apocrypha, in the Christian Church; he was, moreover, the first to use the term Apocrypha, in its present technical sense, in reference to the uncanonical books. In the *Prologus Galeatus*[4], after enumerating the books of the Hebrew Canon, he says that every other book (referring of course to the Alexandrian Canon) is to be reckoned among the Apocrypha[5];

[1] Westcott, *The Bible in the Church*, p. 138.

[2] *The Bible in the Church*, p. 180.

[3] Ed. Migne, pp. 373 ff.

[4] "The Helmed Prologue" prefaces his translation of the books of Samuel and Kings.

[5] *Quidquid extra hos est, inter Apocrypha esse ponendum.*

"therefore Wisdom, commonly entitled (The Wisdom) of Solomon, and the book of Jesus the son of Sirach, and Judith and Tobit and the Shepherd are not in the Canon." Again, in the *Praef. in vers. libr. Salom.*, he says in reference to *Wisdom* and *Ecclesiasticus* that they are read for the edification of the people, but *non ad auctoritatem ecclesiasticorum dogmatum confirmandam.* At the same time Jerome not infrequently quotes from the books of the Apocrypha with the same introductory formula which he uses in quoting from the canonical books; thus in *Comm. in Is.* II. 3 he prefaces quotations from *Wisdom* and *Ecclesiasticus* with *sicut scriptum est.* The testimony of *Augustine* (d. 430) is somewhat different; in his *De Doctr. Chr.* II. 8, he says of *Wisdom* and *Ecclesiasticus*: "Since they have been counted worthy to be received into authority (*in auctoritatem*, i.e. as canonical) they must be numbered among the prophetical (books)." In Augustine's list these two books are placed after the Sapiential books. "Augustine stands for the Catholic principle as determining the Canon (*De Doctr.* II. 8), even when he feels the objections, e.g. to Wisdom and Sirach, that the ancient Church has received them as decisive (*De Civ.* XVII. 20, 1)[1]." In the *Speculum* XXIII.[2], Augustine deals with *Ecclesiasticus* in the same way as with the canonical books, and in the *pseudo-Speculum*[2] almost every chapter of *Ecclesiasticus* is quoted from. Lastly, *John Cassian* (d. *circa* 450) cites Ecclus. ii. 1 as Scripture in *De Inst. Cœn.* IV. 38 (ed. Petschenig, *CSEL*). From this time onwards in the Latin Church the books of the Apocrypha are usually found in the Old Testament undistinguished from the other books.

To what has been said we may add the further evidence of the early Church:

The *Muratorian Fragment* (160—170), of which Westcott says that it "expresses with fair distinctness the first known judgement of the Catholic Church on the sum of the Christian Scriptures[3]," has *conceivably* a reference to the *Wisdom of*

[1] F. C. Porter in *HDB*, I. 122.
[2] Ed. Weihrich (*CSEL*).
[3] *The Bible in the Church*, p. 112.

Sirach[1] in the words *et Sapientia ab amicis Salomonis in honorem ipsius scripta.* The eighty-fifth of the *Apostolical Canons* gives a list[2] of the books of the Hebrew Canon, and adds, though not included in the Canon, three books of Maccabees, and the Wisdom of Sirach; the latter is recommended for the instruction of the young. In the *Apostolical Constitutions*, VI. 14, 15 (=*Didascalia*), quotations from *Ecclesiasticus* are given with the same formula as those from the canonical books[3]; but in the list given in II. 57 of the same work[4] there is no mention of the books of the Apocrypha. At the *Council of Hippo* (393), at which Augustine was present, *Ecclesiasticus* was specifically mentioned as being one of the canonical books. Again, at the *Council of Carthage* (397), at which, likewise, Augustine was present, the canonical Scriptures included the "five books of Solomon," i.e. *Prov.*, *Eccles.*, *Cant.*, *Wisd.*, *Ecclus.* (Can. 39)[5]; and this was confirmed by the *Council of Carthage* in 419. "From this time no new element was introduced into the History of the Bible until the Council of Trent[6]."

The evidence of the early Church, taken as a whole, is in the direction of looking favourably upon *Ecclesiasticus* as a book which is both instructive and edifying; but it is regarded as of less authority than the books of the Hebrew Canon. This attitude is reflected by Thomas Aquinas (d. 1274); he regards *Ecclesiasticus* with favour, but recognizes the doubts thrown upon its canonicity in the early Church.

Turning now to the Church in our own islands, it will be seen that the evidence is the same as that of the early Church. The first witness is indirect, but valuable in spite of that; "the opinion of Notker, abbot of St Gall (d. 912), may be taken as the expression of the judgement of the ancient Irish Church,

[1] Cp. G. Kuhn, *Das muratorische Fragment*, pp. 94, 112.
[2] This list is, according to Westcott (*op. cit.* p. 176), later than the original canons.
[3] Cp. Herbst, *Hist.-Krit. Einleitung in die heiligen Schriften*, II. pp. 1 ff.
[4] Quoted by Westcott, *The Canon of the New Testament*, p. 543.
[5] Westcott, *Canon*, p. 541.
[6] Westcott, *The Bible in the Church*, p. 189.

from which the monastery of St Gall derived its origin, and with which it maintained a close literary connexion"; in speaking of the books of the Bible he refers also to the Apocrypha, and says, concerning *Wisdom*, that "it is wholly rejected by the Hebrews, and held uncertain among us; still, because our forefathers were accustomed to read it for the usefulness of its teaching, while the Jews have it not, it is called an ecclesiastical book among us. It is right, too, that you should hold the same opinion about the book of Jesus, the son of Sirach, excepting that it is held and read by the Hebrews[1]." The first direct evidence that we have is that of Alfred (d. 1005); he says that *Wisdom* and *Ecclesiasticus* are "placed with Solomon's works as if he made them; which for likeness of style and profitable use have gone for his; but Jesus the son of Sirach composed them...very large books, and read in the Church, of long custom, for much good instruction[2]." John of Salisbury (d. 1165) avowedly follows Jerome; in *Ep.* CXLIII. (Migne, *Patr. Lat.* CXCIX. p. 124)[3] he says: "Liber vero Sapientiae et Ecclesiasticus...ut idem pater (i.e. Jerome) asserit non reputantur in Canone." William of Ockham, in speaking of the books of the Apocrypha, says: "They are read for the edification of the people, but not for the establishment of doctrine[4]." On the other hand, Robert Grosseteste (d. 1253) quotes *Ecclesiasticus* as Scripture[5].

Coming now to the time of the Reformation, it is worth while to quote first the evidence of Cardinal Ximenes (d. 1517) and of Erasmus (d. 1536). The former says: "The books which are without the Canon, which the Church receives rather for the edification of the people than for the establishment of ecclesiastical doctrine, are given only in the original Greek[6]." The latter, in his Exposition of the Creed, gives the Hebrew Canon (omitting the book of Esther) as containing the books

[1] Quoted by Westcott, *The Bible in the Church*, p. 207.
[2] Quoted by Nestle, *HDB*, IV. 550.
[3] Cp. Westcott, *Canon*, p. 576.
[4] Quoted by Westcott, *The Bible in the Church*, p. 208.
[5] *Ibid.*
[6] Preface to the Complutensian Polyglott.

of the Old Testament, "which it would be impious to doubt"; he then goes on to say that *Wisdom*, *Ecclesiasticus*... "have been received into ecclesiastical use; whether, however, the Church receives them as possessing the same authority as the others, the spirit of the Church must know[1]." The attitude of the early reformers was a moderate one; Karlstadt (Andreas Bodenstein) was the first to raise the question in an acute form; in his *De canonicis scripturis libellus* (1520), he declares the books of the Apocrypha to be "non-canonical"; but he distinguishes between them, for of *Wisdom*, *Sirach*, *Judith*, *Tobit*, 1, 2 *Macc.*, he says: "hi sunt apocryphi, i.e. extra canonem Hebræorum, tamen agiographa"; all the rest are to him "plane apocryphi virgis censoriis animadvertendi." Luther included the apocryphal books in the Bible, but placed them in an Appendix, under the heading: "Apocrypha, that is, Books which are not to be regarded as on the same level as Holy Scripture; but which are, nevertheless, useful and good to be read[2]." In speaking specifically of *Ecclesiasticus*, he says: "It is a profitable book for an ordinary man; for all its purpose is to make the citizen or the head of a family God-fearing, pious, and wise...We might well call it a 'Book of Household Discipline,' or 'Of the virtues of a good Householder[3].'"

On the other hand, at the fourth Session (8th April, 1546) of the Council of Trent, the books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, *Baruch*, and 1, 2 *Macc.*, are included among the canonical books; concerning these and the books of the Hebrew Canon, as well as the New Testament books, it is said: "If any one receive not, as sacred and canonical, these same books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition...let him be anathema[4]."

Concerning the place and use of *Ecclesiasticus* in the Church

[1] Quoted by Westcott, *The Bible in the Church*, p. 253.
[2] Kautzsch, *Die Apokryphen und Pseudepigraphen des A.T.* 1. p. xiv.
[3] Westcott, *The Bible in the Church*, p. 261.
[4] Buckley, *The Canons and Decrees of the Council of Trent*, pp. 17—19.

of England since the Reformation, Westcott says: "Briefly, it may be said that the English Church remained true throughout to the judgement of Jerome. The *Apocrypha* were sanctioned in every case for ecclesiastical use, but not admitted (unless perhaps in the later editions of Cranmer's Bible) to form part of the doctrinal rule. At one time the line of distinction between them and the Hebrew Canon is drawn more broadly, at another less broadly, but there can be no doubt as to the general spirit of the law by which they were included in the Bible. They were retained in the public services, as possessing a moral and historic value, but they were not allowed to have an independent dogmatic authority. Yet the English Divines, like Athanasius and Jerome, did not scruple from time to time to quote passages from the Apocrypha as Scripture[1]."

In the Prayer-Book of 1549 there were a hundred and eight daily lessons from the Apocrypha; that of 1552 had a hundred and ten, that of 1559 had a hundred and twenty-five[2].

CHAPTER VI

THE ORIGINAL LANGUAGE OF THE BOOK

§ i. The recently discovered Hebrew Manuscripts.

In the Prologue to the Greek translation of *Ecclesiasticus* occur these words: "Ye are intreated...to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them, when they are translated into another tongue: and not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language." This plainly implies that the Greek Version was

[1] *The Bible in the Church*, p. 287.
[2] Nestle in *HDB.* IV. 550.

made from the Hebrew, a term which might denote Hebrew proper or Aramaic. Jerome, in his preface to the translation of the books of Solomon, says that he found the book in Hebrew[1], but until 1896 the original text was supposed to have been entirely lost. A considerable number of quotations from *Ecclesiasticus* were preserved in Talmudic and kindred writings, altogether some eighty *stichoi*, partly in a somewhat debased form of Hebrew, and partly in Aramaic; of these, some were anonymous, others were ascribed to their real author. Moreover, Saadiah ben Joseph (d. 942) had a pointed Hebrew text[2]. Furthermore, decisive indications as to the original language were furnished by renderings in the Greek which were obviously wrong, but which could be easily explained on the supposition of a Hebrew original; to give but one instance:

xxv. 15. *There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.* The Greek of the former half of the verse, which runs, οὐκ ἔστιν κεφαλὴ ὑπὲρ κεφαλὴν ὄφεως, is obviously meaningless, and quite out of harmony with the second; but the Hebrew word for "head" (ראש) is the same as that for "poison" (though coming from a different root); and to read, "There is no poison above the poison of a serpent," gives perfect sense, and agrees thoroughly with the second half of the verse. But this rendering presupposes a Hebrew original.

Happily a large part of the Hebrew text has now been recovered. The different portions which have been found are as follows:—

(*a*) The first Cambridge leaf, xxxix. 15—xl. 7; brought to England by Mrs Lewis and Mrs Gibson, in 1896, and recognized as containing a fragment of *Ecclesiasticus* in Hebrew by Dr S. Schechter, then Reader

[1] Fertur et *πανάρετος* Jesu filii Sirach liber et alius *ψευδεπίγραφος*, qui Sapientia Salomonis inscribitur. Quorum priorem Hebraicum repperi, non Ecclesiasticum ut apud Latinos, sed Parabolas praenotatum, cui juncti erant Ecclesiastes et Canticum Canticorum, ut similitudinem Salomonis non solum librorum numero, sed etiam materiarum genere coaequaret (quoted by Cowley and Neubauer, p. x.).

[2] Cowley and Neubauer, pp. x., xi.

in Talmudic in the University of Cambridge, by whom it was published in the *Expositor* for July, 1896.

(*b*) The nine Oxford leaves, xl. 9—xlix. 11; discovered by Cowley and Neubauer immediately afterwards among a number of Hebrew and Arabic fragments presented by Prof. Sayce to the Bodleian Library and edited by them with the title, *The original Hebrew of a Portion of Ecclesiasticus*, 1897; they belong to the same volume as the leaf brought by Mrs Lewis and Mrs Gibson.

(*c*) Eleven more leaves; discovered by Schechter among the MSS brought by him from the Cairo *Genizah*[1], representing fragments of two MSS, seven belonging to the MS just referred to and containing xxx. 11—xxxi. 11, xxxii. 1*bc*—xxxiii. 3, xxxv. 9—20, xxxvi. 1—21, xxxvii. 27—31, xxxviii. 1—27, xlix. 12—li. 30; and two pairs of leaves belonging to a new MS, containing iii. 6*b*—vii. 29*a*, xi. 34*b*, xii. 2—xvi. 26. These leaves were edited by him in conjunction with Dr C. Taylor (*The Wisdom of Ben-Sira, Portions of the Book of Ecclesiasticus from Hebrew MSS in the Cairo Genizah*, 1899).

(*d*) The British Museum fragments, identified by Mr G. Margoliouth, containing xxxi. 12—31, xxxvi. 22—xxxvii. 26, and belonging to the first MS referred to (*a*); published in the *JQR*, Oct. 1899.

(*e*) Two additional leaves[2] from a third MS discovered by Dr Schechter among the Cairo MSS, containing iv. 23*b*, 30, 31, v. 4—7, 9—13, xxv. 8*b*—17 (parts of),

[1] The term *Genizah* (from the root *ganaz*, "to hide") is applied to a room in the synagogue set apart for storing disused manuscripts of the books of the Bible which had been employed in public worship and which could not be destroyed. In the *Genizah* were also placed heretical Hebrew books, so that it served the twofold purpose of "preserving good things from harm and bad things from harming" (*JE*, v. 612*a*).

[2] This manuscript was only a "Florilegium," or collection of extracts.

18, 19, 20—23 (parts of), 24, xxvi. 1, 2*a*; published in the *JQR*, April, 1900.

(*f*) Lévi's fragments, vi. 18—vii. 25, belonging to the MS just mentioned (*e*), not including vi. 20—27, 29—34, 36, 37, vii. 3, 5, 6*c*—16, 17—19, 22; also xxxvi. 24—38, belonging to a fourth MS; published in the *Revue des Études Juives*, January, 1900.

(*g*) Adler's two leaves, vii. 29—xii. 1, belonging to the new MS mentioned in (*c*); also discovered by Schechter, and published in the *JQR*, April, 1900.

(*h*) Gaster's fragments, xviii. 31—33, xix. 12, xx. 5—7, 13, xxxvii. 19, 22, 24, 26, belonging to the same MS as Schechter's two leaves (*e*), published in the *JQR*, July, 1900.

All these fragments appear to have come from the Cairo *Genizah*; they have all been collected and edited by Smend (see below).

Four different Hebrew MSS are thus represented by these fragments; these MSS are designated by Schechter and Smend by the symbols A, B, C, D; for clearness' sake it will be best to indicate the fragmentary contents of each of these[1]:

A consists of six leaves, and contains: iii. 6*b*—xvi. 26*a*; ii. 18*b* (inserted after vi. 17); xxiii. 16, 17 (inserted after xii. 14); xxvii. 5, 6 (inserted after vi. 22).

B consists of nineteen leaves, and contains: xxx. 11—xxxvi. (xxxiii.) 3; xxxii. (xxxv.) 11—xxxviii. 27*b*; xxxix. 15*c*—li. 30.

C consists of four leaves, and contains: on the first, iv. 23*b*, xxx. 31, v. 4—7, 9—13, xxxvi. 24*a*; on the second, vi. 18*b*, parts of vi. 19, 28, 35, vii. 1, 2, 4, 6*ab*, 17, 20, 21, 23—25; on the third, xviii. 31*b* (part of), xix. 2*a*, 3*b*, xx. 5—7, xxxvii. 19, 22, 24, 26, xx. 13; on the fourth, xxv. 8, 13, 17—22, 23*cd*, 24, xxvi. 1, 2*a*.

D consists of one leaf, and contains: xxxvi. 29—xxxviii. 1*a*.

[1] Smend, *Die Weisheit des Jesus Sirach, Hebräisch und Deutsch*, pp. v.—xiii. (1906).

It will be seen that some passages appear in more than one MS. The Hebrew material which has so far been recovered amounts to 1056 distichs, for the most part entire; if to these be added another eight from Rabbinical writings, i.e. those which are not contained in the Hebrew MSS, we have in all 1064 distichs in Hebrew out of 1616 represented in the Greek text, that is to say, about two-thirds of the whole; twenty-six of the Hebrew distichs have no equivalent in the Greek text. Besides this, MS B inserts after li. 12 a Psalm containing sixteen verses, composed on the pattern of Ps. cxxxvi., each verse, with the exception of the last two, ending with: "For his mercy (endureth) for ever."

To give now a few details[1] of these four MSS:

A contains a number of doublets; sometimes whole distichs, sometimes a single *stichos*, appear in two forms, and there are also cases of a half-*stichos* being duplicated. It is clear from a comparison of the text with that of the other MSS and Versions, that it has been largely glossed and interpolated, and is inferior to that of B, C, and D. The text agrees more with the Syriac than with the Greek Version.

B has some distichs in double form; a *stichos* is sometimes found in double, and even in triple form. It has a number of marginal readings which have been added by a Persian scribe; some of these represent an earlier, some a later, text than that of the MS; as a rule, however, the text of the MS is superior to that of the marginal readings. In some parts, especially the passage li. 13—30, the text is very corrupt. B agrees on the whole more with the Greek than with the Syriac. B alone of the MSS is stichometrically written.

C, in those passages which are contained in A, is the more correct of the two; there are only two

[1] For these the writer is, in the main, indebted to Schechter and Smend.

passages which are thoroughly corrupt, viz. v. 11, xxxvi. 19*a* (24*a* in the Greek). It agrees sometimes with the Greek, sometimes with the Syriac, while in some cases it has independent readings of its own.

D agrees largely with the marginal readings of B. Like A and B, the text probably came from Persia originally.

All the MSS contain a large number of scribal errors.

Regarding the date of these manuscripts there are no very wide differences of opinion; as they are all paper documents, and not vellum, they cannot be earlier than the ninth century A.D.[1]; on the other hand, the latest date which is to be assigned to any of them cannot well be later than the beginning of the twelfth century. MS C is probably the oldest, belonging, according to Gaster (*JQR*, XII. pp. 688 ff.), to the end of the tenth or beginning of the eleventh century. All the others may be assigned with much probability to the eleventh century[2].

The discovery of so large a part of *Ecclesiasticus* in Hebrew has naturally given rise to a number of problems, among the most important of which are the following.

§ ii. In what Language was the Book originally written?

It is impossible to attempt to decide this question without a study of the Hebrew text, and a careful comparison of it with the Greek and the Syriac Versions; but since this cannot be done here it must suffice to indicate very briefly some of the main results to which such a study and comparison have led. As a general rule a text which is a translation betrays the fact by certain indications which are almost infallible; idiomatic

[1] The introduction of paper into Europe was due to the Arabs; the earliest known paper MS belongs to the year 866 A.D.; the writing is in Arabic (E. Maunde Thompson, *Handbook of Greek and Latin Palaeography*, p. 43).

[2] Adler thinks that MS A belongs to the ninth century (*JQR*, XII. p. 467), but this is improbable.

expressions in the original, misunderstandings of words in the original and consequent mistranslation, which interfere with the sense of a passage, clumsy diction owing to difficulties in giving a proper rendering of the original; these and other signs of the non-originality of a writing are almost always certain to show themselves; but the Hebrew of *Ecclesiasticus* does not present signs of this kind. Its whole style stamps its language as the original one; the symmetry of the Hebrew, in the main, points in the same direction; moreover, there are a number of instances which could be given which exclude the possibility of translation from either Greek or Syriac; there are also many cases in which the Versions have no equivalent for the Hebrew (these are indicated in the Commentary); and lastly, the Hebrew often contains a text so obviously superior to that of the Versions that its originality can scarcely be disputed. When we add to this that both the Greek and Syriac frequently exhibit the well-known indications of translation (see below), it may be taken as certain that Hebrew was the original language in which *Ecclesiasticus* was written.

§ iii. What inferences are to be drawn from the existence of a large number of Doublets and Marginal Notes found in the Hebrew MSS?

The different forms of the same passages which occur in the Hebrew, often in the text, and at other times in the margin, offer another problem. An example of this oft-recurring phenomenon may be given from xxxi. (xxxiv.) 4: "A poor man toileth in lack of substance; and when he resteth he becometh needy"; for this the Hebrew has: "The poor man labours (yet) to the decreasing of his possession, and if he rests he becomes needy. The poor man toils to the diminishing of his vigour, and if he rests it is no rest to him." It is clear enough that we have here two forms of the same *distich*; how did the double form arise? The theory that they represent translations into Hebrew from two Versions is excluded if Hebrew was the original language. Moreover, there

are passages in which the two forms of the *distich* do not agree with the Greek and Syriac, the only Versions which could possibly come into consideration. The view that one is an explanatory gloss on the other is untenable because in many cases the added words do not offer an explanation, but are a form of the text. It only remains to regard these doublets as representing different recensions of the original text, which have been combined by the scribe of our MSS. That the original text should have undergone recensions is altogether what we should expect, and is paralleled by many other examples (e.g. the Septuagint itself); and in accordance with a natural desire to embody all that seemed to belong to the text, dual and even triple forms were incorporated; the Lucianic recension of the Septuagint offers a good example of such incorporation of various elements.

A further indication of the existence of more than one recension of the Hebrew text is offered by a consideration of the citations from *Ecclesiasticus* in Jewish literature. Toy says that "there are indications that the two Talmuds, the Jerusalem and the Babylonian, had, in some cases at least, different texts of *Ben-Sira*[1]"; he gives instances to show that in some cases the Talmud supports the Hebrew in a more original form of text than those of the Greek and the Syriac, while in others it agrees with these latter against the Hebrew in preserving a better text. There are also cases in which the Talmud agrees with all three. Generally speaking, the text of the Talmud is more correctly written than those of the Hebrew MSS[2], which are full of scribal blunders, "yet the two are sufficiently alike to suggest that our Hebrew rests on a genuine Hebrew text" (Toy). On the other hand, the resemblance between Saadiah and the Hebrew is very close, "the differences between the two being little more than variations of diction, and the advantage lying sometimes with one, sometimes with the other...he (Saadiah) had a text

[1] *EB*, IV. 4648.

[2] Smend, however, says that the text of the Talmudic citations is, almost everywhere worse, mostly much worse, than that of the MSS (*Die Weisheit des Jesus Sirach* (Commentary), p. l.).

which was substantially identical with ours; his citations may be considered to establish, as far as they go, a text of the tenth century, though of its history we know nothing. Its special similarity to that of our Hebrew MSS may be the result of the proximity in time of the two[1]."

§ iv. Comparison of the Hebrew Text with those of the Greek and Syriac Versions.

The relationship existing between the Hebrew MSS and the Greek and the Syriac texts respectively is a subject of great importance from more than one point of view. It happens often that the Hebrew agrees with the Greek against the Syriac; it also happens often that the Hebrew agrees with the Syriac against the Greek; but again and again the Hebrew shows divergence from both of these, and witnesses to an independent text; and, lastly, not infrequently all three agree. It is impossible to say in every case which of these three represents the most correct form of text; the difficulty of trying to decide this is enhanced by the frequent corruptions of the Hebrew text of our MSS; one thing which seems certain is that each of these three contains something genuine which the others do not, and that therefore the use of all three is indispensable for the proper study of the book. The phenomena presented by the agreements and disagreements of our three authorities seem to admit of only one satisfactory explanation, namely, that the Greek and the Syriac Versions represent different recensions of the Hebrew text; this belief is strengthened by the undoubted fact that both the Greek and the Syriac are translations from Hebrew texts, though in its present form the Syriac text has evidently been corrected and emended by some form of the Greek. We must suppose an original Hebrew text; at different times various recensions of this came into existence; we know nothing of the history of these recensions, but apparently each recension possessed certain elements which were more faithful to the original text than the corresponding parts in the others; the Greek and

[1] Toy, *loc. cit.*

Syriac Versions were made from different recensions, which would account for the fact that the Greek and the Syriac have each preserved certain original elements not possessed by the other. Our present Hebrew text represents yet another recension, but has suffered a great deal in transmission, and it too, therefore, contains elements of its own not possessed by the Greek and the Syriac Versions. Though the task is very difficult, and sometimes impossible, yet in seeking to reconstruct, whenever feasible, the original Hebrew, the Greek and Syriac texts are indispensable, seeing that they contain many passages which represent a better Hebrew text than that in our Hebrew MSS; while these, again, in other passages suppose an underlying Hebrew text which is purer than those of either the Greek or the Syriac.

To sum up,—the original language in which *Ecclesiasticus* was written was Hebrew, of which the Greek and the Syriac represent versions of different recensions. A comparison of all three shows that the first presents us with a considerable amount of material which is wanting in the two latter, while, on the other hand, the two latter contain much that is not represented in the Hebrew; in other cases the Hebrew is at times supported by the Greek against the Syriac, at others by the Syriac against the Greek. The Hebrew MSS which we now have represent another recension, badly transmitted, of the original Hebrew text. We have, therefore, in these three authorities representatives of three different recensions of the original Hebrew.

CHAPTER VII

VERSIONS AND DAUGHTER-VERSIONS

§ i. The Greek Version.

This is the most important among the Versions of the original Hebrew, not only on account of its being the oldest and because it is the form in which *Ecclesiasticus* was first officially accepted by the Church, but chiefly from the fact that in a

number of cases it has preserved a form apparently representing the original Hebrew more closely than that contained in the Hebrew fragments that have recently been discovered. For the reconstruction of the Hebrew text it is indispensable, though the freedom with which this translation has been made demands great caution when it is utilized for this purpose. This Version has come down to us in two forms:

(*a*) A form which represents the translation of the original Hebrew text.

(*b*) A form which represents the translation of a recension of the Hebrew text.

(*a*) This form of the Greek text is contained in the great uncials BℵA, the group of cursives 68, 155, 157, 296, 307, 308[1] (but on these see further below), and in the Aldine and Sixtine editions. It is the basis of the Revised Version.

(*b*) This form of the Greek is represented in varying degrees by the group of cursives 55, 70, 106, 248, 253, 254, and in the MS used by the first corrector of Cod. Sinaiticus (ℵ$^{c.a}$), who is assigned to the seventh century; of these, 248 is the foremost representative. This recension is also reflected to a greater or less extent in the Old Latin and Syriac Versions, in the Syro-Hexaplar (in this latter the passages belonging to the later recension are, for the most part, marked with the asterisk), and in the Complutensian text; it also has the support of Clement of Alexandria and St Chrysostom in their quotations from this book; and, most important of all, in some instances passages belonging to this later recension can claim the authority of the recently found Hebrew text; this secondary form is the basis of the Authorized Version, which follows the text of the Complutensian Polyglott[2].

The secondary Greek text must have come into existence at a very early period, and must at one time have received wide recognition and have been regarded as authoritative; the fact that the

[1] The numbers by which the cursive MSS are known are those used in Holmes and Parsons' edition of the Septuagint.

[2] *Speaker's Commentary*, p. 24; accordingly many verses appear in the A.V. which are omitted in the R.V., usually with the marginal note that they are "omitted by the best authorities."

Old Latin Version contains a large number of passages belonging to this secondary Greek text, which are found in extant Greek MSS, is sufficient to show the authority with which the secondary Greek text was regarded at one time. This text is characterized by a large number of additions to the original text; that the whole body of this additional material has come down to us is exceedingly improbable; the Greek MSS of the "248 group" contain nearly 150 additional *stichoi*, besides which 90 others have been preserved in different MSS of the Old Latin Version; both these sets have been gathered together, and conveniently tabulated by Smend (*op. cit.* pp. xcix.—cxiii.). There are, moreover, a number of minor additions which, on account of similarity of language, are to be traced to the same source, or sources, as the larger additions. It is true, that many of the additional *stichoi* are often only parallel forms of the primary Greek text; these were evidently intended to be improvements on this latter.

But although we have some half-dozen Greek MSS which represent the secondary Greek text, it may safely be said that no MS now extant contains this text as such; all that can be said is that the "248 group" of MSS have, to a larger or less extent, been influenced by it. The cursive MSS of the other group mentioned above, which now represent the primary Greek text, were originally based on the secondary text, for they contain traces of it, according to Ryssel, and are therefore the descendants of MSS which were corrected on the basis of the great uncials.

The course of the *early history of the Greek text*, or rather texts, can therefore be perhaps best described in this way: There was an original Hebrew text; a Greek translation was made of this. There was a revised Hebrew text, which contained the original text with additions made by a disciple of the original writer; a Greek translation was likewise made of this. Both Greek translations were thus made direct from two different Hebrew originals; but one was made from the text which represented that of the original author, the other from a Hebrew text which had received additions from a disciple of the original author. The existence of two Greek translations

from the Hebrew, independent of each other, is shown by the following facts: in the Talmud, and in some other Jewish writings, there are Rabbinical Hebrew quotations which vary from the text of the great uncials, but which are represented in the secondary Greek text reflected in the "248 group," in the Old Latin Version, and also in the quotations from *Ecclesiasticus* in Clement of Alexandria and St Chrysostom; in the next place, in certain instances the secondary Hebrew text (see chap. VI. § iii.), which is sometimes preserved in the recently found Hebrew fragments, has been incorporated in the "248 group," but not by the uncials; and thirdly, many of the additions found in this group can, on account of their form, only be explained on the supposition of their having been translated from the Hebrew. The main point to insist upon, therefore, is that the additions in the "248 group," etc. are not interpolations in the Greek, but are based, as a whole, upon a secondary Hebrew original.

It is both of interest and of importance to enquire as to *the object and character* of the additions in the secondary Greek text. One object is immediately apparent, viz. to explain the original form and to make its meaning clearer; this, however, only accounts for a certain, and limited, number of the additions. In most of them there is a tendency to emphasize spiritual religion as distinct from practical religion; love to God, hope in Him, the desire to please Him, and to give glory to Him; the thirst for righteousness; the need of repentance; the recognition of the divine recompense; a developed belief regarding the life hereafter;—these are the main characteristics observable in the additions. In some cases it has been thought that additions and alterations are due to Christian influence; but the extent of this influence can easily be exaggerated; pre-Christian Jewish literature offers many parallels to the teaching contained in the additions, so that there is no need to ascribe their existence to Christian influence; indeed, it has been shown with great skill that these additions are to be accounted for on other grounds altogether. A minute investigation has led Mr Hart to the conclusion that "they are fragments of the Wisdom of a Scribe of the Pharisees and contain tentative Greek renderings

of many of the technical terms and watchwords of the Sect. As Jesus ben Sira dealt with the earlier Scriptures, so some unknown disciple dealt with his master's composition. He received the deposit and added to it" (*Ecclesiasticus in Greek*, p. 274). Everything points to the correctness of this view, so that one may rightly speak of the secondary text (whether Hebrew or Greek) as the "Pharisaic Recension."

As regards *the state of the text of the Greek Version* generally, it must be noted, first, that all extant MSS including the great uncials BℵA are descended from a MS which had two pairs of leaves displaced. The matter common to all Greek MSS represents the earliest available form of the Greek text. But this text differs in many respects from the original form of the Greek; not only has it suffered, in common with all early texts, a certain amount of corruption in process of transmission, but the hand of the corrector has been busy, and the result of these corrections is frequently discernible; the reconstruction of the normal type of Greek text could, therefore, only be brought about, as Smend truly says, through an "eclectic treatment" of the manuscripts. Further, in comparing the Greek text with the recently found Hebrew, we are able to see why it is that in a certain number of cases the Greek can only with difficulty be made to give any sense; for in most instances this is due, apparently, to inability to give an adequate rendering of the Hebrew; in other instances it is quite probable that a mistake in the Greek is due to an antecedent mistake in the Hebrew, for it seems certain that Ben-Sira's grandson did not have his grandfather's original copy before him when working at his translation. It is also probable that the translator purposely modified the meaning of the original in some cases, for there were doubtless some things in the rigid Palestinian orthodoxy of his grandfather with which as a Hellenistic Jew he did not find himself in agreement.

As far as *the style of the Greek* is concerned, it is, to some extent, true to say that Ben-Sira's grandson, in undertaking the work of translation, laid more stress on what appeared to him an elegant Greek rendering than on a precise translation from the Hebrew; this was to a large extent necessitated by the fact

that he was translating poetry. On the other hand, it is no less true to say that he often made it his aim to give a Greek equivalent corresponding, as closely as he could make it, to the original Hebrew. His knowledge of the language of the Septuagint was very considerable; it is therefore what we should expect when we find his own style and vocabulary based largely on those of the Septuagint; this makes it important to compare the Septuagint passages in those places where there is an obvious reference to the Old Testament in our book; this is helpful from a linguistic point of view as well as from that of the expression of ideas. The translator's knowledge of the Septuagint is most marked in regard to the Pentateuch, somewhat less in regard to the prophetical books; on the other hand, he does not seem to have been acquainted with the Hagiographa in a Greek form; and since the obvious references in the book to the Hagiographa are more numerous than those to the rest of the Biblical books, they would have been the easier to detect had he used a Greek translation of the Hagiographa.

There is a distinct difference between the Greek of the translation and that of the Prologue, the latter being of a decidedly superior character; this, as Smend suggests, is probably due to the fact that the translator received some assistance in writing the Prologue.

§ ii. The Syriac Version.

This Version is, in the main, a direct translation from the Hebrew, and it frequently agrees with the Hebrew against the Greek; but it was not made from the original form of the Hebrew, though from a form which seems to have been in many respects nearer to the original than that represented in the recently found fragments. This fact makes the Syriac Version valuable for correcting, where necessary, the Hebrew in the form in which we now have it; and for those larger portions of which the Hebrew is not extant, the Syriac is, of course, indispensable. Another thing which makes the Syriac Version valuable is that it contains a certain number of *stichoi*

which are found elsewhere either in the Hebrew only, or in isolated Greek MSS, in a few rare cases also in the Old Latin Version. In some instances the Syriac has retained the correct text where both the Hebrew and the Greek agree in having gone astray. But in a considerable number of passages the Syriac is not a translation of the Hebrew, but of the Greek; it is possible that the reason of this was that in such cases the Greek Version represented what the original Syriac translator believed to be a purer form of the Hebrew than that which he had before him; or else, it may be that the Syriac, as we now have it, has been corrected on the basis of the Greek[1]; this would have been a very natural proceeding (even if a, comparatively speaking, pure Hebrew text had been available) at a time when the Greek Bible was regarded in the Christian Church as more authoritative than the Hebrew. That the Syriac translator of *Ecclesiasticus* was a Christian seems more than probable. The Greek MS or MSS which the Syriac translator made use of contained elements representing the secondary Greek text; and it was a text which had undergone deterioration in other respects.

But while the Syriac Version has thus a very distinct value, it is one which has to be used with much caution, for it has many grave blemishes. In the first place, the MSS are full of scribal errors; Smend (*op. cit.* p. cxxxvii., note) says that the earliest known MS of the Syriac Version (Cod. Mus. Brit. 12142), belonging to the 6th cent. A.D., has dozens of mistakes which recur in all the later MSS. Then, again, the whole work of translation has been done in a very careless and superficial manner; very little trouble appears to have been taken in seeking to give an accurate equivalent of the Hebrew; it abounds in paraphrases, due apparently in many cases to inability to render the Hebrew properly, or perhaps to a disinclination to take the trouble to do so; in other cases paraphrases were made in order to give a Christian sense to

[1] Cp. Wright, *Syriac Literature*, p. 4. "It seems tolerably certain that alterations were made from time to time with a view of harmonising the Syriac text with that of the LXX."

passages[1]. But the most serious blemish in the Version is the large number of omissions; according to Smend these amount to 370 *stichoi*. Some of these omissions are in all probability due to Christian, or other, prejudices; but in the majority of cases no other reason seems to be forthcoming but that of sheer arbitrariness.

This Version, as well as the Old Latin and the Armenian, preserves the right order of the chapters[2].

It will, therefore, be seen that in estimating the value, or otherwise, of the Syriac Version, a balance must be kept between unduly over- and under-rating it.

§ iii. The Latin Version.

This is by far the most important of the daughter-Versions; it was made from the Greek Version, but from a text which must have been in a worse condition than that represented by any extant Greek manuscript. In addition to this defect there is the further one that the Latin manuscripts which have come down to us offer a text badly corrupted in many parts. The large number of variations between the text (or texts) of the manuscripts and the quotations in the writings of the Latin Fathers witness to the uncertain state of the text which has been preserved. Concerning this Version St Jerome tells us expressly that he had left the text of the *Vetus Latina* untouched (*calamo temperavi*) in the Wisdom of Solomon, and in Sirach[3]; this is in so far fortunate in that the many really ancient elements which this Version offers are preserved, while they might well have been altogether lost if St Jerome had given us a translation of his own. This Version would, therefore, be more exactly described as the "Old Latin" Version.

[1] See, e.g., xvii. 27, xxxvii. 25, xxxviii. 11, xliv. 9, xlv. 8—14, and in parts, l. 18—21.

[2] Swete, *Introduction to the Old Testament in Greek* (1900), p. 272.

[3] In his preface to the Salomonic books: "Porro in eo libro qui a plerisque Sapientia Salomonis inscribitur et in Ecclesiastico...calamo temperavi, tantummodo canonicas scripturas vobis emendare desiderans"; cp. Swete, *op. cit.* p. 103.

What makes the use of this Version a somewhat complicated matter is the fact that it contains so many doublets (in some cases a passage appears in even three forms) and additions; besides this it is often paraphrastic, though sometimes the paraphrase gives a clue to an original reading, as is shown by a comparison with the Hebrew. The doublets and additions represent in a number of cases the secondary Greek text, but in other cases they are apparently explanatory glosses which have become incorporated in the text. This makes the use of this Version precarious. At the same time it cannot be neglected, because in many cases it agrees with the Syriac against the Greek, sometimes with the Hebrew and Syriac against the Greek, thus showing that it contains really valuable elements.

§ iv. The Syro-Hexaplar[1].

This Version was made from a Greek manuscript the text of which was very closely related to Cod. 253. It is of considerable value because of the excellence of many of its readings; but it has suffered, according to Smend, from the hand of the corrector. Hart, who has published a collation of the text (pp. 73—88 in his *Ecclesiasticus*), thinks very highly of it; he says (p. 359): "But far more important than any Greek manuscript is the Syro-Hexaplar...in which some twenty of the additions to the text of Ecclesiasticus are given under asterisks"; he says further: "Origen valued the Book of Jesus Ben Sira, and its text required a settlement. It seems reasonable to accept the evidence—direct and indirect—as it stands, and to conclude that he attempted to purge the current Greek Version of its accretions, and that his disciples removed them bodily, and sometimes parts of the true text with them[2]." However this may be, it will be seen in the Commentary that in not a few instances the Syro-Hexaplar gives valuable evidence. For the readings from this Version the writer is indebted to Mr Hart.

[1] The name given to the Syriac Version made by Paul of Tella from the Septuagint of Origen's Hexapla; it was made at the beginning of the seventh century; see Swete, *op. cit.* pp. 112, 113.

[2] *Op. cit.* p. 359.

§ v. Other Versions[1].

Of much less importance are the other Versions. The *Sahidic* is of some value, as it is based on a text closely related to the Greek uncials. The *Aethiopic* is characterized by its manifold paraphrases, due to a desire to explain the meaning of the Greek from which it was translated. The *Armenian* is a daughter-Version of the Latin, but probably worked over on the basis of the Greek. The *Slavonic* Version "follows a text similar to that of the Complutensian edition, but with only a portion of the additions[2]." The *Arabic* Version is translated from the Syriac; it seeks to present an elegant form rather than a faithful translation, and is full of paraphrases; in some respects this Version seems to have been influenced by the Greek.

[1] Smend, *op. cit.* pp. cxxix. ff.
[2] Margoliouth, quoted by Nestle in *HDB*, IV. 544.

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

The Prologue of the Wisdom of Jesus *the Son of* Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and

THE PROLOGUE

THE title *The Prologue of the Wisdom of* Jesus *the Son of* Sirach given in the E.VV. is a combination of the titles to the Prologue and the book itself. In 𝔊 the titles differ in the MSS.

many and great things...] These things are the knowledge and apprehension of God, whereby Wisdom is attainable.

unto us] i.e. Jews; the Palestinian and anti-Hellenistic note is sounded at the commencement.

by the law...] "by means of," or "through"; the Scriptures are thus *channels*; "they contain, and do not constitute this treasure. They are the channels which God used for His communications with His people. Only the first and eldest section, the Law, is described throughout as a book without reference to its putative author" (Hart, *Ecclesiasticus in Greek*, p. 239).

by the law and the prophets, and by the others that have followed in their steps] cp. the words which occur further on, "the law and the prophets and the other books of our fathers," and again, "the law itself, and the prophecies, and the rest of the books." This is the earliest evidence we have of the tripartite division of the Hebrew Scriptures, viz. *Torah*, *Nebiim*, *Kethubim* (Law, Prophets, Writings), unless we are justified in discerning a reference to it in xxxix. 1. The fact that the technical name is applied to the first two divisions, and not to the last (*Kethubim* = Hagiographa), suggests that the third division of the Canon had not yet become officially recognized. On the other hand, it must be remembered that long after the close of the whole Canon of the Old

by the others that have followed in their steps, for the which things we must give Israel the praise of instruction and wisdom; and since not only the readers must needs become skilful themselves, but also they that love learning must be able to profit them which are without, both

Testament a similar indefinite term is used in reference to the third group, e.g. Lk. xxiv. 44; moreover, the phrase "the Law and the Prophets" occurs several times in the Gospels without the third group being mentioned at all (Matt. xxii. 40, Lk. xvi. 16); the "Writings" were always regarded as of subordinate importance (cp. Acts xiii. 15).

that have followed in their steps] As is well pointed out by Hart this implies more than a chronological sequence, the expression "to follow" meaning "to become a disciple."

for the which things...] It was natural for the writer, a Jew, to lay stress on the fact that literary activity was characteristic of his people as well as of the Greeks. With the praising of Israel cp. Deut. iv. 6: "For this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

the readers] i.e. Jews who could read the original and did not require a translation; the reference is to the Scribes, not to the Jews as a whole. The ordinary language of the Jews of the Dispersion was Greek, that of the Palestinian Jews Aramaic; Hebrew had by this time become the language of the learned. The "technical or semi-technical use of the term *one who reads* appears also in the old Greek Version of the books of Ezra and Nehemiah, which is known as 1 Esdras. Elsewhere...the Scribe (סֹפֵר) is called γραμματεύς, the person concerned with the letter of Scripture. But in 1 (3) Esdras the first and typical Scribe Ezra is described as *priest and Reader of the Law of Jehovah* (viii. 8, 9), *priest and Reader of the Law of God Most High* (viii. 19), *priest and Reader* (ix. 39), *priest and Reader of the Law* (ix. 42), and as *High Priest and Reader* (ix. 49). From ὁ ἀναγινώσκων to ἀναγνώστης is no great step, but the use of the participle is certainly older than the use of the noun. The origin of this rendering is to be found in the fact that Ezra with his colleagues '*read* in the book in the law of God distinctly, and gave the sense so that they understood the reading' (Neh. viii. 8)" (Hart, *op. cit.* p. 241).

they that love learning] i.e. the disciples of the Scribes, who, as the context shows—*must be able to profit them which are without*—must have occupied a quasi-official position; cp. John vii. 15, "How knoweth this man letters (i.e. writings) having never learned?" The fault found with Christ here is that He had not served the proper apprenticeship for a teacher; He had not "learned" from the Scribes; cp. Mk i. 22, "For he taught them as having authority, and not as the Scribes."

them which are without] i.e. the Jews of the Dispersion primarily,

by speaking and writing; my grandfather Jesus, having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom; in order that those who love learning, and are addicted to these things, might make progress much more by living according to the law. Ye are intreated therefore to read with favour and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. For things originally spoken

but Gentiles are most probably also included, in view of the character of the book which is, in the main, an encouragement to all and sundry to seek Wisdom (for the phrase "them which are without" cp. Mk iv. 11, 1 Cor. v. 12).

having much given himself] "much" (ἐπὶ πλεῖον), i.e. more than others.

are addicted] ἔνοχος used with the gen. as here means "guilty," e.g. Jas. ii. 10, πάντων ἔνοχος, "guilty of all" points of the Law; it is therefore better to read ἔνηχοι with A ℵ$^{c.a}$ Syro-Hex., and various other authorities, the meaning of which is "orally instructed."

might make progress] There seems no reason why ἐπιπροσθῶσιν should not be translated "might add unto them" in view of such passages as iii. 27, v. 5, xxi. 15, xxxvii. 31, xlii. 21, xlv. 20, xlviii. 23; every "lover of learning" might reach such a point in the knowledge of the Law that he might be able to add something to the understanding of it; this is amply illustrated in the *Mishna* and the *Gemara*; how much had been added before the beginning of Christianity can be seen e.g. from Mk vii. 3, 8, 9, 13.

by living according to the law] Lit. by means of a manner of life within the Law; cp. *Pirqe Aboth* i. 1: "Raise up many disciples, and make a fence to the Law."

to read] Lit. "to undertake (ποιεῖσθαι) the reading"; the reference is to the translation of Ben Sira's *Wisdom*.

to pardon us] Lit. "to be indulgent."

if...we may seem to fail...] if we may seem to render some phrases inadequately. The numerous instances in which the translator misunderstood the original (see Commentary) show that his misgivings were fully justified.

spoken] Hart thinks that "the description of the Books as *recited* (λεγόμενα), coupled with the formal phrase to hold the reading (ἀνάγνωσιν ποιεῖσθαι), suggests a connexion of these translations with the public worship of the Synagogue," and deduces from this that in the Dispersion a translation of the Scriptures into the current language followed the reading of the original. This is extremely probable, especially as

in Hebrew have not the same force in them, when they are translated into another tongue: and not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language. For having come into Egypt in the eight and thirtieth year of Euergetes the king, and having continued there some time, I found [1]a copy affording no small instruction. I thought it therefore most necessary

[1] Or, *a like work* The word is of very doubtful meaning.

it would be precisely what was done in Palestine itself. The formally recited translation of the official *Methurgeman* developed in time into the written *Targums*.

not only these] i.e. the things which the writer has translated.

but the law itself...] cp. Kirkpatrick in the *Expositor*, v. iii. p. 268, who points out that the translation of the Hebrew Bible into Greek "was the work of pioneers, and necessarily had the defects of such work." The words before us, which refer to the two first Canons as definitely fixed (though the third is spoken of less definitely), show that most of the *Septuagint* must already have been in existence.

For having come into Egypt] The most important centre of the Jewish Dispersion was Alexandria; when this city was founded Jewish settlers were attracted to it by the fact that they were offered equal privileges with all other citizens (see Josephus, *Antiq.* XIV. x. 2, XIX. v. 2).

the eight and thirtieth year of Euergetes the king] Euergetes is probably the second of that name, known also as Ptolemy VII (Physcon). For a full discussion of the question see *Intr.* chap. III.

having continued there some time] This does not express the force of the Greek *συνχρονίσας*, which means "to synchronize"; as mention is made in the same sentence of the reign of Euergetes, the most natural way of understanding the word is to take it in reference to this; so that the meaning will be that the writer's stay in Egypt synchronized with the reign of this king, i.e. from his eight and thirtieth year (B.C. 132) to his death (B.C. 117). 𝔏 reads *Cum multum temporis ibi fuissem*, which points to a long stay.

I found a copy affording no small instruction] The word for "a copy" (*ἀφόμοιον*) is difficult. Hart has an interesting suggestion: "As for *ἀφόμοιον*—an Hebrew Jew might be capable of creating precedents for himself, when he condescended to write in Greek. And if he was not afraid to be singular, he might prefer the word on the ground of its ambiguity[1] to the commonplace *ἀντίγραφον* or the like. For if it was a book that he found, it was the beginnings of that Bible (*τὸ βιβλίον*), which he helped to finish. Being a Greek translation, it was

[1] It can mean both "like" and "unlike."

for me to apply some diligence and travail to interpret this book; applying indeed much watchfulness and skill in that space of time to bring the book to an end, and set it forth

both *like* and *unlike* the original. So the word ἀφόμοιον may well be regarded as the only one by which the writer could fitly describe a collection of Wisdom literature which, being written and translated, becomes a *Copy*" (*op. cit.* p. 264). Ryssel takes the word in the sense of "difference," and translates: "I found no small difference in culture," referring this to the different standard of culture between the Jews of Egypt and those of Palestine. The Syro-Hex. takes ἀφόμοιον in the sense of "likeness," and renders: "I found no small likeness in culture," i.e. between that of the grandfather and that of the Jews among whom the grandson now finds himself. These renderings assume that ἀφόμοιον is the correct reading, and the overwhelming weight of authorities is in favour of it; but it is at least possible that ἀφορμήν ("opportunity") should be read instead of ἀφόμοιον; it is true, this is the reading of only two unimportant cursives—supported also by Aristobulus (Eusebius, *Prep. Evang.* VIII. p. 376 C; quoted by Hart)—but it has the merit of giving better sense, "I found no small (μικράν) opportunity for culture"; it also suits the context better, for it was owing to the "opportunity" thus offered that the grandson was able to equip himself for his work.

applying indeed...] The text here is corrupt, a finite verb having evidently fallen out (see further below).

watchfulness] Lit. "sleeplessness," cp. xxxi. 1, xxxviii. 26; the verb occurs in xxxiii. 16.

in that space of time] i.e. during his sojourn in Egypt.

the book] τὸ βιβλίον; in the previous sentence to this in the Prologue the word for "this book" is τήνδε τὴν βίβλον. If this latter reading is correct this difference may be of considerably greater importance than appears at first sight. The final sentence of the Prologue, as already hinted, has suffered in transmission; Hart, guided by the readings of the original hand of Codex Sinaiticus, believes that "it is probable that the writer wished to speak here of his fellow translators, in whose behalf he appeals to the readers"; he renders the text of ℵ* thus: "I contributed much wakefulness and knowledge in the interval of time, so that we might bring the Bible (τὸ βιβλίον) to an end and publish it also to those who in the land of sojourning wish to love learning, preparing their morals for life according to the Law." He continues: "*The Bible* (τὸ βιβλίον) must be distinguished from *this book* (τήνδε τὴν βίβλον), which is the 'Wisdom of Sirach.' That, which needed to be brought to a conclusion and to be published, corresponds to the aforesaid Copy [see above], and perhaps also to *these things*, which in the Second Section are separated from 'the Law and the Prophecies and the rest of the books,' as later publications. Paradoxical as it may seem, the diminutive *Biblion* is capable of comprising within

for them also, who in the land of their sojourning are desirous to learn, fashioning their manners beforehand, so as to live according to the law.

1 All wisdom *cometh* from the Lord,
And is with him for ever.

itself at least five *Bibloi*; for it is written, that Ezra took the *Biblion* of the Law before the multitude (1 Esdras ix. 45; Neh. viii. 5). So the person or persons concerned with the publication of the Biblion or Bible are the translators, one or many, of the Wisdom Literature of the Jews" (*op. cit.* pp. 265)[1].

who in the land of their sojourning] i.e. the Jews of the Dispersion; in the Arabic Version this is rendered "proselytes."

fashioning their manners beforehand] i.e. preparing their manner of life. The Arabic Version, though giving here a paraphrase rather than a translation, brings out the meaning; it is rendered thus by Cook: "...until, when they had acquired possession of the riches of its ideas [i.e. those contained in Ecclus.], their ways became conformed to the Law, and their mode of life to the *Nomos*."

DIVISION A.

Ch. I. 1—XVI. 23.

The nature and essence of Wisdom.

(*a*) I. 1[2]—IV. 10. Wisdom and its practical observance.

I. 1—10. The divine origin, mysterious unsearchableness, and universal diffusion of Wisdom.

1. *All wisdom...*] This verse forms a kind of text on which the discourse which follows is based. On the conception of Wisdom in the later Jewish literature see *Intr.* ch. IV. § ii. By these opening words Ben Sira intends it to be understood once for all that Wisdom always has been and always will be the peculiar possession of God which He dispenses according to His will. Cp. Jas. i. 5.

And is with him...] cp. 𝔄 "And was ever with him, and was before the world (was created)"; see Job xii. 13, Prov. viii. 22, 23, 30, Wisd. vii. 26, John i. 1, 2.

[1] In the Arabic Version of the Prologue given, with a translation, by Mr S. A. Cook, in the *Proceedings of the Soc. of Biblical Archæology* (xxiv. pp. 173—184), the "book" referred to above is made to apply in each case quite unmistakeably to the "Wisdom of Ben Sira."

[2] The Hebrew of i. 1—iii. 7 is not extant.

The sand of the seas, and the drops of rain, 2
And the days of eternity, who shall number?
The height of the heaven, and the breadth of the 3
earth,
And the deep, and wisdom, who shall search *them* out?
Wisdom hath been created before all things, 4

2. *The sand of the seas...*] Illustrations are given in this and the following verse of the impossibility of fathoming the depths of Divine Wisdom. For the expression "sand of the seas" cp. Gen. xxxii. 12, 1 Sam. xiii. 5, Ps. lxxviii. 27.

drops of rain] cp. Job xxxvi. 27 (Sept.), "The drops of rain are numbered by him."

days of eternity] This expression in the O.T. often means the days of old, Is. lxiii. 9, 11 etc., but has here rather the sense of "eternity," cp. xviii. 10.

3. *The height of the heaven*] Although beyond the power of man to measure, heaven is conceived of, like the earth, as a limited space, cp. Ps. xix. 6, "His going forth is from the end of the heaven, and his circuit unto the ends of it." According to the later Rabbinical teaching, the highest height of heaven was where the *Mechiza*, or "Dwelling-place," of the Almighty was situated. In this *Mechiza* (according to the Targum to Job xxvi. 9) stands the throne of God (see *v.* 8 below), hidden by a thick *Pargod* ("Curtain") of clouds. The throne of glory, like Wisdom itself, was created before the world, and will endure to all eternity, cp. Ps. xlv. 6, Hebr. viii. 1, Matt. xix. 28[1].

the breadth of the earth] The earth was believed to be a flat space of immeasurable length, as far as man was concerned (cp. Ps. xix. 4); underneath it was "the deep," an abyss of water; hence the frequent expression "the waters under the earth."

and wisdom] omitted by 𝔖; the words are probably not original; Edersheim regards them as "a Hellenising addition by the Greek translator."

search them *out*] More accurately, "trace out" (ἐξιχνιάσει), cp. xviii. 5, and Rom. xi. 33, where God's ways are called "past tracing out" (ἀνεξιχνίαστοι).

4. *Wisdom hath been created...*] This is also said of the Law (*Torah*) in Rabbinical literature, e.g. in the Midrash *Bereshith Rabba*, to ch. i. 26, and in the Midrash *Pesiqta* 109 *a* it is said that the Law is two thousand years older than the Creation. The Rabbis, just as Ben Sira does (see *Intr.* ch. IV. § iii.), identified the Law with Wisdom, see Midrash *Tanchuma*, *Bereshith*, *passim*, referred to in *JE* XII. 197. In *Pirqe Aboth* III. 23 (Taylor's ed.) it is said: "Beloved are Israel that there was given to them the instrument with which the world was created; greater love [it was that it] was made

[1] See further Weber, *Jüdische Theologie*, pp. 162 ff. (2nd ed.).

And the understanding of prudence from everlasting.[1]
6 To whom hath the root of wisdom been revealed?
And who hath known her shrewd counsels?[1]
8 There is one wise, greatly to be feared,
The Lord sitting upon his throne:
9 He created her,
And saw, and numbered her,
And poured her out upon all his works.

[1] Verses 5 and 7 are omitted by the best authorities.

known to them that there was given to them the instrument with which the world was created, as it is said, 'For I give you good doctrine, forsake ye not *my Law*' (Prov. iv. 2)."

understanding of prudence] cp. Job xxviii. 12, 20, where a similar synonym for Wisdom is found. Verse 5 in A.V. is not found in the best MSS, but it occurs in six cursives, among them 248 (on this see *Intr.* ch. VI. § i.), in the Syro-Hex. 𝔏 Sah. The probability is that it is a gloss added in order to explain why Wisdom existed before all things; it runs: "The fountain of Wisdom is the word of God in the heights (i.e. of heaven), and her ways are eternal commandments." Cp. Wisd. ix. 17, Bar. iii. 11, 12.

6. *root*] cp. Job xix. 28; in view of the second half of the verse "root" must mean the essence, not the origin of Wisdom; see note on *v.* 14, cp. *v.* 20.

shrewd counsels] cp. xlii. 18, Col. i. 15, 16.

Verse 7 in A.V. is not found in the best MSS. It occurs in five cursives (but not in 248), in the Syro-Hex. 𝔏 Sah; it runs: "To whom hath the understanding of Wisdom been manifested, and who hath realized her wealth of experience?" It is clearly a doublet.

8. *wise*] omitted by 𝔖𝔏 Ar; probably an addition by the translator.

greatly to be feared] φοβερὸς σφόδρα, as xliii. 29, cp. Deut. vii. 21 etc.

The Lord] This belongs to *v.* 9, according to some authorities, and perhaps it is the better reading.

sitting...] cp. Ps. xlvii. 8 (9 in Hebr.), Is. vi. 1.

9. *He*] Read: *The Lord, he himself....*

saw] cp. Prov. viii. 22; in contradistinction to men, who do not always see her, cp. vi. 22, "She is not manifest unto many," and see 1 Cor. ii. 7; that Wisdom is hidden is taught also in Midrashic literature; see Taylor's *Pirqe Aboth*, p. 173.

numbered] cp. *v.* 2 and Job xxviii. 27; the thought is that of enumerating the various portions of Wisdom assigned for the completion of all God's works; this seems to be implied by the rendering of 𝔖 Ar and possibly by that of Aeth (see Smend *in loc.*).

poured her out...] ἐξέχεεν, the word used in Acts ii. 33 of the outpouring of the Holy Spirit; this is interesting in view of the fact that in early, as well as in the later Jewish literature, Wisdom was identified

She is with all flesh according to his gift; 10
And he gave her freely to them that love him.
The fear of the Lord is glory, and exultation, 11
And gladness, and a crown of rejoicing.
The fear of the Lord shall delight the heart, 12
And shall give gladness, and joy, and length of days.

with God's holy spirit, see Wisd. i. 4—7, cp. *Bereshith Rabba*, ch. 85, where it is said that Solomon's wisdom was the holy spirit guiding him.

10. She is] Omit these words and the full stop at the end of *v.* 9; the two *vv.* form one sentence. The meaning of this verse is that God pours out His Wisdom upon all flesh "according to his gift," i.e. in restricted measure; whereas He gives it "freely," i.e. without any restriction, to those that love Him, i.e. the Jews; Gentiles, who did not serve Jehovah, could not be thought of as loving Him. This particularistic attitude is characteristic of the book as a whole; it becomes more and more emphasized in later Jewish literature, where it is taught again and again that the Law, which is identified with Wisdom, is for Israel; the possession and observance of it make Israel "the holy people" (*Mechilta* 35 *a*, quoted by Weber, *op. cit.* p. 52).

according to his gift] cp. xxxv. 10 (= 𝔊 xxxii. 12) כמתנתו. With the verse generally cp. Prov. iii. 13—17 as illustrating the beauty and richness of this gift. After this verse a few MSS add: "The love of the Lord is glorious wisdom; He imparts it to those to whom He appears in order that they may behold Him"; 𝔏 places this after *v.* 11.

I. 11—20. The intimate relation between Wisdom and the fear of the Lord.

11. *The fear of the Lord*] cp. Is. xi. 2, 3; in the Old Testament to fear the Lord means "rather to feel awe of what He is, than fear of what He might do. It is the fear of a Person (Jehovah is God's personal name), of His character, dignity, and holiness, rather than of His power or works. The fear of the Lord is to hate evil (Prov. viii. 13). Fear in the better sense of the word is the mainspring of religion, and 'to fear' is constantly used as signifying 'to worship,' whether the object be the true God or the gods of the heathen (e.g. 2 Kings xvii. 35, 36)[1]." Ben Sira's use of the expression is precisely that of the Old Testament.

is] i.e. has as its result.

a crown of rejoicing] cp. *v.* 18, vi. 31, xv. 6; a mark of honour as well as of joy, cp. Prov. iv. 9.

12. *length of days*] 𝔖 "eternal life"; cp. *v.* 20, Prov. iii. 16. At the end of this verse some MSS read: "The fear of the Lord is a gift from the Lord, for it sets [men] upon paths of love." Cp. Wisd. viii. 21.

[1] *HDB.* i. 858.

13 Whoso feareth the Lord, it shall go well with him at the last,
And in the day of his death he shall be blessed.
14 To fear the Lord is the beginning of wisdom;
And it was created together with the faithful in the womb.
15 With men she [1]laid an eternal foundation;

[1] Gr. *nested.*

13. *at the last*] ἐπ' ἐσχάτων, i.e. to the end of his life here on earth (cp. 𝔖 "at the last of his days"); there is no thought of the hereafter. Cp. iii. 26, where the same expression occurs, for which the Hebr. equivalent is אחרית; see also xxxviii. 20, Prov. v. 11, Wisd. iii. 17.

blessed] This is the reading of all important Greek MSS, excepting B, it is also read by 𝔖𝔏 Syro-Hex.; B has "he shall find grace"; the R.V. text is, therefore, to be preferred. The meaning of the verse is illustrated by xi. 25—28; it is God who blesses, not man. The "blessing" in the day of death consists in the sense of peace and happiness which is engendered by the remembrance of having lived in the fear of the Lord, and this blessing is due to the goodness of God. Probably the thought of the nearness of God at such a time was also part of the blessing, see Kirkpatrick, *Psalms*, on Ps. xvi. 9 ff. A further element in a "happy death" is well brought out by the words in 1 Chron. xxix. 28: "And he died in a good old age, full of days, riches, and honour."

14. *To fear the Lord...*] cp. Ps. cxi. 10, Prov. i. 7, ix. 10.

beginning] The word ἀρχή, like the Hebr. word which it renders, may mean (1) "the best," as e.g. in xi. 3, "Her fruit is the chief of sweetmeats"; or (2) "the most important," as e.g. in xxxix. 26, "The chief of all things necessary for the life of man are water and fire, etc."; or (3) "beginning," as e.g. in xv. 14, "He Himself made man from the beginning." Here it has the first meaning.

together] i.e. at the same time. The subject is Wisdom.

the faithful] Abraham, Isaac, and Jacob were the patterns for these, see 2 Macc. i. 2. The "faithful" (הנאמנים) are synonymous with "the righteous" (הצדיקים), in whom the *Yetzer ha-tob* ("the good tendency") has been implanted from the beginning (see further *Intr.* ch. IV. § v.), and in whom it has asserted itself more strongly than the *Yetzer ha-ra'* ("the evil tendency"), see *Intr.* ch. IV. § iv.

in the womb] cp., on the other hand, Ps. lviii. 3, Wisd. xii. 10.

15. The Greek of this verse seems to be partly corrupt, partly a misreading of the Hebr.; for the first half of the verse 𝔖 reads: "With faithful men is she, and she hath been established from eternity." Smend suggests that the original text may have been: "Among faithful men hath she nested (i.e. made her home) from eternity."

laid] ἐνόσσευσεν, lit. "nested."

And with their seed shall she be had in trust.
To fear the Lord is the fulness of wisdom; 16
And she satiateth men with her fruits.
She shall fill all her house with desirable things, 17
And her garners with her produce.
The fear of the Lord is the crown of wisdom, 18
Making peace and [1]perfect health to flourish.[2]
He both saw and numbered her; 19
He rained down skill and knowledge of understanding,
And exalted the honour of them that hold her fast.
To fear the Lord is the root of wisdom; 20
And her branches are length of days.[3]

[1] Gr. *health of cure.*
[2] The remainder of this verse is omitted by the best authorities.
[3] Verse 21 is omitted by the best authorities.

shall she be had in trust] ἐμπιστευθήσεται; Smend refers to l. 24, where ἐμπιστεύειν = נאמן; the sense here is, therefore, perhaps best expressed by "she shall continue." The whole verse would then run: "With faithful men from of old she had her dwelling, and with their seed shall she continue"; cp. iv. 16, xxiv. 7—9.

16. *satiateth*] μεθύσκει, lit. "intoxicates," cp. xxxii. 13 (= 𝔊 xxxv. 13), Ps. xvi. 11.

17. Cp. Prov. viii. 18. At the end of this verse 248 adds: "And both [i.e. the fear of the Lord and Wisdom] are gifts of God unto peace [i.e. which lead men to peace]."

18. *perfect health*] Perhaps "life and healing" should be read on the strength of xxxiv. 17 (= 𝔊 xxxi. 20); 𝔖 reads "life and health." The rest of the verse in A.V. is omitted by the best MSS, but it is read by 248: "He [i.e. God] increases [lit. 'makes wide'] glorying to them that love Him."

19. *He both saw and numbered her*] This clause is a partial repetition of *v.* 9, and, though found in the best MSS, is out of place here; it is omitted by 248, 253, Syro-Hex.

He rained down...] Edersheim would delete this clause as well: "The first two clauses of this verse, which are quite different in the Syriac, must be attributed to the younger Siracide." Instead of these two clauses 𝔖 reads: "She [i.e. Wisdom] is a strong staff and a glorious stay"; words which follow more logically after *v.* 18.

And exalted...] 𝔖 "And she [is] an everlasting honour for everyone that follows her," cp. Prov. iv. 8.

20. *root of wisdom*] cp. *v.* 6.

length of days] cp. *v.* 12, Prov. iv. 10. The next verse which follows in A.V. is omitted by the best MSS; it reads: "The fear of the Lord driveth away sins, and where it is present, it turneth away wrath"; 248 contains this verse.

22 Unjust wrath can never be justified;
For the sway of his wrath is his downfall.
23 A man that is longsuffering will [1]bear [2]for a season,
And afterward gladness shall spring up unto him;
24 He will hide his words [2]for a season,
And the lips of many shall tell forth his understanding.
25 A parable of knowledge is in the treasures of wisdom;
But godliness is an abomination to a sinner.
26 If thou desire wisdom, keep the commandments,

[1] Most authorities read *resist*. [2] Or, *until* his *season*

I. 22—30. Wisdom exemplified by the virtues of patience and humility.

Instead of *vv.* 22—27 𝔖 has twelve distichs which are altogether different. Smend gives reasons for regarding these as having been translated from Hebrew, but does not think that they belonged to the original text of Ecclus. The abruptness with which the subject of *v.* 22 is introduced makes it probable that originally it was preceded by some matter which has fallen out; this appears the more probable from the fact of the variation of 𝔖; the text of 𝔏 also shows distinct signs of dislocation; and, further, the later addition of *v.* 21 points to the desire of a glossator to smooth over the roughness of the passage.

22. *sway*] i.e. impetus, violence, 𝔊 *ῥοπή*. ℵ however reads *ὀργή*, 𝔏 *iracundia*, "the anger of his wrath," cp. x. 18, xlv. 19.

23. *bear*] i.e. endure. This seems to be the meaning whether we retain the reading of most authorities, *ἀνθέξεται*, or adopt that of some MSS (including 248) *ἀνέξεται*, 𝔏 *sustinebit*; cp. for the latter word 1 Cor. iv. 12; in any case the reference is to self-control.

23, 24. *for a season*] Rather, "until the right moment"; in 𝔊 the words in both *vv.* stand emphatically at the beginning of the verse, cp. xx. 6.

24. *He will hide...*] The man who can control his tongue during the time of greatest irritation is recognized by others as able to use to good effect his practical wisdom (="understanding").

many] so ℵA 248 which read *πολλῶν* (=𝔄). This seems better than *πιστῶν* ("faithful"), BC etc.

25. *A parable*] Rather a collection of "parables" (so ℵ 248 and other cursives, 𝔖 Syro-Hex.) and proverbs which Wisdom possesses among her treasures, and which teach true knowledge. Cp. Prov. i. 2—6.

26. Cp. Jas. i. 5. This verse offers a very interesting combination of the doctrines of Grace and Free-will; it is thoroughly Christian both in teaching and sentiment, anticipating herein such a passage as John vii. 17.

And the Lord shall give her unto thee freely:
For the fear of the Lord is wisdom and instruction; 27
And *in* faith and meekness is his good pleasure.
Disobey not the fear of the Lord[1]; 28
And come not unto him with a double heart.
Be not a hypocrite in the mouths of men; 29

[1] The remainder of this line is omitted by the best authorities.

27. The first half of this verse is quoted from Prov. xv. 33.

faith] "The Hebrew אמונה, the Greek πίστις, the Latin 'fides,' and the English 'faith,' hover between two meanings; *trustfulness*, the frame of mind which relies on another; and *trustworthiness*, the frame of mind which can be relied upon. Not only are the two connected together grammatically, as active and passive senses of the same word, or logically, as subject and object of the same act; but there is a close moral affinity between them. Fidelity, constancy, firmness, confidence, reliance, trust, belief—these are the links which connect the two extremes, the passive and the active meaning of 'faith'.... But there is in Biblical Hebrew no corresponding substantive for 'faith,' the active principle. Its nearest representative is אמונה, 'firmness, constancy, trustworthiness.' This word is rendered in the Septuagint most frequently by ἀλήθεια, ἀληθινός (twenty-four times), or by πίστις, πιστός, ἀξιόπιστος (twenty times)...It will thus be seen that אמונה properly represents the passive sense of πίστις, as indeed the form of the word shows. But it will at times approach near to the active sense; for constancy under temptation or danger with an Israelite could only spring from reliance on Jehovah.... In its Biblical usage the word אמונה can scarcely be said ever to have the sense 'belief, trust,' though sometimes approaching towards it. The influence of the Greek rendering however doubtless reacted upon the original, and in the Rabbinical Hebrew it seems decidedly to have adopted this meaning (see Buxtorf, *Lex. Rabbin.* s.v.)." Lightfoot, *Galatians*, pp. 154 ff. Later on he refers to Ecclus. xlvi. 15, xlix. 10, where, as in the passage before us, the active sense of πίστις seems to be forcing itself into notice. See the writer's note on Jas. i. 6 in the *Expositor's Greek Testament.*

28. *Lord*] Some MSS, including 248, add "when thou art in need," cp. A.V.

a double heart] cp. Ps. xii. 2, Jas. i. 8, iv. 8; cp. Enoch xci. 4: "Draw not nigh to uprightness with a double heart and associate not with those of a double heart" (ed. Charles).

29. *in the mouths of*] This is almost certainly a mistake for *in the sight of* due to a confusion between two similar Hebr. words בפי ("in the mouth of") and בפני ("in the sight of"); one Greek cursive reads ἐνώπιον and 𝔏 has *in conspectu*. A similar mistake is to be found in the Sept. of Jer. iv. 1.

And take good heed to thy lips.
30 Exalt not thyself, lest thou fall,
And bring dishonour upon thy soul;
And *so* the Lord shall reveal thy secrets,
And shall cast thee down in the midst of the congregation;
Because thou camest not unto the fear of the Lord,
And thy heart was full of deceit.

2 My son, if thou comest to serve the Lord,
Prepare thy soul for temptation.
2 Set thy heart aright, and constantly endure,
And make not haste in time of calamity.

And take...] The meaning is that he is not to be a hypocrite either by act or word, cp. Jas. iii. 2.

30. *Exalt not...*] cp. *Erubin* 13 *a* (Talm. Bab.): "He who humbles himself, him will God exalt; he who exalts himself, him will God humble" (quoted in *JE* VI. 490), cp. Matt. xxiii. 12; a saying of Hillel preserved in the Midrash *Wajjikra Rabba*, ch. I., runs: "Remove from thy place two or three rows, and wait till thou art called," cp. Lk. xiv. 10.

congregation] cp. Prov. v. 14. It is probably the synagogue that is here referred to.

full of deceit] cp. xix. 26.

II. 1—6. Precepts regarding faithfulness to God and resignation to His will.

1. *My son*] the regular mode of the Jewish teacher's address to a pupil, cp. vii. 3, Prov. i. 8, and frequently. In 248 the section is prefaced by the title *περὶ ὑπομονῆς*.

Prepare thy soul...] cp. xliv. 20[d]; and Jas. i. 2—4, 12—15 which forms quite a commentary to this section, the two passages should be read together. See also Prov. iii. 11—12, Hebr. xii. 7—13.

2. *Set thy heart aright*] The same phrase occurs in Ps. lxxviii. 8 (see the Sept. rendering Ps. lxxvii. 8), cp. ch. xxxvii. 15.

constantly endure] "hold out," cp. xii. 15, Hebr. xi. 27.

make not haste] i.e. do not be impatient, cp. Is. xxxv. 4, "they that are of a fearful (lit. 'hasty') heart," xxviii. 16. Possibly the Hebr. here had something equivalent to "Be not afraid." If we accept the rendering of 𝔊 as correct, the meaning will be: "Make not haste to give way."

calamity] *ἐπαγωγή*, lit. "that which is brought upon" a man by God, cp. *v.* 4 where the cognate verb is used; calamity is one of the

Cleave unto him, and depart not,
That thou mayest be increased at thy latter end.
Accept whatsoever is brought upon thee,
And be longsuffering [1]when thou passest into humiliation.
For gold is tried in the fire,
And acceptable men in the furnace of humiliation.
Put thy trust in him, and he will help thee:
Order thy ways aright, and set thy hope on him.

[1] Gr. *in the changes of thy humiliation.*

temptations referred to in the preceding verse. The same word is used, but in a different context, in Prov. xxvii. 10[b] (Theodotion's Version; the Sept. uses a different word there); it does not occur in the New Testament. It is a favourite word with the translator, see iii. 28, v. 8, x. 13, xxiii. 11, xxv. 14, etc.

3. *Cleave*] cp. Acts v. 13, Rom. xii. 9.

unto him] i.e. God, cp. 𝔏 which reads *deo*; 𝔖 "unto her," i.e. Wisdom.

depart not] cp. Lk. viii. 13, 1 Tim. iv. 1.

That thou mayest be increased] cp. Prov. xix. 20. ℵ* reads καὶ αὐξηθήσεται ("and it shall be increased"); Fritzsche thinks that the reference is to prosperity, but 𝔖, which has "that thou mayest prove thyself wise," makes the reference to be to Wisdom.

thy latter end] cp. Ps. xxxvii. 37 (Hebr. and E.V., not Sept.); as i. 13.

4. *Accept whatsoever...*] The writer is not advocating anything in the shape of fatalism, but teaching that suffering of every kind is to be received as a discipline; see Job ii. 10, and cp. Matt. xxvi. 39, Mk xiv. 36. Some MSS (including 248) add after δέξαι "gladly," cp. Jas. i. 2.

be longsuffering] i.e. patient, cp. v. 11, Job vi. 11, Col. i. 11, Hebr. vi. 15, Jas. v. 7, 8.

when thou passest into humiliation] Lit. "in the changes of thy humiliation."

5. *For gold is tried...*] cp. Is. xlviii. 10, Prov. xvii. 3, xxvii. 21, Wisd. iii. 6, Jas. i. 12, 1 Pet. i. 7.

acceptable men] i.e. approved men, cp. Prov. iii. 12, Is. xlviii. 10. At the end of this verse ℵ[c.a] and some other MSS add: "In sickness and in poverty put thy trust in Him."

6. This verse is an adaptation of Ps. xxxvii. 3, 5, cp. Prov. iii. 5, 6.

Put thy trust] πίστευσον, for trust in God cp. *v.* 8; the word is used with the negative in reference to man in xii. 10, xiii. 11; cp. xxxvi. 26.

Order thy ways aright] cp. Prov. ix. 15. 𝔖 "he will make straight thy ways."

set thy hope on him] cp. 1 Tim. v. 5, 1 Pet. i. 13.

7 Ye that fear the Lord, wait for his mercy;
And turn not aside, lest ye fall.
8 Ye that fear the Lord, put your trust in him;
And your reward shall not fail.
9 Ye that fear the Lord, hope for good things,
And for eternal gladness and mercy.
10 Look at the generations of old, and see:
Who did ever put his trust in the Lord, and was ashamed?
Or who did abide in his fear, and was forsaken?
Or who did call upon him, and he despised him?
11 For the Lord is full of compassion and mercy;

II. 7—11. THE REWARD OF THOSE WHO FEAR THE LORD.

7. *turn not aside...*] The picture is that of making for a goal along a difficult way, cp. Matt. vii. 14, and Christ's words in John xiv. 6.

8. *put your trust in him*] cp. Mk xi. 31, Rom. iv. 3 (=Gen. xv. 6); the Greek word implies more than belief (see Jas. ii. 19), it means also "to have reliance upon."

shall not fail] "shall in no wise fail" (*οὐ μὴ πταίσῃ*). The word means lit. "to stumble" (cp. xxxvii. 12[d], Rom. xi. 11), but the sense in which it is here used, "to be wanting," is found in Jas. ii. 10, iii. 2. Smend says that this is the only instance of the word being used with *μισθός* ("reward"), i.e. of a thing and not of a person; some MSS read *οὐ μὴ πέσῃ* ("shall not fall"), 𝔏 *evacuabitur*; this is, however, only a correction.

9. *eternal gladness*] The reference is not to happiness in the world to come, but to the joy which is constantly the possession of those that fear the Lord; for the phrase cp. Is. xxxv. 10, li. 11, lxi. 7. ℵ[c.a] and some cursives (not 248), as well as Syro-Hex., add: "For an eternal gift with joy [i.e. bringing joy] is His recompense"; this appears to be an explanatory gloss on "reward" in *v.* 8 (Hart), or else a doublet to 9[b] (Smend).

10. *Look at the generations of old...*] The writer encourages his hearers by pointing to the experience of their forefathers whose trust in God was not in vain, cp. Ps. xxii. 4, 5.

despised] Lit. "overlooked," cp. xxxviii. 16, Acts xvii. 30. Concerning the two first clauses of this verse Bunyan, in *Grace Abounding*, § 65, writes: "I blessed God for that word, for it was of good to me; that word doth still oft-times shine before my face"; see the whole of §§ 62—65.

11. *full of compassion and mercy*] Lit. "compassionate and merciful," cp. Ps. ciii. 8, cxlv. 8, Jon. iv. 2, Neh. ix. 17. Ex. xxxiv. 6 is the fundamental passage, see the Sept. there. A.V., with ℵ[c.a] 248 and some other MSS, also Syro-Hex., adds: "longsuffering and very pitiful," cp. Ps. lxxxvi. 15.

And he forgiveth sins, and saveth in time of affliction.

Woe unto fearful hearts, and to faint hands, 12
And to the sinner that goeth two ways!
Woe unto the faint heart! for it believeth not; 13
Therefore shall it not be defended.
Woe unto you that have lost your patience! 14
And what will ye do when the Lord shall visit you?
They that fear the Lord will not disobey his words; 15
And they that love him will keep his ways.

he forgiveth sins...] cp. Exod. xxxiv. 7, Ps. ciii. 3, 4.

and saveth...] i.e. He saves men from the evils which are the result of sin; see further *Intr.* ch. IV. § iv.

II. 12—14. A THREEFOLD WOE AGAINST THE UNFAITHFUL.

12. *fearful hearts*] cp. iv. 17, xxii. 18, Deut. xx. 8; the reference is to those who are afraid of the "time of calamity" spoken of in *v.* 2.

faint hands] cp. xxv. 23, Hebr. xii. 12 (=Is. xxxv. 3, 4). The expression has a double meaning, it refers to those who are slack in God's service, and in consequence also to those whose hands are not lifted up in prayer and worship; the Jews prayed with outstretched arms, standing, not with folded hands, cp. Ps. cxxxiv. 2, Lk. xviii. 11.

that goeth two ways] cp. Prov. xxviii. 6, 18; the same idea is expressed in Jas. i. 8, "a double-minded man, unstable in all his ways," cp. also Jas. iv. 8, 1 Kings xviii. 21.

13. *shall it not be defended*] Lit. "sheltered"; such shelter could only be given by God; from those who had no trust in Him (i.e. "those who had an unbelieving heart") it was withdrawn.

14. *patience*] Lit. "endurance," *ὑπομονή*, the key-note of the section, cp. *v.* 1.

visit] In 𝔊 this word is a play on the word for "defended" in the preceding verse (*οὐ σκεπασθήσεται...ὅταν ἐπισκέπτηται*).

II. 15—18. THE WAY IN WHICH THE FEAR OF THE LORD IS MANIFESTED.

15. *will not disobey*] cp. xvi. 28, Ps. cv. 28, cvii. 11.

his words] God's words (i.e. commandments) are preserved, and His ways (i.e. a manner of life lived in accordance with His commandments) are described in the Law; the observance of the Law was the Alpha and Omega of the life of a good Jew, see further *Intr.* ch. IV. § iii.

his ways] cp. Ps. xviii. 21, xxv. 4, Jn. xiv. 23; ℵ$^{c.a}$ reads "commandments."

16 They that fear the Lord will seek his good pleasure;
And they that love him shall be filled with the law.
17 They that fear the Lord will prepare their hearts,
18 And will humble their souls in his sight, *saying*,
We will fall into the hands of the Lord,
And not into the hands of men:
For as his majesty is,
So also is his mercy.

16. *will seek his good pleasure*] i.e. will seek to gain His favour, namely, by keeping His commandments; the meaning is not primarily that they will seek to do what will please Him, although this, of course, follows; cp. xi. 17. The difference is not unimportant; for the former represents, generally, the Jewish attitude (cp. Prov. iii. 1, 2; and *Pirqe Aboth* II. 8: "the more Torah the more life"), while the Christian attitude would be primarily to do that which is well-pleasing to God, irrespective of the reward which is implied in the words "his good pleasure"; in the former the thought of reward for keeping the commandments is more prominent than in the latter, which aims first at pleasing God, and lays less stress on the thought of the reward for doing so, cp. 1 Cor. ix. 16, 17. On the other hand, cp. the words in *Pirqe Aboth* I. 3: "Be not as slaves that minister to their master in order to receive reward; but be as slaves that minister to their master without a view of receiving reward"; cp. also *ibid.* II. 9.

shall be filled with the law] cp. xxxii. 15; i.e. shall be in heart and mind so saturated with the knowledge of the Law that their manner of life will be wholly guided by its precepts; cp. *Pirqe Aboth* VI. 7: "Great is *Torah*, which gives life to those who practise it in this world and in the world to come"; see further *Intr.* ch. IV. § iii.

17. *will prepare their hearts*] In Ps. x. 17 (Sept. x. 38) this preparation is the work of God; in the later Judaism, of which Ben Sira is a striking exponent, man's free-will is far more emphasized than divine grace, see further *Intr.* ch. IV. § v. By the "heart" is meant the seat of understanding, cp. Prov. xiv. 33, xv. 14, xviii. 15; by the "soul" is meant the seat of the emotions, e.g. Ps. xxxv. 25, Prov. xix. 8, Jer. xiii. 17.

will humble their souls] cp. iii. 18, vii. 17, xviii. 21. 𝔏 "will sanctify."

18. saying] This occurs only in one cursive and in 𝔏, but must be supplied.

We will fall...] an inexact quotation from 2 Sam. xxiv. 14.

For as his majesty...] The last clause of this verse has dropped out of all Greek MSS; it is preserved in 𝔖: "And as his name, so also are his works." In the recovered text of 𝔐 these words are found after vi. 17. (See Smend's ed. of the Hebr. text.)

Hear me your father, O my children, 3
And do thereafter, that ye may be saved.
For the Lord hath given the father glory as touching 2
the children,
And hath confirmed the judgement of the mother as
touching the sons.
He that honoureth his father shall make atonement for 3
sins:
And he that giveth glory to his mother is as one that 4
layeth up treasure.
Whoso honoureth his father shall have joy of his chil- 5
dren;

III. 1—16. Filial duty and its reward.

1. *my children*] "my" should be omitted.

that ye may be saved] not to be understood in a Christian sense, as in Ś, "that ye may live the life (which lasts) from eternity to eternity"; the meaning is, "that it may go well with you," cp. Deut. v. 16 (the Sept. uses, however, a different expression here), Exod. xx. 12; see *v.* 6.

2. *For the Lord hath given...*] cp. the fifth commandment, i.e. has commanded children to honour their parents, cp. Exod. xx. 12, Deut. v. 16, Matt. xv. 4, Mk vii. 10, Eph. vi. 2.

the judgement of the mother] Rather, "the mother's right," or "due," which, like the father's, is to be respected; cp. Prov. i. 8, vi. 20.

3. *shall make atonement for sins*] cp. *v.* 30, xxxv. 3; it was a tenet of Judaism that works (i.e. the fulfilment of *Mitzvôth*, "commandments") were meritorious, and therefore efficacious in annulling sin; thus the keeping of the fifth commandment atoned for sin. In the Old Testament sacrifices only atone for sin, in the New Testament it is only Christ who does so; here we have an intermediate conception; atonement is effected by the acts of a man. It is an advance upon the teaching of the Old Testament (apart from such a passage as Is. liii. which is exceptional) in that something more than animal sacrifices is required, but it falls far short of the Christian doctrine of Atonement; see further *Intr.* ch. IV. § iv. and the present writer's *The Jewish Doctrine of Mediation*, pp. 67 ff.

4. *layeth up treasure*] The Greek word occurs in the Bible elsewhere only in 1 Tim. vi. 19, where it is used of making provision for the life to come.

5. After the first clause of this verse B, by a scribal error, repeats *v.* 4.

shall have joy...] cp. Prov. xxiii. 24, 25 (Sept.).

And in the day of his prayer he shall be heard.
6 He that giveth glory to his father shall have length of days;
And he that hearkeneth unto the Lord shall bring rest unto his mother,
7 [1]And will do service under his parents, as unto masters.
8 In deed and word honour thy father,
That a blessing may come upon thee from him.

[1] The preceding words of this verse are omitted by the best authorities.

the day of his prayer] This does not mean that prayer was only offered on special days, the reference is to the day of calamity when a man feels the need of more than usually fervent prayer.

6. *shall have length of days*] See above, *v.* 1.

he that hearkeneth...] i.e. when a man comforts his mother he is obeying God's commandment, it is an instance of "honouring" a parent. The whole section is an expansion of, and a commentary on, the fifth commandment; it is an interesting instance of the beginning of the "halachic[1]" treatment of Scripture which became enormously developed in later Rabbinical literature.

shall bring rest unto his mother] cp. Prov. xxix. 17. The extant Hebr. begins with these words in MS A; with the exception of a few verses the text of 𝔎 from here to xvi. 25 continues uninterruptedly. See *Intr.* ch. VI. § i.

7. The first clause of this verse in A.V. is omitted by the best MSS; it is contained in several cursives, including 248, and in 𝔏 Syro-Hex.: "He that feareth the Lord will honour (his) father." The verse is missing altogether in 𝔎.

will do service] The Greek word (δουλεύσει) implies the service of a slave; according to the later Rabbinical interpretation of the Law a son stood to his father in the same relation as a slave to his master, cp. Exod. xxi. 7, Neh. v. 5. Some Rabbis even taught that a father had the right to exercise the power of life and death over a son, on the basis of such passages as Gen. xxii., Judg. xi. 39, 2 Kings xxiii. 10.

his parents] Lit. "them that begat him." The ἐν of 𝔊 is difficult, it is omitted by ℵ[c.a] 248 and other cursives 𝔏𝔖 Syro-Hex., but Smend says that ἐν can represent ל, cp. x. 18, xxiv. 22, and עבד ל in 1 Sam. iv. 9.

8. *In deed and word...*] cp. Matt. xxi. 28—31. 𝔎 has "in word and deed," so Syro-Hex.

a blessing] 𝔎 "all blessings," followed by 𝔖 "all his blessings."

[1] i.e. everything that has to do with *legal* precepts; from the Hebr. root *halach* ("to go"), i.e. the way men ought to "go" in life.

For the blessing of the father establisheth the houses of children; 9
But the curse of the mother rooteth out the foundations.

Glorify not thyself in the dishonour of thy father; 10
For thy father's dishonour is no glory unto thee.
For the glory of a man is from the honour of his father; 11
And a mother in dishonour is a reproach to her children.
My son, help thy father in his old age; 12
And grieve him not as long as he liveth.

9. *the blessing of the father*] cp. Gen. xxvii. 27, xxviii. 29, Deut. xxxiii. 1.

establisheth the houses] figuratively, as in the words "rooteth out the foundations" in the next clause. In ℍ the metaphor is that of a plant: "The blessing of a father stabliseth the root (cp. Prov. xii. 3), but the curse of a mother rooteth up the young plant"; cp. *Test. XII Patr.* Issach. v. 6: "Our father Jacob blessed me with blessings of the earth and of first-fruits" (ed. Charles).

the curse of the mother...] cp. Prov. xx. 20.

10. *the dishonour of thy father*] The reference is to the dishonour brought upon a father by his son, cp. Prov. xvii. 6. For "thy father's dishonour" in 10^{b} BℵAC read *πρὸς ἀτιμίαν* ("unto dishonour"): the mistake arose on account of the abbreviated form of *πατρός* (i.e. $\overline{\pi\rho o\varsigma}$) being treated as a preposition. The addition of *πατρός* was, however, an explanatory addition, it is omitted by ℍ, which reads: "For that [i.e. the father's dishonour] is no glory to thee."

11. *For the glory...*] In ℍ the words for "glory" and "honour" are the same.

is from] i.e. depends upon; ℍ "is the glory of his father."

And a mother in dishonour...] ℍ𝔖 read: "And he who dishonoureth his mother multiplieth sin," cp. Prov. xv. 20, xxiii. 22, xxx. 17.

12. *help thy father in his old age*] ℍ reads: "Be strong in the honour of thy father," i.e. Be instant in upholding the honour of thy father. 𝔊 is, however, to be preferred here, for the second half of the verse, as well as *v.* 13, points to the correctness of "old age" (𝔖 follows ℍ in reading "honour").

as long as he liveth] ℍ "all the days of thy life," so also 𝔖; while 248 reads "in (during) thy life"; but the sense shows that 𝔊 is correct here, so that ℍ should be emended to: "...of his life."

13 And if he fail in understanding, have patience with him;
And dishonour him not *while thou art* in thy full strength.
14 For the relieving of thy father shall not be forgotten:
And instead of sins it shall be added to build thee up.
15 In the day of thine affliction it shall remember thee;
As fair weather upon ice,
So shall thy sins also melt away.

13. *have patience with*] Better, "show consideration," make excuse for him; ℵ lit. "leave him" (in peace), cp. this use of עזב in Ruth ii. 16.

in thy full strength] ℵB "all the days of his life," from *v.* 12ᵇ (ℵ); 𝔊 is to be preferred.

14. *the relieving*] ℵ "righteousness" shown to a father; in Rabbinical literature almsgiving is "righteousness" *par excellence*, so much so that צדקה ("righteousness") is synonymous with "almsgiving," e.g. in *Sukkah* 49*b* it is said: "Greater is he that giveth alms (עשה צדקה, lit. 'doeth righteousness') than (he who offers) all the sacrifices" (Weber, p. 285). It is interesting to find this technical term used as early as the time of Ben Sira; the Greek rendering (ἐλεημοσύνη) shows that its technical sense was fully understood, cp. Matt. vi. 12, where "righteousness" and "alms" are used synonymously.

shall not be forgotten] ℵ "shall not be blotted out." Another example of the efficacy of works, for the meaning is that the relieving of the father shall not be forgotten by, or (according to ℵ) be blotted out from the remembrance of, God; see further *Intr.* ch. IV. § vi.

And instead of sins...] The meaning is that the righteous deeds done in succouring his father will be to his credit, so that they will counterbalance his sins; cp. the words in *Qiddushin* 40*b*, where it is said that a man is judged "according to that which balances," i.e. according to whether the weight of sins or of good deeds weighs heavier. This Rabbinical teaching is, therefore, seen to belong to much earlier times than the writings in which it is contained; see *Intr.* ch. IV. § vi.

15. *it shall remember thee*] The son's almsgiving is personified. Better, perhaps, "he (God) shall remember thee"; ℵ lit. "it shall be remembered to thee"; the reference is, of course, to the fact that God will remember to balance his good acts against his sins. This will be done by preventing the "affliction" which he would otherwise have suffered; his sins, being atoned for by good deeds, will not be visited upon him. The Hebr. brings out the sense of the verse, which is obscured in 𝔊 and R.V., viz.: "In the day of affliction it [i.e. the relieving of the father] shall be remembered to thee [i.e. to thy credit], to put away thine iniquities as heat (disperses) hoar-frost."

He that forsaketh his father is as a blasphemer; 16
And he that provoketh his mother is cursed of the Lord.

My son, go on with thy business in meekness; 17
So shalt thou be beloved of an acceptable man.
The greater thou art, humble thyself the more, 18
And thou shalt find favour before the Lord.[1]
For great is the potency of the Lord, 20
And he is glorified of them that are lowly.

[1] Verse 19 is omitted by the best authorities.

16. *He that forsaketh*] 𝔖 "he that despiseth"; 𝔊 misread עזב for בזה.

is as a blasphemer] 𝔙 "is as one that acteth presumptuously."

And he that provoketh...] 𝔙 "And he that curseth his mother provoketh his Creator to wrath." 𝔊 has confused the verbs, and this is also the case in 𝔖. Cp. Lev. xx. 9, Deut. xxvii. 16.

III. 17—24. Precepts on humility.

17. *go on with thy business in meekness*] 𝔖 "In thy wealth walk in humility"; 𝔊 misread בעשרך ("in thy wealth") as מעשיך ("thy works"="thy business"), and consequently put a wrong meaning on the verb.

of an acceptable man] 𝔖 "more than one that giveth gifts," i.e. a generous man. The meaning of the verse in the original is that the rich man who is not proud is loved even more than the rich man who dispenses charity, whose pride is taken for granted.

18. *The greater thou art...*] 𝔊 is a paraphrase of 𝔙 which has: "Humble thyself (lit. 'thy soul') from all the great things of the world," so too 𝔖; but there is little doubt that the text of 𝔙 is not in its original form; Smend emends it so as to read: "Humble thyself in all greatness"; cp. Matt. xx. 26, 27, Phil. ii. 3, 1 Pet. v. 5, 6.

favour] 𝔖 "mercies"; with the rendering of 𝔊 cp. Prov. iii. 34.

the Lord] 𝔖𝔏 "God."

Verse 19 of the A.V. is omitted by the best Greek authorities; it is partly a variant of *v.* 20 of 𝔙 and partly preserved in 𝔙; it is read, with slight variations, by ℵ$^{c.a}$ 248 and other cursives 𝔖 Syro-Hex.: "Many are exalted and esteemed; but the mysteries [of God] are revealed to the lowly." See next verse.

20. *For great is...Lord*] 𝔙 "For manifold are the mercies of God."

And he is glorified...] 𝔙 "And his secret is revealed to the lowly"; cp. Ps. xxv. 14, Prov. iii. 32, Matt. xi. 25. It will be seen at once that *vv.* 19, 20 are variants of the same clauses. This is a good instance

21 Seek not things that are too hard for thee,
And search not out things that are above thy strength.
22 The things that have been commanded thee, think thereupon;
For thou hast no need of the things that are secret.
23 Be not over busy in thy superfluous works:
For more things are shewed unto thee than men can understand.
24 For the conceit of many hath led them astray;
And evil surmising hath caused their judgement to slip.[1]

[1] Most authorities omit verse 25, and transpose the lines in verse 26.

of the value of 248, because it has preserved a reading found in ℵ, but which is wanting in the uncials.

21. *too hard*] ℵ "too wonderful," cp. Ps. cxxxix. 6, Jer. xxxii. 17, 27.

things that are above thy strength] ℵ "that which is hid from thee," cp. *v.* 22[b], Prov. xxv. 27, Rom. xii. 3. This and *v.* 22 are quoted with slight variations in the Babylonian Talmud *Chagigah* 13*a*, the Jerusalem Talmud *Chagigah* 77*c*, and in the Midrash *Bereshith Rabba* 10*a* (Cowley and Neubauer, p. xix.).

22. *The things that have been commanded thee*] i.e. the precepts of the Law, cp. *Pirqe Aboth* II. 18: "Be diligent to learn the Law."

the things that are secret] ℵ "the things that are hidden," see Deut. xxix. 29, upon which this verse seems to be founded.

23. *Be not over busy...*] ℵ "Have nothing to do with that which is beyond thee"; i.e. Do not meddle with matters beyond thy proper range; for the Gk. word "to be over busy" (περιεργάζομαι) cp. 2 Thess. iii. 11.

For more things...] The pregnant ℵ = "For more hath been showed to thee than thou art able to understand"; i.e. not all things which are seen in the world can be understood, cp. 1 Cor. ii. 9, quoted from Is. lxiv. 4, lxv. 16[a]. The meaning of the verse is that a man cannot even understand all that has been manifested, let alone the things that are secret (cp. *v.* 22), so that he must not worry about that which is beyond him.

24. *For the conceit of many...*] 𝔊 is a free rendering of ℵ which is followed by 𝔖: "For many are the conceits of the sons of man"; the reference is probably to the Greeks, cp. Acts xvii. 21, 1 Cor. i. 22.

And evil surmising...] ℵ𝔖 "And evil imaginings lead into error."

slip] For the word used cp. ix. 9, xiv. 1.

Verse 25 in the A.V. is wanting in the best Greek MSS, but it occurs in several cursives, including 248. In ℵ𝔖, with slight variations it runs:

A stubborn heart shall fare ill at the last; 26
And he that loveth danger shall perish therein.
A stubborn heart shall be laden with troubles; 27
And the sinner shall heap sin upon [1]sin.
The calamity of the proud is no healing; 28
For a plant of wickedness hath taken root in him.
The heart of the prudent will understand a parable; 29
And the ear of a listener is the desire of a wise man.
Water will quench a flaming fire; 30

[1] Gr. *sins*.

"Where there is no apple of the eye light is wanting, and where there is no understanding Wisdom is lacking." In ℌ this verse is placed after *v.* 27, but it suits the context here better.

III. 26—28. Retribution.

26. 𝔊 (exc. 𝔑$^{c.a}$ 248, 253) transposes the two clauses of this verse, evidently by a scribal error, and B adds: "A stubborn heart shall be tormented (or 'burdened') at the last." ℌ has the first clause as in the R.V., but the second runs: "But he who loveth that which is good (lit. 'good things') shall walk in them."

A stubborn heart] a hard, or obstinate, heart; cp. Exod. vii. 14.

27. *shall be laden with troubles*] ℌ𝔖 "His griefs will increase." The meaning is that he who has a stubborn heart always thinks he knows best, and therefore will never follow the guidance of others, hence he becomes constantly involved in difficulties.

sin upon sin] 𝔊 "sin upon sins." The parallelism between the stubborn heart and the sinner is twofold; first, the troubles of the one and the sins of the other always tend to increase, and secondly, cause and effect lie respectively with the stubborn heart and the sinner.

28. *The calamity of the proud...*] i.e. adversity works no reformation in them. ℌ "Run not (i.e. Haste not) to heal the wound of a scorner, for there is no healing for it"; cp. Prov. ix. 7: "He that correcteth a scorner getteth to himself shame." After this clause some cursives, including 248, and Syro-Hex. add: "His ways shall be rooted out."

hath taken root in him] ℌ𝔖 "is his plant."

III. 29—31. Reward.

29. *a parable*] ℌ𝔖 "the proverbs of the wise"; the Hebr. *māshāl* means "proverb" rather than "parable."

And the ear...] i.e. a wise man desires an attentive audience. ℌ "And the ear that listeneth to wisdom rejoiceth." Cp. Prov. ii. 2, xv. 31.

30. *Water will quench...sins*] cp. Prov. xvi. 6, Dan. iv. 27, for the thought of the verse.

And almsgiving will make atonement for sins.
31 He that requiteth good turns is mindful of that which
cometh afterward;
And in the time of his falling he shall find a support.

4 My son, deprive not the poor of his living,
And make not the needy eyes to wait long.
2 Make not a hungry soul sorrowful;
Neither provoke a man in his distress.
3 To a heart that is provoked add not more trouble;
And defer not to give to him that is in need.

almsgiving] 𝔖 "righteousness," see above, *v.* 14. The parallelism of this verse again brings out the specifically Jewish doctrine of Works; just as water quenches fire, so do good works (here almsgiving) quench sin. For almsgiving as the most perfect form of righteousness cp. Matt. xix. 21, and *Baba Bathra* 10*a*, where it is said that God placed the poor on earth in order to save the rich from Hell.

31. *He that requiteth...*] 𝔖 "He that doeth good, it (i.e. that which is good) shall meet him on his ways"; see further *Intr.* ch. IV. § vi.

IV. 1—10. Duties towards the poor and the oppressed.

1. 𝔏 has the following title to this section: *De elemosyna et de pauperibus.*

deprive not] Lit. "defraud not," the same word (𝔊), μὴ ἀποστερήσῃς, occurs as one of the commandments in Mk x. 19; cp. 1 Cor. vi. 8, Jas. v. 4. 𝔖𝔖 read: "Mock not."

living] Lit. "life," so, too, 𝔖; cp. xxix. 21, Lk. xii. 16. 𝔏 "alms."

make not...to wait long] 𝔖 "grieve not," so 𝔖. The Greek word means lit. "to draw aside," "spin out," "defer," cp. *v.* 3.

the needy eyes] 𝔖𝔖𝔏 "the eyes of the bitter in spirit." In the second half of this verse the text of 𝔖 is uncertain; the clauses of the next three verses have got out of place.

2. *Make not...sorrowful*] 𝔖 lit. "Do not sniff at," i.e. do not treat with contempt.

a hungry soul] 𝔖 "the needy soul."

a man in his distress] 𝔖 lit. "the bowels of the oppressed" (cp. Lam. i. 20, ii. 11), i.e. his innermost feelings.

3. *To a heart that is provoked...*] 𝔖 "The inward part (קרב) of the poor grieve not."

defer not] cp. *v.* 1 above; the Greek word is the same as that rendered "make not to wait long." Cp. Prov. iii. 27, 28.

Reject not a suppliant in his affliction;
And turn not away thy face from a poor man.
Turn not away thine eye from one that asketh *of thee*,
And give none occasion to a man to curse thee:
For if he curse thee in the bitterness of his soul,
He that made him will hear his supplication.

Get thyself the love of the congregation;
And to a great man bow thy head.
Incline thine ear to a poor man,
And answer him with peaceable words in meekness.

4. *Reject not*] ℌ "Despise not."
a suppliant in his affliction] ℌ "the supplication of the afflicted."
And turn not away...] ℌ "And turn not away from the distressed soul," cp. Tob. iv. 7, Matt. v. 42.

5. The first clause is omitted by ℌ𝔖.
Turn not away thine eye] cp. Prov. xxviii. 27b, Tob. iv. 7, Matt. v. 42.

6. *For if he curse thee*] cp. Deut. xv. 9.
He that made him] ℌ "His Rock," cp. Ps. xviii. 2, xxxi. 3, xlii. 9; Smend suggests, on the basis of 𝔊𝔖, "he that formed him" (יוצרו) instead of "rock" (צורו), cp. Ps. cxxxix. 5.
The whole verse, according to ℌ, may be rendered thus: "He that is bitter in spirit (cp. Job iii. 20) crieth in the vexation of his soul, and his Rock (or 'Maker') will hear the voice of his cry."

7. *Get thyself the love*] ℌ𝔖 248 "Make thyself beloved" (ℌ lit. "Cause thy soul to be beloved") by becoming a benefactor to the poor. In the synagogue of to-day, the names of benefactors are placed in a prominent position, and are commemorated on certain occasions.
the congregation] It is probably the synagogue that is referred to.
And to a great man...] ℌ "And to the ruler of the city bow thy head"; ℵc.a 𝔏 "And to the elder...." A necessary class distinction was always recognized by the Jews, though a right attitude on the part of the wealthy towards the poor (and *vice versa*) was always insisted upon, cp. *v.* 8.

8. *Incline thine ear...*] the duty of the high-born. Cp. Ps. xvii. 6, Jer. xi. 8.
with peaceable words] ℌ "peace" (שלום), the ordinary word for a salutation. In ℌ the "peace" refers to the return to the poor man's salutation. The meaning of the verse is that when the poor man greets the rich man—the salutation being the preliminary to some request—the latter is to give heed to the poor man, and not turn a deaf ear to him.

9 Deliver him that is wronged from the hand of him
that wrongeth him;
And be not fainthearted in giving judgement.
10 Be as a father unto the fatherless,
And instead of a husband unto their mother:
So shalt thou be as a son of the Most High,
And he shall love thee more than thy mother doth.

11 Wisdom exalteth her sons,

9. *from the hand of*] 𝔖 simply "from." The poor man had a better chance of justice when supported by a rich man.

And be not fainthearted] 𝔖 "And let not thy spirit be in dread"; for this meaning of קוץ, which usually has the sense of "to loathe," see Num. xxii. 3, Is. vii. 16. A man might be deterred from giving a right judgement from fear of the animosity of him who had done the wrong; cp. Jas. ii. 9.

judgement] 𝔖𝔖 "just judgement." With the whole verse cp. Ps. lxxxii. 3, 4, Amos v. 10, 15.

10. *Be as a father...*] cp. Job xxix. 16, xxxi. 18, Ps. lxviii. 5, Is. i. 17.

unto their mother] 𝔖𝔖 "to widows." Cp. Deut. xxiv. 17—21, Jas. i. 27.

So shalt thou be...] cp. Job xxxi. 18. 𝔖 "And God will call thee 'son.'"

And he shall love thee...] 𝔖 "And He will be gracious to thee and deliver thee from destruction"; Smend explains the words "more than thy mother doth" in 𝔊 as a desire to beautify the text on the basis of Is. xlix. 15, lxvi. 13. Hart sees in it a parallel to the artificial rendering of "widows" in the second clause. For reward for showing mercy to the poor cp. Dan. iv. 27.

The whole section, addressed to the rich, expresses what the right attitude of these towards the poor should be. Ben Sira has nothing to say against the rich *per se*; on the contrary, his words show what a blessing they can be to the community. Alcharizi said: "When the Lord is wroth against a community He gives wealth to the wicked and those who shut their hands; when He loves them He bestows it on the best and most noble-minded" (quoted by Schechter, *Studies in Judaism*, 2nd Series, p. 81).

(*b*) IV. 11—VI. 17. WISDOM IN PRACTICAL LIFE.

IV. 11—19. THE REWARD OF THOSE WHO SEEK WISDOM.

11. *exalteth*] 𝔖𝔖 "instructeth."

sons] In Hebrew "son" or "child" is used in a wide sense, cp. the expression "sons of want"; for "child of Wisdom" see Lk. vii. 35, and cp. Matt. xi. 19 R.V. marg.

And taketh hold of them that seek her.
He that loveth her loveth life; 12
And they that seek to her early shall be filled with gladness.
He that holdeth her fast shall inherit glory; 13
And where [1]he entereth, the Lord will bless.
They that do her service shall minister to the Holy One; 14
And them that love her the Lord doth love.
He that giveth ear unto her shall judge the nations; 15

[1] Or, *she*

And taketh hold of] 𝔖 "enlightens."

them that seek her] 𝔙 "them that give heed to her"; for בין with ב cp. 2 Chron. xxvi. 5, Ezra viii. 15, Neh. xiii. 7, Dan. ix. 23.

12. *He that loveth*] 𝔙 "They that love her love life"; cp. Prov. viii. 17, upon which this verse is founded; see also Prov. viii. 35, Jas. iii. 17.

they that seek to her early] 𝔙𝔖 "they that seek her"; cp. Prov. xi. 27.

shall be filled with gladness] 𝔙 "shall obtain favour from Jehovah"; 𝔏 "shall be filled with his (or her) favour"; cp. Prov. iii. 18, viii. 35, xviii. 22, Wisd. vii. 14, viii. 16.

13. *He that holdeth her fast*] 𝔙 "they that..."; cp. i. 19.

shall inherit glory] 𝔙 plur.; cp. Prov. iii. 35. 𝔏 "shall inherit life," cp. Prov. iii. 18.

And where he entereth...] 𝔙 "they shall abide in the blessing of the Lord"; the word חנה means in Neo-Hebrew both "to enter in," and "to dwell" (Smend).

14. *They that do her service...*] In early Jewish theology God, the holy spirit, and Wisdom are not infrequently so closely associated as to become almost identified, see e.g. Wisd. i. 4—7, xi. 17; cp. Is. xi. 2; and the words in Lk. xi. 49: "Therefore also said the Wisdom of God...."

the Holy One] cp. xxiii. 9, xliii. 10, xlvii. 8, xlviii. 20, Bar. iv. 22, v. 5. In later Jewish literature this is the most usual way of referring to God; the expression is generally followed by the words "Blessed be He."

And them that love her...] 𝔙 is hopelessly corrupt here, and must be emended on the basis of 𝔊; 𝔖 reads: "And God loveth her dwelling," which is interesting in so far as it shows that 𝔖 had the *corrupt* text of 𝔙 before it,—"its dwelling" (אהלו) is a misreading of אלהו, which is what 𝔙 has now; possibly אהלו stood in the text on which 𝔖 is based.

15. *unto her*] 𝔙 "unto me." 𝔙 makes Wisdom speak in the first person till *v.* 19.

shall judge] so 𝔙 (ישפט); Smend would, however, read ישכן ("dwelleth"), cp. xiv. 25, 27; see next note.

And he that giveth heed unto her shall dwell securely.
16 If he trust her, he shall inherit her;
And his generations shall have her in possession.
17 For at the first she will walk with him in crooked ways,
And will bring fear and dread upon him,
And torment him with her discipline,
Until she may trust his soul, and try him by her judgements:

the nations] This mention of the Gentiles is quite out of harmony with the rest of the passage, and, indeed, with the general tone of the book, which is not concerned with those outside of Israel; ℌ has אֱמֶת ("truth") which 𝔊 understood in the sense of אֻמּוֹת ("nations," cp. Num. xxv. 15). Smend takes אמת in the sense of "safety" (referring to 2 Kings xx. 19), and renders the clause thus: "He that hearkeneth unto me dwelleth in safety," and this accords well with the second clause. If ℌ, as it stands, be followed the clause must be rendered: "...shall judge in truth," cp. Is. xlii. 3 (Hebr.).

he that giveth heed] *προσέχων*, so most authorities, including ℌ𝔖; B reads "he that cometh unto," *προσελθών*.

unto her] ℌ "unto me," making Wisdom the speaker.

shall dwell securely] ℌ "shall dwell in my innermost chamber," cp. 1 Kings xx. 30; for 𝔊 cp. Deut. xxxiii. 12, Prov. i. 33, Is. xxxii. 18.

The whole verse, following the emended Hebrew, should therefore run: "He that obeyeth me dwelleth in safety, and he that giveth heed unto me shall abide in my innermost chamber."

16. ℌ wrongly omits this verse. *If he trust...he shall inherit*] B has the second person in both verbs.

her] 𝔖 in each case "me."

And his generations shall...] 𝔖 "And have me in possession for all generations of eternity (or 'of the world')," cp. i. 15.

17. *at the first*] In ℌ this comes in the next clause.

she will walk with him] ℌ "I will walk with him."

in crooked ways] 𝔊 *διεστραμμένως*, "tortuously," cp. xi. 34 (Greek); ℌ "making myself strange"; cp. vi. 24, 25, 28, Prov. viii. 34.

And will bring fear...] ℌ omits this clause, but adds as part of the first clause in the margin: "And at first I will try him with temptations"; ℌ text reads "he will try," which is obviously a corruption; 𝔖 has the first person.

And torment him...his soul] ℌ "And I will scourge him with chastisements, until his heart is filled with me."

and try him by...] ℌ𝔖 omit; the clause is a doublet of the third clause in R.V. With the whole verse cp. Matt. vii. 14, Hebr. xii. 11.

Then will she return again the straight way unto him, 18
And will gladden him, and reveal to him her secrets.
If he go astray, she will forsake him, 19
And give him over [1]to his fall.

Observe the opportunity, and beware of [2]evil; 20
And be not ashamed concerning thy soul.
For there is a shame that bringeth sin; 21
And there is a shame *that is* glory and grace.
Accept not the person *of any* against thy soul; 22

[1] Gr. *to the hands of his fall.* [2] Or, *an evil man*

18. *Then will she return...*] 𝔊 lit. "I will return, I will lead him on," i.e. (Then) will I lead him on again.
And will gladden him] 𝔊𝔖𝔏 omit.
and reveal to him...] 𝔊𝔖 "And I will reveal to him my secrets"; cp. Job xi. 6, Dan. ii. 21, 22.
19. *If he go astray...*] 𝔊 has a doublet here: "If he go astray (lit. go aside), then I will forsake him; if he go astray (lit. go aside) from me, I will cast him off"; 𝔖 has only the latter.
to his fall] 𝔊𝔖 "to the despoilers," 𝔏 "his enemies."

IV. 20—28. Precepts for practical life.

20. *Observe the opportunity*] 𝔊𝔏 prefix "My son." For "the opportunity" 𝔊 reads עת הכון, "the time of noise," which is meaningless; Schechter suggests the reading עת וזמן ("time and season," or the like), and refers to Eccles. iii. 1, זמן ועת... ("To everything there is) a season and a time"; the word זמן occurs only in late books of the Bible, but often in the Mishna (see further, Barton, *Ecclesiastes*, p. 103). Cp. xxvii. 12, where unfortunately 𝔊 is wanting.
beware] 𝔊𝔖 "Be afraid of."
evil] 𝔊 shows that there is no reference to a man here as R.V. marg. implies.
And be not ashamed] so 𝔊𝔖, but 𝔏 adds the explanatory words *dicere verum*. The meaning of the clause probably is that a man should give no cause for being ashamed of himself.
21. *a shame that bringeth sin*] i.e. the kind of shame just referred to, cp. xx. 22.
a shame that is *glory and grace*] cp. xxix. 14, 2 Cor. vii. 10. This verse is added in the Septuagint to Prov. xxvi. 11.
22. *Accept not...*] This is the wrong kind of shame; the meaning is that a man is not to be ashamed of doing right through fear of offending others; an instance of how this can be done is given in 9[b].

And [1]reverence no man unto thy falling.
23 Refrain not speech, [2]when it tendeth to safety;
[3]And hide not thy wisdom for the sake of fair-seeming.
24 For by speech wisdom shall be known;
And instruction by the word of the tongue.
25 Speak not against the truth;
And be abashed for thine ignorance.

[1] Or, *be not abashed* [2] Gr. *in an occasion of safety.*
[3] Most authorities omit this line.

reverence no man] R.V. is a paraphrase; *μὴ ἐντραπῆς*, lit. as marg. "be not abashed"; 𝔙 "stumble not," which is probably a corruption for אל תבוש = 𝔊.

unto thy falling] i.e. to thine own undoing. 𝔙 "thy stumblings."

23. *when it tendeth to safety*] 𝔊 *ἐν καιρῷ σωτηρίας* ("in time of safety") does not give adequate sense; in viii. 9 we have: *...ἐν καιρῷ χρείας δοῦναι ἀπόκρισιν* ("...to give answer in time of need"); possibly *χρείας* ("need") should be read in the verse before us instead of *σωτηρίας*. Smend ingeniously suggests that a copyist misread ΧΡΙΑϹ ("of need"), reading instead ϹΡΙΑϹ the usual abbreviation for *σωτηρίας* ("of safety"). 𝔙 has "in its time"; 𝔊, as emended, was therefore explanatory. Cp. Eccles. iii. 7.

And hide not...] Most MSS omit this clause, but wrongly, for it is demanded for the parallelism; it is read by several cursives, including 248, and by 𝔏 Syro-Hex.; moreover 𝔙𝔖 have it, though in a shortened form: "And hide not thy wisdom."

for the sake of fair-seeming] The reference in this second clause is to the man who remains silent because he fears that by speaking he may commit himself; such silence may appear wise at times—"fair-seeming"—but in reality it is, of course, spurious wisdom. These words are explanatory.

24. The two clauses of this verse correspond respectively to those of the preceding verse.

instruction] 𝔙𝔖 "understanding."

the word of the tongue] cp. Prov. xv. 23, xvi. 1.

25. *the truth*] As a comparison with the next clause (in 𝔙) shows, the *Truth* (אמת) is here used in reference to God. 𝔙 reads "God." In the Jerusalem Talmud (*Sanhedrin* I. 18*a*) it is said that *Emeth* (="Truth") is the name of God, cp. the well-known Rabbinical saying: "The seal of God is *Emeth*"; cp. also John xiv. 6, "I am the Way, the Truth, and the Life"; and Rev. iii. 14 where the "Amen" is used as a name for Christ.

And be abashed...] 𝔙 "And towards God be humble"; 𝔖 "And keep thyself from thy foolishness"; 𝔏 "And concerning the falseness (lit. 'lie,' so also 248 and other cursives, and Syro-Hex., added to contrast with 'the truth' in the preceding clause) of thy ignorance be

Be not ashamed to make confession of thy sins; 26
And force not the current of the river.
Lay not thyself down for a fool to tread upon; 27
And accept not the person of one that is mighty.

abashed"; the variations among the Versions point to an early misreading. There can be little doubt that ℵ is right here, for that there is a reference to God is shown by the following clause (of *v.* 26): "Be not ashamed to make confession of thy sins."

26. The comparison which this verse contains may be paraphrased thus: As well try to stop the current of a river as seek to hide thy sins, i.e. from God. Fritzsche takes the words in the sense of "swim not against the current of a river," i.e. Do not attempt the impossible.

to make confession of thy sins] ℵ "to turn (לשוב) from sin"; it is from this root that the Jewish word for repentance comes, viz. *Teshubah* (תשובה); in the Bible there is no Hebrew noun for repentance, it is expressed by the verb "to turn" (שוב)[1]; the substantive *Teshubah* is post-biblical, but in Biblical Hebrew "to turn" means the same as "to repent." The primary act of Repentance is Confession of sins, see Lev. v. 5, Num. v. 7, and a humbling of oneself before God, see 1 Kings xxi. 29, and cp. *v.* 25b above. Ben Sira's teaching corresponds in this respect with that of the Old Testament. The Rabbinical doctrine differs somewhat from this, for, as Weber points out (*Jüdische Theologie*, p. 261), the technical term עשׂה תשובה ("to do repentance") implies that the act of repentance is meritorious, and he cites *Bereshith Rabba* XXII. as an illustration. Modern Jewish teachers maintain that the phrase "to do repentance" was employed because the expression "to turn" had fallen out of use; but there can be no doubt that repentance was reckoned among the works whereby a state of justification could be attained; it is, therefore, right to say that the act of repentance is meritorious, according to the later Jewish (Rabbinical) teaching; contrast with this Rom. ii. 4. The need of Confession is often insisted upon in Rabbinical writings; the technical term for confession of sins is *Widdui*, which is treated at length in the Talmudic tractate *Yoma*; the Day of Atonement has always been, and is to the present day among the Jews, the time of all others for the confession of sins (see further Oesterley and Box, *The Religion and Worship of the Synagogue*, 2nd ed. pp. 263ff., 273ff.).

And force not...] ℵ "And stand not against a stream."

27. *Lay not thyself down*] Lit. "spread not thyself out," a figurative expression for saying: Do not make yourself the slave of a fool.

accept not...] cp. Jas. ii. 1ff. ℵ inserts viii. 14 between this and the next verse, but in a different form, see note under viii. 14 below.

[1] Another verb is also used to express the idea of repentance, viz. *nicham* (נחם in the Niphal voice); but this represents rather the feeling of contrition in so far as this can be distinguished from the outward and visible act of "turning."

28 Strive for the truth unto death, and the Lord God
shall fight for thee.

29 Be not [1]hasty in thy tongue,
And in thy deeds slack and remiss.
30 Be not as a lion in thy house,
Nor fanciful among thy servants.
31 Let not thine hand be stretched out to receive, and
[2]closed when thou shouldest repay.
5 Set not thy heart upon thy goods;
And say not, They are sufficient for me.

[1] Some authorities read *rough*. [2] Or, *drawn back*

28. *for the truth*] 𝔖 "for righteousness," 𝔏 *pro justitia*.
the Lord God] 𝔖 "Jehovah." After this verse 𝔖 inserts the two first clauses of v. 14.

IV. 29—V. 3. FURTHER PRECEPTS FOR PRACTICAL LIFE.

29. *hasty*] ταχύς, "hasty," so ℵ*A𝔏, makes excellent sense (cp. Eccles. v. 2), BC read τραχύς, "rough," some MSS, including ℵc.a 248, read θρασύς, "boastful," agreeing with 𝔖𝔖. Cp. Jas. i. 19.
in thy deeds] 𝔖 "in thy work," cp. Prov. xviii. 9; ℵc.a "in thy words," which witnesses to a misreading of 𝔖.
30. *Be not as a lion*] i.e. one who rages; 𝔖 is here represented by two MSS, one of which agrees with 𝔊, while the other reads "like a dog," so 𝔖. See *Intr.* chap. VI. § i.
fanciful] φαντασιοκοπῶν, i.e. one who is suspicious, or finds fault, without cause. 𝔖 has for the second clause: "Nor tyrannous and terrible in thy business" (another reading is "among thy servants").
31. *stretched out*] One MS of 𝔖 = 𝔊, the other reads "open," cp. Deut. xv. 7, 8.
closed] so 𝔖; the meaning "drawn back," i.e. unwilling to give, is also a possible rendering of the Greek.
when thou shouldest repay] 𝔖 "at the time of repaying": according to another reading, "in the midst of paying," so 𝔖𝔏.
V. **1.** *Set not thy heart*] The Greek word means "to be intent" upon something, cp. Ps. lxii. 10, where the Septuagint has, however, a different word; 𝔖 has "Do not lean upon," in the sense of trusting in something, cp. Ps. lii. 7, Lk. xii. 15, 1 Tim. vi. 17.
thy goods] 𝔖 "wealth" (lit. "thy strength"), the same word is used in Ps. lxii. 10 ("riches").
They are sufficient for me] cp. Lk. xii. 19; 𝔖 lit. "there is according to the power of my hand," the same phrase occurs in Gen. xxxi. 29, Mic. ii. 1. The addition of "for life" (248 and other cursives 𝔏 Syro-

Follow not thine own mind and thy strength, 2
To walk in the desires of thy heart;
And say not, Who shall have dominion over me? 3
For the Lord will surely take vengeance on thee.

Say not, I sinned, and what happened unto me? 4
For the Lord is longsuffering.[1]

[1] The remainder of this verse is omitted by the best authorities.

Hex.) recalls 1 Tim. vi. 17: "Charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches"; cp. Jas. v. 1ff., 1 Tim. vi. 10.

2. *Follow not...*] 𝔖 inserts before this: "Lean not upon thy strength to walk after the desire of thy soul." The Greek MSS vary here considerably.

thine own mind] 𝔊 "thy soul."

thy strength] 𝔖 "thine eyes."

To walk in the desires...] cp. Job xxxi. 7.

of thy heart] 𝔖 "of evil."

3. *Who shall have dominion over me?*] i.e. Who shall curb me in following the desires of my heart? 𝔖 "Who hath power over my ('his' is a mistake) strength?" cp. Ps. xii. 4.

will surely take vengeance] 𝔖 lit. "will seek out."

on thee] 𝔖 "the persecuted"; 248 and other cursives, Syro-Hex. read σου τὴν ὕβριν.

V. 4—8. Warnings against tempting God.

4. *Say not, I sinned...*] cp. Eccles. viii. 11. According to the Jewish belief of the times every sin brought its penalty in the shape of sickness or calamity (cp. Is. liii. 4 and Job *passim*), unless atoned for by sacrifice or good works; the sickness or misfortune was regarded as the visible manifestation of God's anger. Ben Sira's words here are addressed to those who might be termed the free-thinkers of the age; they had become so through the influence of Greek culture; they were not atheists, for they believed in God; they were rather the prototypes of the eighteenth century deists who believed in the existence of God, but not in His active interest in the world of His creation.

and what happened unto me?] 𝔖 is represented by two MSS here; one (C) reads: "And what will happen unto him?" (lit. "what will be unto him?"); the other (A) reads: "Will He do anything unto me?" The former of these is to be preferred (though ܠܗ = "unto him" is a mistake for ܠܝ = "unto me"), but the verb should be in the past tense with 𝔊.

For the Lord is longsuffering] i.e. God may seem slow to punish, but in the end He will. This is Ben Sira's answer to the sceptic. Some MSS add: "He will certainly not be slack concerning thee," i.e. He will not let thee go unpunished. Cp. Exod. xxxiv. 7. 𝔖𝔖𝔏 omit.

5 Concerning atonement, be not without fear,
To add sin upon sins:
6 And say not, His compassion is great;
He will be pacified for the multitude of my sins:
For mercy and wrath are with him,
And his indignation will rest upon sinners.
7 Make no tarrying to turn to the Lord;
And put not off from day to day:
For suddenly shall the wrath of the Lord come forth;[1]
And thou shalt perish in the time of vengeance.

[1] A line of this verse is here omitted by the best authorities.

5. One of the Hebrew MSS (A) places the first two clauses of *v.* 6 before *v.* 5. The meaning of the verse is that although good works and sacrifices could atone for sins, these latter must not be deliberately committed, see *Intr.* chap. IV. § vi. The words are addressed to a different type of Jew from those to whom *v.* 4 applied; there were those who believed that every sin committed could be cancelled by a "good work," and that therefore the number of sins committed was not of great moment provided that a corresponding number of *Mitzvôth* were observed.

atonement] 𝔊 "forgiveness."

be not without fear] 𝔊 "be not confident," i.e. reckless.

6. *And say not, His compassion...*] Ben Sira has in mind here a yet third type of Jew, representing such as reckon on the longsuffering of God, which is obtained by sacrifices, and may be relied upon as a guarantee against punishment for sins.

His compassion] 𝔊, according to one MS, "Many are His mercies"; according to another, "the mercy of Jehovah"; 𝔏 reads "God's" for "His."

He will be pacified] For the connexion between propitiation and the Hebr. word for atonement cp. xvi. 7, and especially xxxiv. 19. 𝔊 "he will forgive"; according to another reading, "He will blot out."

mercy and wrath...] This clause occurs again in xvi. 11. Mercy and Wrath are the two characteristics of God upon which the two prophets Hosea and Amos, respectively, lay stress.

will rest] καταπαύσει, with the idea of continuance.

7. *to the Lord*] 𝔊𝔖 "to Him."

And put not off] i.e. repentance, cp. Matt. xxiv. 48. See note on iv. 26.

suddenly shall the wrath...] cp. Mk xiii. 36.

of the Lord] 𝔊𝔖 "His." $\aleph^{c.a}$ 248 and other cursives, Syro-Hex. add after this clause: "And if thou rememberest not thou shalt be destroyed," which seems to be only another form of the last clause.

Set not thine heart upon unrighteous gains: 8
For thou shalt profit nothing in the day of calamity.
Winnow not with every wind, 9
And walk not in every path:
Thus doeth the sinner that hath a double tongue.
Be stedfast in thy understanding; 10
And let thy word be one.

Be swift to hear;[1] 11
And with patience make thine answer.

[1] The remainder of this line is omitted by the best authorities.

8. *unrighteous gains*] cp. Prov. x. 2, Ezek. vii. 19.
thou shalt profit] so BC. 𝔖𝔄 "they shall profit," with most MSS of 𝔊, some adding "thee." Cp. Prov. xi. 4.
day of calamity] cp. ii. 2; 𝔓 "day of wrath"; cp. Prov. xi. 4, and Enoch lxiii. 10: "Our souls are satisfied with the mammon of unrighteousness, but this does not prevent us from descending into the flame of the pain of Sheol." The thought of the passage is that however prosperous the lot of the unrighteous may be here, that cannot avert the dark future in store for them in the hereafter.

V. 9—VI. 1. On straightforwardness and temperateness in speech.

9. *Winnow not...walk not...*] These two proverbs deprecate what in modern phrase would be termed "time-serving"; the man who has no fixed principles becomes, in the wrong sense, all things to all men; he has a double tongue, i.e. he says what he thinks will please, irrespective of truth.
with every wind] Lit. "in every wind."
walk not...] cp. ii. 12. One 𝔓 MS (C) = 𝔊𝔖, the other (A) reads: "Be not winnowing...and turn not (in) the way of the stream" (cp. iv. 26).
Thus doeth...] 𝔓𝔖 omit this clause, which occurs in vi. 1c, it is evidently out of place here, being merely an explanatory gloss.
double tongue] cp. Ps. xii. 2, Prov. xi. 13, xx. 19, 1 Tim. iii. 8.
10. *understanding*] One 𝔓 MS has "knowledge," the other "word"; the former is to be preferred, meaning "that which thou hast come to know"; it might almost be rendered "conviction."
And let...] i.e. be consistent in thy speech.
11. *Be swift to hear*] Lit. "...in thy hearing," cp. Jas. i. 19. 248 𝔄 etc. add: "And let thy life be in truth."
with patience] 𝔊 ἐν μακροθυμίᾳ = 𝔓 באריך רוח (lit. "in length of spirit," cp. Eccles. vii. 8, 1 Pet. iii. 15); the word is very inappropriate

12 If thou hast understanding, answer thy neighbour;
And if not, let thy hand be upon thy mouth.
13 Glory and dishonour is in talk:
And the tongue of a man is his fall.
14 Be not called a whisperer;
And lie not in wait with thy tongue:
For upon the thief there is shame,
And an evil condemnation upon him that hath a double tongue.
15 In a great matter and in a small, be not ignorant;
6 And instead of a friend become not an enemy;
For an evil name shall inherit shame and reproach:

here; possibly there was originally some word corresponding to *βραδύς*, "slow" (to speak), as in Jas. i. 19.

make thine answer] ℌ "return answer"; the other ℌ MS adds "right"=248 *ὀρθήν*, 𝔏 *verum*.

12. *If thou hast understanding*] 𝔊 *εἰ ἔστιν σοι* exactly reproduces the ℌ אם יש אתך (lit. "if there is with thee," i.e. if thou art able); 𝔊 adds *σύνεσις* to make the sense clearer; cp. Job xxxiii. 32.

let thy hand...] See Job xxi. 5, xxix. 9; Prov. xxx. 32, cp. Is. lii. 15.

13. *Glory and dishonour*] cp. Prov. xviii. 21, Matt. xii. 37.

in talk] ℌ𝔖 "in the hand of one that babbleth" (Hart). The Hebr. word, which occurs again in ix. 17, is very rare (cp. Prov. xii. 18), it is uncertain whether it should be regarded as a noun or a partic. (Smend), "talk," or "one who talks."

the tongue...] cp. Ps. lxiv. 8.

is his fall] so ℵℌ𝔏; other Greek MSS read: "is a fall to him." Cp. Matt. xii. 37, Jas. iii. 2 ff.

14. In ℌ the first two clauses of this verse come after iv. 28.

a whisperer] cp. iv. 28, xxviii. 13, Prov. xvi. 28, 2 Cor. xii. 20. ℌ lit. "Master of two," i.e. of mouth and heart, cp. *Baba Mezia* 48 *a* (Talm. Babli): "Who speaketh not one thing with the mouth, and another with the heart" (quoted by Schechter).

lie not in wait] cp. Prov. xii. 13. ℌ "slander not," cp. Ps. xv. 3.

there is shame] ℌ "there hath been created shame"; cp. Prov. xviii. 7.

a double tongue] ℌ has the same word as for "whisperer" above.

15. *be not ignorant*] ℌ "do no corrupt act" (lit. שחת="to destroy"). "Ignorant" makes no sense; but probably the Greek word *ἄγνοια* ("ignorance") from its use of "sins of ignorance" came to mean "wrong" generally.

VI. 1. *a friend*] ℌ "one that loveth."

an enemy] ℌ "one that hateth."

For an evil name...] ℌ "An evil name (even) shame and reproach

Even so shall the sinner that hath a double tongue.

Exalt not thyself in the counsel of thy soul; 2
That thy soul be not torn in pieces as a bull:
Thou shalt eat up thy leaves, and destroy thy fruits, 3
And leave thyself as a dry tree.
A wicked soul shall destroy him that hath gotten it, 4
And shall make him [1]a laughingstock to his enemies.

[1] Or, *a rejoicing*

shalt thou inherit, as the sinner..."; the meaning is that this will be the inheritance of the man who does not act upon the precepts mentioned in the preceding verses.

Even so...] See *v.* 9 above.

VI. 2—4. A WARNING AGAINST LUSTFUL PASSIONS.

2. *Exalt not...*] ℌ𝔖 "Fall not into the power (lit. 'hand') of thy soul" (i.e. passions); the context shows that the reference here is to the sin of impurity.

That thy soul...] It is not easy to make any sense out of this clause; a corruption in the original text must have occurred very early. A comparison between ℌ𝔖𝔊 permits of the following provisional rendering: "That it (i.e. lustful passion) tear not (i.e. consume not) thy strength like a bull." If this be approximately correct, the metaphor, it must be granted, is a very apt one; the strength of lust, if uncontrolled, and its devastating effect, may well be compared with a bull which in its blind passion spreads destruction; cp. Job xxxi. 9—12.

3. *Thou shalt eat up...*] It is undoubtedly better to follow ℌ in making the lustful passion the subject of this verse throughout: "it will eat up," "it will destroy," "it will leave" thee.

thy leaves] fig. for youth.

thy fruits] fig. for children; cp. the phrase "fruit of the womb," Ps. cxvii. 3, cxxxii. 11, Is. xiii. 18.

dry tree] fig. for a man without posterity; to the Jew this was an especially woeful thought; cp. 1 Kings xvi. 3, xxi. 21. For the picture of a tree used fig. for a man see Ps. i. 3, Dan. iv. 10 ff.

4. *A wicked soul*] ℌ "a fierce soul," cp. the same Hebr. word used in reference to a harlot in Prov. vii. 13, "She maketh bold her face."

shall destroy him] cp. Jas. i. 14, 15.

that hath gotten it] ℌ "her master."

And shall make him...] ℌ "And the joy of the hater (i.e. enemy) shall overtake them," i.e. his enemy will rejoice at his ruin.

a laughingstock] The Greek word connotes the idea of malignant joy.

5 [1]Sweet words will multiply [2]a man's friends;
And a fair-speaking tongue will multiply courtesies.
6 Let those that are at peace with thee be many;
But thy counsellors one of a thousand.
7 If thou wouldest get thee a friend, get him [3]by proving,
And be not in haste to trust him.
8 For there is a friend *that is so* for his own occasion;
And he will not continue in the day of thy affliction.
9 And there is a friend that turneth to enmity;
And he will discover strife to thy reproach.
10 And there is a friend that is a companion at the table;
And he will not continue in the day of thy affliction.
11 And in thy prosperity he will be as thyself,

[1] Gr. *A sweet throat.* [2] Gr. *his.* [3] Or, *in* the time of *trial*

VI. 5—17. CONCERNING FRIENDSHIP, THE FALSE AND THE TRUE.

5. *Sweet words*] Lit. "a sweet throat" = 𝔄.
a fair-speaking tongue] 𝔄 "lips of grace." The reference is not to flattery, but to a polite mode of speech generally, cp. Prov. xv. 1.
will multiply] 𝔄 omits this, its repetition is not required.
courtesies] 𝔄 "those that greet," lit. "those that ask peace."
6. *Let those...*] cp. Prov. xvi. 7, Rom. xii. 18.
thy counsellors] cp. xxxvii. 7 ff. 𝔄𝔖 "the lord of thy secret counsel," cp. viii. 17. Schechter quotes the following from *Sanhedrin* 100*b* (Talmud Babli): "Let the men of thy peace be many, reveal thy secret to one out of a thousand."
7. *be not in haste...*] cp. xix. 4. If you are taking a man into your confidence, test him before you trust him.
8. *for his own occasion*] Lit. "in his season"; i.e. when it suits him.
And he will not continue...] cp. the proverb "A friend in need is a friend indeed."
9. *enmity*] 𝔄 AC "an enemy."
he will discover...] cp. Prov. xxv. 9, 10, which offers a comment on these words.
10. *And there is a friend...*] cp. xxxvii. 5. The reference is to the man who protests his friendship for one whose hospitality he is enjoying.
he will not continue] 𝔄 "he is not to be found," cp. v. 12[b].
in the day of thy affliction] 𝔄 "in the evil day."
11. *in thy prosperity*] Lit. "in thy good things," cp. xii. 8.
he will be as thyself] This well describes the impudent familiarity of a hollow friend.

And will be bold over thy servants:
If thou shalt be brought low, he will be against thee, 12
And will hide himself from thy face.
Separate thyself from thine enemies; 13
And beware of thy friends.

A faithful friend is a strong [1]defence; 14
And he that hath found him hath found a treasure.
There is nothing that can be taken in exchange for a 15
faithful friend;
And his excellency is beyond [2]price.
A faithful friend is a medicine of life; 16

[1] Or, *covert* [2] Gr. *weight.*

And will be bold...] 𝔖 (emended) "and will lord it"; this exemplifies what is said in the first clause.

over thy servants] 𝔖 "in thine evil" (ברעתך), an error for בעבדתך = 𝔊.

12. *If thou shalt be brought low...*] 𝔖 "If evil overtake thee he will turn against thee," cp. for the Hebr. phrase Job xix. 19, Lam. iii. 3; 𝔙 = 𝔖 excepting that it reads "If thou fall."

And will hide himself...] cp. xxii. 25, where the contrast to this is described.

13. *beware of thy friends*] cp. the type of "friend" spoken of in *v.* 10.

14. *a strong defence*] Lit. "a strong shelter"; 𝔖𝔙 "a mighty friend" (lit. "a friend of might"); for the Hebr. word "might" cp. Dan. iv. 30 (iv. 27 in Aram.).

a treasure] 𝔖 "wealth"; the Hebr. word הון belongs specifically to the Wisdom literature, cp. e.g. Prov. i. 13, viii. 18.

15. *There is nothing...*] 𝔊𝔖 more succinctly: "For a faithful friend there is no exchange."

And his excellency...] 𝔖 "And there is no weight for his worth."

excellency] 𝔊 lit. "beauty"; the word only occurs once elsewhere in this book, xxxi. 23.

price] 𝔊 lit. "weight"; money was usually valued according to weight, cp. Gen. xxiii. 16, Dan. v. 27. Cp. *Aboth* I. 6 (Talm. Jer.): "Let a man buy himself a friend who will eat and drink with him, who will study with him the written and the oral law, and to whom he will entrust all his secrets..."; quoted by Schechter, *Studies in Judaism*, Second Series, p. 93.

16. *a medicine of life*] The word for medicine occurs again in xxxviii. 4. 𝔖 has "bundle of life" (צרור חיים); this expression is found in 1 Sam. xxv. 29, and probably re-echoes the very early and quaint conception of the soul being something which can be kept

And they that fear the Lord shall find him.
17 He that feareth the Lord directeth his friendship aright;
For as he is, so is his neighbour also.

18 My son, gather instruction from thy youth up:
And even unto hoar hairs thou shalt find wisdom.
19 Come unto her as one that ploweth and soweth,

in a place of safety for greater security[1]. The expression is still used in the Liturgies of both Ashkenazic and Sephardic Jews. The meaning of the verse before us is, therefore, that a faithful friend is like "the bag of life," wherein the soul is secure. There is a well-known Jewish proverb preserved in *Taanith* I. 23 *a* (Talm. Jer.) which runs: "Friendship or Death" (quoted by Schechter, *ibid.*).

And they that fear the Lord...] A true friend is therefore regarded as a gift from God. 𝔙 "He that feareth God."

17. *He that feareth...*] 𝔙 accidentally omits this clause.

directeth...aright] Lit. "maketh straight," cp. Is. xl. 3, John i. 23, Jas. iii. 4.

For as he is, so is his...] i.e. his neighbour is as dear to him as he is to himself, cp. *Test. XII Patr.* Dan. v. 3: "Love the Lord through all your life, and one another with a true heart," cp. Matt. v. 43. At the end of this verse 𝔙 adds: "And as His Name so are His works"; see ii. 18[d] above.

(*c*) VI. 18—VIII. 7. Wisdom in one's relationship to men.

VI. 18—22. Wisdom is a joy to those who seek her, but harsh to those who spurn her.

18. This verse is wanting in Cod. A of 𝔙, the two last words are preserved in Cod. C. 𝔏 has the following title to the section: *De Doctrina Sapientiae.*

gather] 𝔊 "choose" (ἐπίλεξαι), but, following 𝔖𝔏, we should probably read ἐπίδεξαι, in the sense of "receive," or "assimilate," cp. xxxii. 14 (𝔊 xxxv. 14), xxxvi. 21 (𝔊 26), xli. 1[c].

hoar hairs] cp. xxv. 4.

thou shalt find] 𝔙 "thou shalt attain," a somewhat stronger expression, cp. xxv. 3.

wisdom] so 𝔙; but ℵ Syro-Hex. χάριν ("grace").

19. *as one that ploweth and soweth*] 𝔙 "As one ploughing and reaping"; 𝔊 is the more logical.

[1] See further the present writer's art., "The Bundle, or Bag, of Life," in *Church and Synagogue*, VIII. pp. 65 ff.

And wait for her good fruits;
For thy toil shall be little in the tillage of her,
And thou shalt eat of her fruits right soon.
How exceeding harsh is she to the unlearned! 20
And he that is without understanding will not abide in her.
As a mighty stone of trial shall she rest upon him; 21
And he will not delay to cast her from him.
For wisdom is according to her name; and she is not manifest unto many. 22

And wait for her good fruits] cp. Jas. v. 7, 8; just as the husbandman does not expect the fruits of the harvest without toil, so he who would enjoy the fruits of Wisdom must labour before receiving them, cp. iv. 17, 18. 𝔖 "For the abundance of her fruits," cf. Prov. viii. 19.

For thy toil shall be little] i.e. thou wilt have to toil but for a short time.

in the tillage of her] i.e. in cultivating her; Wisdom is pictured as a plot of productive land.

of her fruits] so 𝔙; 𝔊 "of her products" (*τῶν γενημάτων αὐτῆς*), a different word from that used for fruits in the first clause of the verse.

20. *How*] so 𝔊𝔖; but 𝔙 omits.

exceeding] 𝔊 *σφόδρα* ("exceedingly") is evidently a textual error for *σοφία* ("wisdom"), so 𝔖𝔏; but 𝔙 has simply "she," implying Wisdom. Read "how harsh is Wisdom to...."

harsh] Better, "rough," *τραχεῖα* B^{c}ℵAC (wrongly B *ταχεῖα*); Wisdom is here compared to a path, cp. iv. 17, Prov. ii. 9.

unlearned] Better, "uninstructed," see v. 18^{a}.

he that is without understanding] Lit. "without heart," 𝔙 "lacking heart," the heart being regarded as the seat of understanding, cp. Prov. vi. 32, vii. 7, x. 13.

21. The meaning of this verse seems to be that Wisdom rests heavily, like a "stone of trial," upon the foolish man, who finds it too heavy for his strength (i.e. his mental capacities), and therefore lets it drop again at once.

stone of trial] 𝔊 lit. "stone of proving"; 𝔙 "stone of burden"; cp. Zech. xii. 3.

22. *manifest*] 𝔙 "straight," "right," cp. iv. 7, and, on the other hand, Prov. viii. 8^{b}.

VI. 23—31. They who seek Wisdom shall receive a crown of rejoicing.

23. In 𝔙 for this and the next verse xxvii. 5, 6 are substituted.

23 Give ear, my son, and accept my judgement,
And refuse not my counsel,
24 And bring thy feet into her fetters,
And thy neck into her chain.
25 Put thy shoulder under her, and bear her,
And be not grieved with her bonds.
26 Come unto her with all thy soul,
And keep her ways with thy whole power.
27 Search, and seek, and she shall be made known unto thee;
And when thou hast got hold of her, let her not go.
28 For at the last thou shalt find her rest;

judgement] i.e. estimate.

refuse not] an intensive word in the Greek, "reject not utterly," cp. iv. 4.

counsel] cp. Prov. xix. 20.

24. *And bring thy feet...into her chain*] *v.* 29 should be read in connexion with this ("For her fetters shall be to thee for a covering of strength...").

25. *Put thy shoulder under her*] Wisdom is here metaphorically spoken of as a yoke, cp. *Pirqe Aboth* III. 8: "Whoso receives upon him the yoke of Torah (Law), they remove from him the yoke of royalty and the yoke of worldly care; and whoso breaks from him the yoke of Torah, they lay upon him the yoke of royalty and the yoke of worldly care," cp. Matt. xi. 29, 30. For the identification between Wisdom and the Law both in Ecclus. and in the later Jewish literature see *Intr.* chap. IV. § iii.

be not grieved] i.e. be not irritated, or chafed. In *Erubin* 54 *a* (Talm. Babli) it is said: "If thou bring thy neck under the yoke of Torah she will watch over thee."

with her bonds] 𝔙 "with her counsels," which 𝔊 renders etymologically in accordance with the meaning of the root "to bind." Cp. Amos ii. 8, where δεσμεύειν = חבל (Hart). Cp. the Midrash *Debarim Rabba* to x. 1: "It is as if a lord said to his servant, 'Here is a golden chain (if thou doest my will), but if not, here are iron fetters.'"

26. 𝔙 omits this verse.

with thy whole power] cp. vii. 30.

27. *Search*] cp. Matt. vii. 7, 8, lit. "trace out," cp. Deut. xiii. 15 (Sept.), and, on the other hand, Eph. iii. 8.

let her not go] cp. Prov. iv. 13.

28. *at the last*] i.e. ultimately, so 𝔙; cp. xii. 12.

her rest] The rest which Wisdom gives to those who have laboriously sought her, cp. Matt. xi. 29.

And [1]she shall be turned for thee into gladness.
And her fetters shall be to thee for a covering of strength, 29
And her chains for a robe of glory.
For there is a golden ornament upon her, 30
And her bands are [2]a riband of blue.
Thou shalt put her on *as* a robe of glory, 31
And shalt array thee with her *as* a crown of rejoicing.

My son, if thou wilt, thou shalt be instructed; 32

[1] Or, *it* [2] Num. xv. 38.

she shall be turned] Hitherto Wisdom had appeared a stern taskmistress, see *vv.* 24, 25.

for thee] the implication being that Wisdom had in reality always been the same.

gladness] The Hebr. word means lit. "exquisite delight," cp. Prov. xix. 10.

29. *her fetters*] ℌ𝔖 "her net" (𝔖 plur.).

a covering of strength] Lit. "a shelter of" etc. Cp. *v.* 14 above; ℌ "a stay of strength."

chains] B𝔑 *οἱ κλάδοι*, "branches," AC *οἱ κλοιοί*, "chains" (=ℌ), cp. *v.* 24; *κλάδοι* ("branches") in B𝔑 is evidently a corruption.

a robe of glory] ℌ "robes of gold"; but 𝔊 is evidently right, cp. l. 11, where ℌ has "robes of glory"; 𝔏 reads "a robe of life."

30. *For*] ℌ𝔖 omit, it is not wanted.

upon her] Just as *v.* 29 is parallel to *v.* 24, so is this to *v.* 25, so that a reference to the "yoke" of Wisdom might be expected here; 𝔊 read עָלֶיהָ ("upon her") for עֻלָּהּ ("her yoke") as in xxx. 13, li. 17; the latter seems preferable in view of *v.* 25, in which case the clause should run: "A golden ornament is her yoke." Hart reads חליה, "her necklace."

her bands] i.e. the bands wherewith the yoke is fastened.

a riband of blue] The same expression is found in Num. xv. 38 (Sept.), where the Israelites are commanded to intertwine a riband of blue in the fringe at the corners of their garments.

31. *a robe of glory*] ℌ "robes of glory," cp. l. 11.

a crown of rejoicing] ℌ "a crown of beauty," cp. i. 11, xv. 6, Prov. iv. 9, xvi. 31.

VI. 32—37. The reward of those who diligently seek Wisdom.

32. *thou shalt be instructed*] ℌ𝔖 "thou shalt be made wise"; the same root as the word for Wisdom.

And if thou wilt yield thy soul, thou shalt be [1]prudent.
33 If thou love to hear, thou shalt receive;
And if thou incline thine ear, thou shalt be wise.
34 Stand thou in the multitude of the elders;
And whoso is wise, cleave thou unto him.
35 Be willing to listen to every godly discourse;
And let not the proverbs of understanding escape thee.
36 If thou seest a man of understanding, get thee betimes unto him,
And let thy foot wear out the steps of his doors.
37 Let thy mind dwell upon the ordinances of the Lord,
And meditate continually in his commandments:
He shall establish thine heart,
And thy desire of wisdom shall be given unto thee.

[1] Or, *shrewd*

if thou wilt yield...] ℌ lit. "if thou wilt set thy heart."

thou shalt be prudent] 𝔊 lit. "capable of anything," then "shrewd"; cp. 2 Cor. xii. 16; the word is used mostly in a bad sense in classical Greek; but in the Sept. it is generally used in a good sense, "clever," as here.

33. *If thou love*] ℌ "If thou desirest" (אם תובא), which is perhaps a scribal error for אם תאהב = "If thou love"; Schechter reads אִם תִּבָּא, i.e. from the root אבה ("if thou desirest"), and refers to Prov. i. 10 (Hebr.) for the form.

thou shalt receive] The Hebr. word for this has dropped out.

thou shalt be wise] ℌ "thou shalt be instructed"; the text in the second clause of this verse in ℌ is uncertain.

34. ℌ omits this verse.

Stand thou...] cp. viii. 9; see Lk. ii. 46, 47.

cleave thou] cp. xiii. 16b.

35. *godly*] ℌ𝔖 omit.

proverbs] ℌ "proverb."

36. *If thou seest a man of understanding*] ℌ𝔖 "Look for (lit. 'see') him who understandeth."

get thee betimes unto him] ℌ𝔖 "and seek him early," cp. iv. 12b.

And let thy foot...] cp. Prov. viii. 34.

37. *upon the ordinances of the Lord*] ℌ "and consider the fear of the Most High."

And meditate] cp. Ps. i. 2.

establish] ℌ "instruct."

And thy desire of wisdom...] ℌ "And He will make thee wise (in that) which thou desirest," cp. i. 26. The verse is an expansion of Prov.

Do no evil, so shall no evil overtake thee. 7
Depart from wrong, and it shall turn aside from thee. 2
My son, sow not upon the furrows of unrighteousness, 3
And thou shalt not reap them sevenfold.

Seek not of the Lord preeminence, 4
Neither of the king the seat of honour.
Justify not thyself in the presence of the Lord; 5
And display not thy wisdom before the king.
Seek not to be a judge, 6

i. 7, which Ben Sira quotes more than once: "The fear of the Lord is the beginning of wisdom."

VII. 1—3. An exhortation to depart from sin.

1. *Do...*] Lit. "Do not evil things and evil shall not overtake thee." This verse is quoted several times, with some variations, in the Midrashic literature (Smend).

2. *Depart from*] 𝔓 "Be far from."

wrong] 𝔊 lit. "injustice"; 𝔓 "sin."

it shall turn aside] Sin, like Wisdom, is personified.

3. *My son*] 𝔊 *υἱέ*, instead of *τέκνον* used hitherto; 𝔓𝔖𝔏 omit.

sow not...] cp. the same metaphor in Job iv. 8, Prov. xxii. 8, Gal. vi. 8. 𝔓 in this verse is corrupt.

And thou shalt not...] 𝔓 "lest thou...."

them] *αὐτάς* of 𝔊 can scarcely be right, as grammatically this would refer to "furrows"; one Greek MS reads *αὐτήν*, "it," i.e. "unrighteousness," agreeing with 𝔓𝔖.

sevenfold] cp. xxxv. 11 (𝔊 xxxii. 13).

VII. 4—7. A warning against presumption.

4. *of the Lord*] 𝔓 "from God," cp. Jas. iv. 6, 1 Pet. v. 5; 𝔏 "from man," a correction after John v. 41, 44 (Hart).

preeminence] Lit. "leadership"; 𝔓 "rule."

Neither of the king...] On the general prohibition contained in the verse cp. Matt. xx. 21 ff.

5. *Justify not...*] cp. Job ix. 20, Ps. cxliii. 2, Eccles. vii. 16, Matt. xix. 20, Lk. xviii. 11.

the Lord] 𝔓 "the king," evidently a mistake; 𝔖 "God."

display not thy wisdom] *μὴ σοφίζου*, "play not the wise man,"—there is not necessarily any wisdom to display; cp. 𝔏 *noli velle videri sapiens.*

6. *a judge*] 𝔓 "a ruler."

Lest thou be not able to take away iniquities;
Lest haply thou fear the person of a mighty man,
And lay a stumblingblock in the way of thy uprightness.

7 Sin not against the multitude of the city,
And cast not thyself down in the crowd.
8 Bind not up sin twice;
For in one *sin* thou shalt not be unpunished.

Lest thou be not able...] ℌ "If thou hast no strength to put down presumptuousness."

Lest haply thou fear] Lit. "lest thou act cautiously," here in a bad sense, viz. failing in the strict administration of justice owing to pressure from the "mighty man," cp. Lev. xix. 15, Mic. vii. 3.

stumblingblock] In this case in the shape of a bribe; ℌ has "bribery" or "unjust gain."

7. *Sin not against...*] Accepting a bribe is a sin against the community.

of the city] ℌ "the gates of God," cp. xlii. 11, though this is evidently a copyist's error; it should be simply "of the gate"; the "gate" was the place of judgement, cp. e.g. 2 Sam. xix. 8, Am. v. 15.

And cast not thyself down...] This may be a figurative expression meaning: "Do not lower thyself in the estimation of the people." ℌ reads: "That it (i.e. the crowd) cast thee not down in the assembly"; this may, however, also be figurative, meaning: "That the crowd do not publicly disgrace thee." Cp. Prov. v. 14.

VII. 8—10. A WARNING AGAINST A FALSE DOCTRINE OF ATONEMENT.

8. *Bind not up sin*] The primary meaning of the Hebr. root is "to bind," but it also means "to conspire," and ℌ may be rendered "conspire not to commit sin twice." The idea of "binding up" sins takes its origin from the converse action of "binding" the precepts of the Law upon the hands and forehead, see Deut. vi. 8, xi. 18; originally this "binding" of legal precepts was literally carried out, and this has continued to the present day among the Jews, cp. Matt. xxiii. 5; but that the expression was also used figuratively is clear from such passages as Prov. iii. 3, vi. 21, vii. 3. As used here, in reference to sin, the expression is not found elsewhere in Scripture.

twice] i.e. do not repeat sin; for one sin will not go unpunished; how much more two!

For in one...] i.e. each single act of sin merits, and receives, its own punishment.

Say not, He will look upon the multitude of my gifts, 9
And when I offer to the Most High God, he will accept [1]it.
Be not fainthearted in thy prayer; 10
And neglect not to give alms.

Laugh not a man to scorn when he is in the bitterness 11
of his soul;
For there is one who humbleth and exalteth.
[2]Devise not a lie against thy brother; 12

[1] Or, *them* [2] Gr. *Plow not.*

9. This verse has fallen out in ℌ, and its place is taken by *v.* 15.

Say not, He will look upon...] cp. xxxiv. 19[b], Prov. xxi. 27. On the conception of atonement and satisfaction here combated see *Intr.* chap. IV. § iv.

10. *Be not fainthearted...*] cp. Jas. i. 6, and see Matt. xxi. 21, 22, Mk xi. 24.

in thy prayer] cp. the Midrash *Debarim Rabba* III. 24: "Pray and pray, again and again; a time will come when thou wilt be answered."

And neglect not...] ℌ "And in righteousness be not behindhand"; almsgiving was regarded as "righteousness" *par excellence*, and is known by this term (צדקה) in Rabbinical literature; cp. Matt. vi. 1 ff.

VII. 11—17. Various precepts for conduct of life.

11. *Laugh not...to scorn*] ℌ "Despise not."

in the bitterness...] The reference is to one in poverty, cp. iv. 2, Prov. xvii. 5; such a one would be despised because poverty, like sickness and other calamities, was regarded as a visible manifestation of divine wrath for sin committed, cp. Is. liii. 3, 4.

...of his soul] ℌ "spirit"; the more usual expression, however, is "bitterness of soul," cp. Job iii. 20, vii. 11, Prov. xxxi. 6; cp. the Midrash *Debarim Rabba* VI. 5: "The soul has five names, 'the only one,' 'life,' 'breath,' 'soul,' 'spirit.'"

For there is one who...] cp. the same thought in 1 Sam. ii. 7, Lk. i. 52, 53.

12. *Devise not a lie...*] Lit. "Plough not," so ℌ, cp. Prov. iii. 29. The Hebrew word means "to plough" and "to devise" (cp. Prov. iii. 39). If "to plough" is not merely a misrendering, it must be understood metaphorically in the sense of "to devise," cp. Hos. x. 13 (Hebr. not Gk.).

a lie] cp. *v.* 13. ℌ "violence."

Neither do the like to a friend.
13 Love not to make any manner of lie;
For the custom thereof is not for good.
14 Prate not in the multitude of elders;
And repeat not thy words in thy prayer.

15 Hate not laborious work;
Neither husbandry, which the Most High hath [1]ordained.
16 Number not thyself among the multitude of sinners:

[1] Gr. *created.*

Neither do the like...] ℵ "And thus to a friend and a companion withal (do not)."

13. *to make*] Gℵ "to lie."

the custom thereof] G lit. "the continuance thereof," i.e. its ultimate result will not be for good, cp. ix. 4; ℵ "the expectation, or hope, thereof," i.e. nothing good is to be looked for from it.

14. *Prate not*] The Greek word implies idle chatter, which is well brought out by the rendering of the same word in xxxii. 9 (G xxxv. 9) "babble," cp. Eccles. v. 2; ℵ simply "to converse," as in xlii. 12.

elders] ℵS "princes."

And repeat not...] If thoughtless talking with men is to be avoided, much more must this be the case when speaking to God in prayer; the reference is to those who thought that the mere recitation of prayers with the lips sufficed. In each case it is insincerity which is deprecated; cp. the "vain repetitions" of Matt. vi. 7.

15. *Hate not laborious work*] ℵ lit. "Hate not a warfare of work," cp. Job vii. 1 R.V. marg. The reference is to manual labour, and agricultural work, as the context shows. In the Rabbinical period, and evidently in earlier days too, it was the duty of every Jew to teach his son a handicraft, cp. Matt. xiii. 55, Mk vi. 3; in *Pirqe Aboth* II. 2 Rabbi Gamaliel (grandson of the great Gamaliel, he lived at the end of the 1st cent. A.D.) is quoted: "Excellent is Torah study together with worldly business...all Torah without work (i.e. manual labour) must fail at length, and occasion iniquity." In *Qiddushin* 99*a* (Talmud Babli) it is said: "Whosoever doth not teach his son work, teacheth him to rob."

Neither husbandry, which...] ℵ "For labour hath been apportioned by God," cp. xv. 9^{b} (Hebr.); for "labour" (עבדה) in the sense of "husbandry" see Exod. i. 14, 1 Chron. xxvii. 26, and for the verb Deut. xxi. 4, Ezek. xxxvi. 9, 34, Eccles. v. 8.

16, 17. The order of these verses varies in the Greek MSS.

16. *the multitude of sinners*] ℵS "the men of the people"; if this reading is correct, though the context makes it doubtful, the injunction is one which would be expected from a scribe, such as Ben Sira was, to his pupils, see li. 23—30. Cp. the despised '*Am ha-'Aretz*

Remember that wrath will not tarry.
Humble thy soul greatly; 17
For the punishment of the ungodly man is fire and the worm.

Change not a friend for a thing indifferent; 18
Neither a true brother for the gold of Ophir.

("the people of the land") of a somewhat later period; see, on this important subject for the understanding of the Gospels, as well as for the general relationship between the learned and unlearned in the time of our Lord, Büchler's *Der galiläische 'Am-ha'Areṣ des zweiten Jahrhunderts* (1906).

17. *Humble thy soul greatly*] cp. ii. 17. 𝔖 "Humble very greatly thy pride."

punishment] Lit. "vengeance," or "recompense"; cp. Lk. xvi. 24, 25. 𝔖 "expectation," or "hope."

the ungodly] 𝔖𝔖 omit.

fire and the worm] 𝔖 reads simply "worm," cp. Job xxv. 6. The difference in the text between 𝔖 and 𝔊 in this verse is interesting for the indication it gives of the growth of ideas concerning the hereafter which went on during the two centuries immediately preceding the Christian Era. Ben Sira's grandson had already considerably developed ideas upon the subject, and emended his grandfather's work in translating it. Cp. with 𝔊 Enoch xlvi. 6[1]: "...Darkness will be their dwelling, and worms their bed, and they will have no hope of rising from their beds because they do not extol the name of the Lord of Spirits." In *Pirqe Aboth* IV. 7 this verse is quoted thus: "Rabbi Levitas of Jabneh said, Be exceedingly lowly of spirit, for the hope of man is the worm." 𝔖 adds at the end of this verse: "Hasten not to say, 'Violence'; commit (thyself) unto God, and delight (in) His way," cp. Ps. xxii. 8.

VII. 18—21. Duties to a friend, a wife, and a servant.

18. *for a thing indifferent*] 𝔊 ἀδιαφόρου, for which διαφόρου (=𝔖𝔖) should be read, i.e. "profit," cp. 2 Macc. iii. 6, iv. 28.

a true brother] 𝔊 γνήσιον, "genuine," as, e.g., in 2 Macc. xiv. 8; the Greek may, however, represent the Hebr. תלים (so Nöldeke emends the תלוי of 𝔖)[2]="natural"; the reference would then be to a brother in the strict sense of the term. On the other hand, Schechter accepts 𝔖 as it stands and compares it with the Rabbinical term אשם תלוי

[1] This is from the portion of the book known as "The Book of Similitudes," belonging to 94—64 B.C.

[2] See *Zeitschrift für die alt-test. Wissenschaft*, xx. p. 85.

19 Forgo not a wise and good wife;
For her grace is above gold.
20 Entreat not evil a servant that worketh truly,
Nor a hireling that giveth *thee* his [1]life.
21 Let thy soul love a wise servant;
Defraud him not of liberty.

22 Hast thou cattle? have an eye to them;
And if they are profitable to thee, let them stay by thee.
23 Hast thou children? correct them,

[1] Or, *soul*

"which means the trespass-offering of one who is in *doubt* whether he has committed an act that has to be atoned for by a sin-offering. אח תלוי would then mean a doubtful, questionable, indifferent friend."

the gold of Ophir] cp. 1 Kings ix. 28, Job xxii. 24, xxviii. 16. 𝔊 has the usual Sept. form Σουφείρ.

19. *Forgo not*] 𝔊 μὴ ἀστόχει, lit. "miss not the mark" or "opportunity"; 𝔙 "reject not"; 𝔖 "exchange not," as though the reference were to divorce, see *v.* 26.

good] This belongs to the next clause as 𝔙 shows, "for she that is well-favoured is above rubies"; ℵ* has a trace of the right reading, but has corrected it.

gold] 𝔙 פנינים; it is uncertain whether this word means "corals," "pearls," or "rubies"; cp. Job xxviii. 18, Prov. xxxi. 10, and R.V. marg.

20. *that giveth* thee *his life*] Lit. "that giveth his soul," so 𝔙, i.e. that devotes himself wholly, cp. ix. 2, 6, Deut. xxiv. 14.

21. *wise*] so ℵA 𝔙𝔖𝔏, while BC read "good." 𝔙𝔖𝔏 add "as thy soul," omitting "thy soul" at the beginning of the clause.

Defraud him not...] The reference is to the law which commanded that servants should go free after their sixth year of service, see Exod. xxi. 2, Deut. xv. 12—15; cp. Lev. xxv. 39—43, Jer. xxxiv. 8—18.

VII. 22—25. Duties to cattle, and to children.

22. *have an eye to them*] cp. Deut. xxv. 4, Prov. xii. 10, xxvii. 23, Matt. xii. 11, Lk. xiv. 5.

let them stay by thee] i.e. do not part with them. 𝔙 "let it stand firm."

23. *Hast thou children?*] 𝔙 "Hast thou sons?"

correct them] cp. xxx. 1—3, 13, Prov. xxii. 26, xxiii. 13. Both the Greek and Hebr. words have also the sense of admonishing and instructing (for the latter see Ps. ii. 10); the Hebr. means primarily "to

And bow down their neck from their youth.
Hast thou daughters? give heed to their body, 24
And make not thy face cheerful toward them.
Give thy daughter in marriage, and thou shalt have 25
accomplished a great matter:
And give her to a man of understanding.

chastise." According to *Qiddushin* 30*b* (Talmud Babli, quoted by Schechter, *Studies*..., 2nd Series, p. 96) the main duties of a father towards his son consisted in "instructing him in the Torah, bringing him into wedlock, and teaching him a handicraft."

And bow down their neck...] cp. xxx. 12[a] (which is, however, an interpolation); one MS (A) of 𝔙 reads quite differently: "And take for them wives in their youth," so 𝔖; this is probably the more original rendering, in view of *v.* 25. (The other Hebrew MS (C) approximates to 𝔊.) Fathers are urged to see that their sons marry young in order that they may be kept from temptation.

24. *give heed to*] 𝔙 𝔖𝔏 "guard," cp. xlii. 11. "The education of a girl tended mainly, to judge from various Rabbinical sources, towards making a good housewife of her, and consisted in enabling her to attain such accomplishments as weaving, spinning, cooking, baking, nursing, and arranging the furniture; see *Kethuboth* 59, *Tosephta Kethuboth* 5" (Schechter, *Studies*..., 2nd Series, pp. 97 f.).

And make not thy face cheerful...] 𝔙 "And cause not thy face to shine upon (lit. 'unto') them." This sounds harsh, but Ben Sira is perhaps thinking of such daughters as are referred to in xxvi. 10—12, xlii. 10, 11. Jewish daughters were always regarded as far less important than sons.

25. *Give thy daughter in marriage*...] Lit. "Give out," or "give away," cp. (in the Sept.) Exod. ii. 21, 1 Macc. x. 58. 𝔙 has: "Let thy daughter go out (i.e. get her married), and sorrow will go out (i.e. will depart from the house)." Daughters had no choice in the selection of a husband, their marriage being a matter entirely for the parents to arrange and settle.

And give her to a man...] The Hebr. word for "to give" (יִבָּר) only occurs elsewhere in the Bible, in this sense, in Gen. xxx. 20, though as a proper name (in different forms) the root occurs several times, cp. the name Zebedee ("the gift of Jehovah"). Great stress is laid in Rabbinical literature on the need of a father marrying his daughter to a man of understanding, thus in the Midrash *Pesiqta* 49*a* it is said that a man should give up all he has in order to marry his daughter to a learned man; in the same place it says also that if the daughter of a learned man marries one of the *'Am ha-'Aretz* ("the people of the land," who were looked upon as "the ignorant"), the marriage would be a failure.

א* adds here *v.* 26[b], which א[c.a] 248 place as in the R.V.

26 Hast thou a wife after thy mind? cast her not out:
[1]But trust not thyself to one that is [2]hateful.
27 Give glory to thy father with thy whole heart;
And forget not the pangs of thy mother.
28 Remember that of them thou wast born:
And what wilt thou recompense them for the things
that they have done for thee?

29 Fear the Lord with all thy soul;

[1] Many authorities omit this line. [2] Or, *hated*

VII. 26—28. DUTIES TO A WIFE, AND TO PARENTS.

26. *after thy mind*] 𝔊 κατὰ ψυχήν, 𝔏 adds *tuam*; 𝔖𝔖 omit; "the addition forms an antithesis to μισουμένῃ below" (Hart), and should be omitted.

cast her not out] 𝔖 "abhor her not," 𝔖 "forsake her not"; the prohibition has reference to divorce, see Lev. xxi. 7, 14.

But trust not...] See note on last verse. 𝔖𝔖𝔏 have the line; for the construction cp. xii. 10 (𝔊).

hateful] 𝔊𝔖𝔏 "hated," cp. Prov. xxx. 23 (=Sept. xxiv. 58, which see).

27. This and the next verse are wanting in 𝔖.

Give glory] δόξασον, 𝔖𝔏 more correctly "honour"; in Exod. xx. 12, Deut. v. 16 (Decalogue) the word in the Sept. is τιμάω; the Hebr. root כבד is used in the sense of "to honour" man, as well as "to give glory" to God. Cp. Tobit iv. 3.

with thy whole heart] 𝔊 ἐν ὅλῃ καρδίᾳ (BC), 𝔖𝔏 add "thy," A reads "with all thy strength."

28. *And what wilt thou recompense them...*] Filial duty and respect for parents have always been one of the most striking features of Jewish family life; very many precepts on the subject, and examples, are given in Rabbinical writings, e.g. in *Kethuboth* 103 *a* (quoted in *JE* IX. 99 *a*) a saying of Judah ha-Nasi (middle of 2nd cent. A.D.) is preserved: "Be careful of the honour due to your mother; let the lamp be lit in its place, the table be set in its place, the couch be spread in its place." Of Rabbi Tarfon (a contemporary of Judah ha-Nasi's) it is told that he used to place his hands beneath his mother's feet when she was obliged to cross the courtyard barefoot (*Qiddushin* 61 *b*, quoted in *JE* XII. 56 *a*).

VII. 29—31. DUTIES TO GOD, AND TO HIS MINISTERS.

29. *Fear*] εὐλαβεῖσθαι means lit. "to regard with respect"; a different word is used in *v.* 31, φοβεῖσθαι, lit. "to be afraid of." 𝔖 has respectively פחד (lit. "to be afraid of"), and כבד ("to glorify," or "honour").

And reverence his priests.
With all thy strength love him that made thee; 30
And forsake not his ministers.
Fear the Lord, and glorify the priest; 31
And give him his portion, even as it is commanded thee;
The firstfruits, and the trespass offering, and the gift of the shoulders,
And the sacrifice of sanctification, and the firstfruits of holy things.

reverence] Lit. "admire," cp. xxxviii. 3; in Deut. x. 17 (Sept.) the same word is used (in the negative) in reference to God, "He regardeth not persons." ℌ "sanctify" or "regard as holy," so 𝔏.

30. *With all thy strength*] 𝔊 ἐν ὅλῃ δυνάμει, cp. Deut. vi. 5; ℵ and the bulk of the cursives, ℌ𝔖𝔏 add "thy."

And forsake not his ministers] cp. Lev. ii. 3, 10, vi. 16, vii. 7, 9, 34, Num. v. 9, xviii. 8—19, Deut. xii. 19, xviii. 1—5. "The common priests without family patronage had little hope of advancement. Indeed, their position was sometimes so desperate that they used to hire themselves out as hands on the threshing-floor, with the purpose of engaging the good-will of the owner of the harvest, who could patronize with his gifts any priest he liked" (Schechter, *Studies*..., 2nd Series, p. 75. See further, Schürer, Div. II. vol. I. pp. 205—305 (E.T.), on the Priesthood and Temple Worship generally).

31. *Fear the Lord*...] ℌ𝔖 "Glorify God and honour the priest," cp. Lev. xix. 15 (Sept.).

And give him his portion] "him" is omitted by ℌ, but 𝔖𝔏 read "them"; ℌ𝔖 read "their portion," i.e. God's portion and the priest's, cp. Lev. vi. 14—18.

as it is commanded thee] in the Law, see references below.

The firstfruits] B reads ἀπ' ἀρχῆς, "from the beginning," joining it on to the preceding clause; B^{ab} ℵA ἀπαρχήν, "firstfruits." As firstfruits are mentioned later on in the verse, it is better to read with B^{*} ἀπ' ἀρχῆς in reference to Num. xviii. 12 etc. (Hart). ℌ reads "the food of the trespass-offering," cp. Num. xv. 20 f.

trespass offering] cp. Lev. v. 6.

the gift of the shoulders] ℌ "the heave-offering (or 'contribution,' see Driver on Exod. xxv. 2) of the hand" (Deut. xii. 6); cp. Exod. xxix. 27, Lev. vii. 32, Deut. xviii. 3.

the sacrifice of sanctification] ℌ "the sacrifices of righteousness," but the text is slightly mutilated; cp. Deut. xxxiii. 19, probably the "meal-offering" (מנחה) is meant, this is called "a thing most holy" in Lev. ii. 3, 10.

the firstfruits of holy things] B omits "of holy things," but ℌ𝔖𝔏 have it; cp. Num. xviii. 8—11. The stress laid upon the need of

32 Also to the poor man stretch out thy hand,
That thy blessing may be perfected.
33 A gift hath grace in the sight of every man living;
And for a dead man keep not back grace.
34 Be not wanting to them that weep;
And mourn with them that mourn.

supporting the priesthood, and of making the offerings which were due, points to a slackening of their duties in this respect on the part of both Palestinian and Diaspora Jews. Harnack, writing of the period immediately preceding the beginning of the Christian Era, says: "For generations there had been a gradual neutralizing of the sacrificial system proceeding within the inner life of Judaism—even among the Pharisees; and this coincided with an historical situation which obliged by far the greater number of the adherents of the religion to live amid conditions which had made them strangers for a long period to the sacrificial system" (*The Mission and Expansion of Christianity*, I. 10, 2nd ed. E. T.).

VII. 32—36. Duties to the poor, to the departed, to mourners, and to the sick.

32. *That thy blessing may...*] See *Intr.* chap. IV. § vi. "Blessing" is employed here in a wide sense according to Hebrew usage; in this passage it has the sense almost of "prosperity," cp. xl. 27, Deut. xiv. 29, Ps. xli. 1.

33. *A gift hath grace*] 𝔖 "Give a gift"; this is a corruption, חן ("grace") should be read for תן ("give"), so 𝔖; we should then read: "A gift (hath) grace," as 𝔊.

And for a dead man...] 𝔖𝔖 "And also from the dead withhold not kindness (lit. 'mercy')"; in 𝔊 the original significance of this clause is toned down; it certainly referred to something more than seemly burial rites, cp. Tob. i. 17; as 𝔖𝔖 show, it is a remnant of the cult of the dead which finds an echo here, cp. Tob. iv. 17; in the Old Testament there are numerous references to this, e.g. Deut. xxvi. 14, Hos. ix. 4, Jer. xvi. 7, etc.

34. *Be not wanting*] i.e. Let not your presence be wanting.

And mourn with them...] cp. Rom. xii. 15. Ordinary mourning lasted seven days, cp. xxii. 12, Gen. l. 3, 10; friends joined in it as well as relatives. During the Rabbinical period children mourned for their parents for twelve months. "The mourning proper, according to the Talmud, is divided into four periods. The first three days are given up to weeping and lamentation; the deceased is eulogized up to the seventh day, the mourner keeping within the house; the sombre garb of mourning is worn up to the thirtieth day, and personal adornment is neglected; in the case of mourning for a parent, the pursuit of amusement and entertainment is abandoned up to the end of the year" (*JE*

Be not slow to visit a sick man; 35
For by such things thou shalt gain love.
In all thy [1]matters remember thy last end, 36
And thou shalt never do amiss.

Contend not with a mighty man, 8

[1] Or, *words*

IX. 101 *b*). Schechter (*op. cit.* p. 101) refers to *Nedarim* 40 *a* (Talmud Babli) as showing that the Rabbis did not approve of prolonged mourning for an indefinite period, for they perceived in it "a presumption on the part of man to be more merciful than God." This seems also to have been the feeling of Ben Sira, cp. xxii. 11, 12, see further the notes there.

35. *Be not slow to visit...*] The text of 𝔖 is corrupt, according to the most probable emendation we should read: "Forget not to visit the sick" (Hart), cp. Job ii. 11, Matt. xxv. 36. The visitation of the sick and dying has always been regarded as a solemn duty among the Jews; the importance attached to it in the earliest days of the Church (see Harnack, *op. cit.* I. pp. 160 ff.) was due to the example set by the Jews. In Rabbinical literature this duty is technically known as *Bikkur Cholim* ("Visitation of the Sick"), and, as Schechter points out (*op. cit.* pp. 99 f.), "it is clear from certain injunctions in the Talmud in connexion with this duty, that it included, in case of need, also nursing, and sweeping the room (*Peah* III. 9, Talmud Jer.). His friends also prayed for the patient, and it was part of their duty to remind him to make a will and to confess his sins, 'for all those who were about to die had to confess their sins.' They had also the belief that a confession, which concluded with a prayer for forgiveness of sins, might bring about his recovery"; cp. Jas. v. 13—16, and see the Office for the Visitation of the Sick in the Book of Common Prayer, and the Jewish *Authorised Daily Prayer Book* (ed. Singer), pp. 314—317.

such things] 𝔖 "them."

thou shalt gain love] 𝔊𝔖 "thou shalt be loved."

36. *matters*] Lit. "words," 𝔖𝔖𝔏 "works."

remember thy last end, And...] cp. on this verse *Pirqe Aboth* III. 1: "Consider three things, and thou wilt not come into the hands of transgression; know whence thou art come, and whither thou art going, and before Whom thou wilt have to plead thy cause (lit. 'to give judgement'), and make thy reckoning."

do amiss] For the 𝔖 word (שׁחת) cp. xxx. 11, Dan. ii. 9.

VIII. 1—3. A CAUTION AGAINST QUARRELLING WITH THE MIGHTY, THE RICH, AND THE LOUD-MOUTHED.

1. *Contend not*] so 𝔖, a legal term (ריב), cp. 𝔏 *non litiges*.

a mighty man] 𝔖 "a great man"; the reference is to one of high social standing.

Lest haply thou fall into his hands.
2 Strive not with a rich man, lest haply he overweigh thee:
For gold hath destroyed many,
And turned aside the hearts of kings.
3 Contend not with a man that is full of tongue,
And heap not wood upon his fire.

4 Jest not with a rude man,
Lest thine ancestors be dishonoured.

Lest haply] ℌ "Wherefore?" ℌ has a doublet to this verse: "Wherefore wilt thou return upon his heart?" i.e. Why wilt thou force thyself upon him to thine own hurt? This corresponds to the second clause; it then continues: "Contend not with one that is stronger than thou."

2. *Strive not*] ℌ "Devise not against...," cp. Prov. xiv. 22.

lest haply he overweigh thee] ℌ "lest he weigh thy price"; the meaning is that a rich man will be able to pay a larger bribe; the administration of justice in the East was always conditioned by considerations of this kind. ℌ adds "and thou be destroyed."

hath destroyed] ℌ "hath made reckless," lit. "boastful"; the reference is to the illegitimate use of money whereby the course of justice is perverted. According to the rendering of 𝔊 it is those who are ruined morally who are referred to.

And turned aside...] ℌ "And wealth hath led astray the hearts of princes."

3. *Contend not*] ℌ "Quarrel not."

a man that is full of tongue] cp. Ps. cxl. 11 R.V. and marg.; ℌ simply "a man of tongue," cp. ix. 18, xxv. 20, Jas. iii. 8.

And heap not...] ℌ "And put not wood on fire"; cp. Prov. xv. 1, of which this clause is an illustration. For the metaphor cp. Prov. xxvi. 20, 21, "...as coals are to hot embers, and wood to fire, so is a contentious man to inflame strife"; see also Jas. iii. 5, 6.

VIII. 4—7. Beware of a rude man; respect the penitent, the aged, and the departed.

4. *Jest not*] ℌ "Associate not," cp. 𝔏 *non communices.*

rude] Lit. "uneducated," cp. 𝔏 *indocto*; ℌ "foolish," cp. Prov. i. 7, xv. 15, xx. 3, xxvi. 22.

Lest thine ancestors...] ℌ "Lest he despise princes"; neither rendering gives sense. ℌ is undoubtedly wrong in reading נדיבים ("princes," or "nobles"), and 𝔊 is probably founded on this in rendering πρόγονοι. The emendation of Matthes and Dyserinck who

Reproach not a man when he turneth from sin: 5
Remember that we are all worthy of punishment.
Dishonour not a man in his old age; 6
For some of us also are waxing old.
Rejoice not over one that is dead: 7
Remember that we die all.

Neglect not the discourse of the wise, 8
And be conversant with their proverbs;
For of them thou shalt learn instruction,

read נכחים, "right (lit. 'straight') things," has much to commend it (see *ZATW* 1909, Heft 3, p. 163); this word is used in Prov. viii. 9 of the words of Wisdom which lead *straight* to the right goal, cp. Prov. iv. 25, xxiv. 26 (see *The Oxford Hebrew Lexicon*, s.v.); it occurs in the Hebr. of Ecclus. xi. 21, "It is right (easy) in the eyes of the Lord...," though not elsewhere in our book. This verse may then be rendered: "Associate not with a fool, lest he despise (thy) sound words."

5. *Reproach not a man when...*] cp. *Baba Mezia* IV. 10 (Talmud Jer.): "When a man repenteth, say not to him, 'Remember thy former sins.'"

sin] 𝔙 "transgression" (פשׁע); 𝔊 ἁμαρτία = חטאת.

worthy of punishment] 𝔙 "guilty," 𝔖 "sinners."

6. *in his old age*] cp. iii. 12, xxv. 3—6, Lev. xix. 32, Wisd. iv. 8, 9, *Pirqe Aboth* IV. 28: "He who learneth from the old, to what is he like? To one who eateth ripened grapes, and drinketh old wine."

For some of us also...] 𝔙 "For we shall be numbered among the aged."

7. *Rejoice not*] 𝔙 "Boast not," cp. Prov. xx. 14; the idea is not that of a man rejoicing over the death of another, but of one priding himself that he himself still lives while the other is dead.

we die all] 𝔙 "We all shall be gathered," i.e. to our fathers, or people; cp. Gen. xxv. 8, Judg. ii. 10, 2 Kings xxii. 20, Job xxvii. 19.

(*d*) VIII. 8—X. 29. WARNINGS AND PRECEPTS CONCERNING ONE'S RELATIONSHIPS WITH MEN AND WOMEN.

VIII. 8, 9. AN EXHORTATION TO LEARN FROM THE WISE AND EXPERIENCED.

8. *Neglect not the discourse...*] cp. *Pirqe Aboth* IV. 1: "Who is wise? He that learns from every man."

be conversant] i.e. study them from every point of view; 𝔙 is corrupt; Smend, on the basis of a similar Aramaic word, renders it "busy thyself"; Hart, following 𝔖, proposes דרשׁ, the technical word for

And how to minister to great men.
9 Miss not the discourse of the aged;
For they also learned of their fathers:
Because from them thou shalt learn understanding,
And to give answer in time of need.

10 Kindle not the coals of a sinner,
Lest thou be burned with the [1]flame of his fire.
11 Rise not up from the presence of an insolent man,

[1] Gr. *fire of his flame.*

"studying" the Scriptures etc., it is the root from which the word "Midrash" comes; cp. *Beth ha-Midrash*, "House of study," in li. 23.

to minister] ℌ "to stand before," or more literally "to present thyself before," cp. Prov. xxii. 29.

great men] ℌ "princes"; but the word is used in a wide sense.

9. *Miss not*] cp. vii. 19, see note above; ℌ "reject not," or "despise not."

the discourse] ℌ "the hearing"; Smend renders "the tradition," which is justified by the context.

the aged] See note on verse 6 above.

For they also learned] ℌ𝔖 "Who heard."

of their fathers] The reference is to the Oral Tradition, technically known in Rabbinical literature as תורה שבעל פה, i.e. the Law which consists in that which is according to mouth, cp. Ps. xliv. 1.

thou shalt learn] ℌ𝔖 "thou receivest."

need] ℌ "thy need."

VIII. 10, 11. A WARNING AGAINST CONSORTING WITH SINNERS.

10. *Kindle not*] ℌ "Rush not" (אל תצלח), which is obviously incorrect; following 𝔊 we must read אל תצת ("Burn not"); cp. Is. ix. 18 (17 in Hebr.).

the coals of a sinner] ℌ "with the coals of the wicked."

the flame of his fire] so ℌ𝔖𝔏, but 𝔊 "the fire of his flame," cp. xlv. 19.

11. *Rise not up*] ℌ "Move not away"; the Hebr. word only occurs twice in the O.T. (Exod. xxviii. 28, xxxix. 21), each time in the Niphal voice; it is common in later Hebrew, occurring often in the Targums. 𝔖=𝔊. What is apparently meant is that one must constantly keep an eye on the "insolent man," because as soon as he is lost sight of he will be planning mischief.

of an insolent man] 𝔊 ὑβριστοῦ, lit. "of an injurious man," cp. 1 Tim. i. 13. ℌ "scornful," as in Ps. i. 1.

Lest he lie in wait as an ambush for thy mouth.
Lend not to a man that is mightier than thyself; 12
And if thou lend, be as one that hath lost.
Be not surety above thy power: 13
And if thou be surety, take thought as one that will have to pay.

Go not to law with a judge; 14
For according to his honour will they give judgement for him.
Go not in the way with a rash man, 15

Lest he lie in wait] ℌ "to set him," i.e. leaving him (as an ambush for thy mouth).
for thy mouth] ℌ "before thee" (לפניך = 𝔖), which should be read לפיך = 𝔊.

VIII. 12, 13. Warnings against lending, and against becoming surety.

12. *as one that hath lost*] ℌ "as one that loseth."
13. *Be not surety*] The Hebr. root is ערב (*'arab*); the derivative ערבון means a "pledge" or "earnest-money," cp. the Graecized form of this, ἀρραβών, in 2 Cor. i. 22, v. 5, Eph. i. 14; see also Ecclus. xxix. 14—20, Prov. vi. 1, xi. 15, xvii. 18, xxii. 26.
above thy power] ℌ lit. "more than thyself," cp. Esth. vi. 6.
take thought] ℌ omits; some such word as "be" is understood.

VIII. 14—19. Warnings against having dealings with dangerous men.

14. *according to his honour*] ℌ "according to his good pleasure."
will they give judgement for him] ℌ "will he judge"; but the text is not quite in order. According to 𝔊 the case is one of a man going to law against a judge, and of the decision being given by the judges ("they will give...") according to the desire of their colleague; hence the warning against going to law with a judge. ℌ has this verse in a somewhat different form after iv. 27, viz.: "Sit not with an unjust judge in order that thou judge not with him according to his good pleasure" (this is the rendering of 𝔖 in the passage before us); here we should, however, read: "For he will judge according to his good pleasure."
15. *in the way*] ℌ omits this, but it is probably to be supplied (Smend, Hart).
a rash man] ℌ "one that is cruel."

Lest he be aggrieved with thee;
For he will do according to his own will,
And thou shalt perish with his folly.
16 Fight not with a wrathful man,
And travel not with him through the desert:
For blood is as nothing in his sight;
And where there is no help, he will overthrow thee.
17 Take not counsel with a fool;
For he will not be able to conceal the matter.
18 Do no secret thing before a stranger;
For thou knowest not what [1]he will bring forth.

[1] Or, *it*

Lest he be aggrieved with thee] 𝔊 ἵνα μὴ καταβαρύνηται κατὰ σοῦ, is probably corrupt; some such sense as "lest evil overwhelm thee" is wanted. Smend, on the basis of 𝔙, emends the text thus: ἵνα μὴ βαρύνῃ τὰ κακά σου, "lest thy evils (misfortune) bear thee down (overwhelm thee)."

For he will do...] 𝔙 "For he will go straight before his face," i.e. he will have no consideration for others; 𝔊 has ποιήσει for πορεύεται.

thou shalt perish] 𝔙 lit. "thou shalt be swept away."

with his folly] 𝔙𝔖 Syro-Hex. "in his folly."

16. *Fight not*] The Hebrew phrase is more expressive, meaning lit. "to harden the forehead," the exact expression does not occur in the O.T, but we have something very similar in Ezek. iii. 7. Cp. Prov. vii. 13, xxi. 29, Is. xlviii. 4; it connotes the idea of obstinacy. 𝔊 read אל תעש מצה = μὴ ποιήσῃς μάχην instead of אל תעז מצח ("harden not thy forehead").

a wrathful man] cp. xxviii. 8, Prov. xv. 18, xxii. 24, 𝔙 lit. "a lord of wrath."

travel not] 𝔙 "ride not."

through the desert] 𝔙 "in the way"; but 𝔖 = 𝔊, and 𝔙 should be read in accordance with these.

For blood is...] 𝔙 "For a lightly esteemed thing is blood in his eyes."

17. *Take not counsel*] cp vi. 6ᵇ, the force of the Hebr. word is, "Take not secret counsel," cp. Ps. xxv. 14, Prov. iii. 32.

the matter] 𝔙 "thy secret."

18. 𝔖 omits this verse.

secret thing] The word in 𝔙 is not Biblical, but it occurs in the Targums (see Levy, *Chaldäisches Wörterbuch über die Targumim*, s.v.).

he will bring forth] The Hebr. word ילד is used primarily of bringing forth offspring, in later usage its sense is more general, cp. Prov.

Open not thine heart to every man; 19
And let him not return thee a favour.

Be not jealous over the wife of thy bosom, 9
And teach her not an evil lesson against thyself.
Give not thy soul unto a woman, 2
That she should set her foot upon thy strength.
Go not to meet a woman that playeth the harlot, 3
Lest haply thou fall into her snares.
Use not the company of a woman that is a singer, 4
Lest haply thou be caught by her attempts.

xxvii. 1. ℌ adds "its end," i.e. in reference to that which is brought forth; the meaning is that there is no knowing what mischief may not ultimately ensue.

19. *Open not thine heart...*] ℌ "Reveal not thy heart to all flesh."

And let him not...] ℌ "And drive not away from thee prosperity." The meaning of the verse is that if one publishes one's affairs to all the world harm will come of it.

IX. 1—9. Precepts regarding behaviour towards women.

1. *the wife of thy bosom*] cp. Deut. xiii. 6, xxviii. 54; to distinguish from "woman" in *v.* 2.

And teach her not...] ℌ𝔖 "Lest she learn evil (𝔖 adds 'Wisdom') concerning thee"; the sense is the same in both ℌ and 𝔊.

2. *Give not*] ℌ "Be not jealous," an obvious error; 𝔖=𝔊.

That she should set her foot] i.e. that she should gain the mastery over it; ℌ "to set her over."

thy strength] ℌ "thy high places"; in Deut. xxxii. 13 "high places" is rendered "strength" in the Septuagint. 𝔖=𝔊.

3. *Go not to meet*] ℌ "Approach not," cp. Prov. v. 8, vii. 5.

that playeth the harlot] ℌ "a strange woman"; cp. xli. 20, Prov. ii. 16, vii. 5.

Lest haply thou fall...] This clause is quoted in the Bab. Talm. twice (*Jebamoth* 63*b*, *Sanhedrin* 100*b*) in the form: "Lest thou be taken in her snares" (Smend).

4. *Use not the company*] Lit. "Continue not with," for the meaning of the word see xxxvii. 12.

a woman that is a singer] More strictly, one who plays with a stringed instrument.

attempts] Rather, "enticements" or "arts," according to ℌ. There is a doublet to this verse in ℌ: "With singing women sleep not lest they burn thee with their mouths"; this text is corrupt in parts.

5 Gaze not on a maid, lest haply thou be trapped in her
penalties.
6 Give not thy soul unto harlots,
That thou lose not thine inheritance.
7 Look not round about thee in the streets of the city,
Neither wander thou in the solitary places thereof.
8 Turn away thine eye from a comely woman,
And gaze not on another's beauty:
By the beauty of a woman many have been led astray;

5. *Gaze not*] cp. *v.* 8; in xxxviii. 28 the same Greek word is rendered "considering"; see Job xxxi. 1, Matt. v. 28.

lest...thou be trapped] Lit. "lest thou be made to offend," i.e. to commit sin (cp. Rom. xiv. 21, 2 Cor. xi. 29); ℍ "lest thou be ensnared."

in her penalties] The reference is to Deut. xxii. 28, 29: "...then the man...shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her"; cp. 𝔖 "Lest thou be made to pay her dowry doubly."

6. *unto harlots*] ℍ "to fornication."

That thou lose not...] cp. Prov. vi. 26, xxix. 3.

7. ℍ of this verse is very corrupt; it is joined on to the preceding verse and reads: "To be made a fool of in thine own sight, and to cause amazement (?) behind her house." Smend emends this text, showing that it is a corruption of a more original form which agrees substantially with 𝔊. Cp. *Pss. of Sol.* xvi. 7: "Keep me, O God, from grievous sin, and from every evil woman who brings a fool to his fall."

Neither wander thou...] cp. Prov. vii. 8.

8. *Turn away...*] ℍ "Hide." Cp. Gen. xxxiv. 2, 2 Sam. xi. 2, Judith x. 19, xii. 16, Matt. v. 28.

a comely woman] Lit. "a well-formed woman," ℍ "a woman of grace," cp. Prov. xi. 16. This clause is quoted in *Jebamoth* 63*b*, *Sanhedrin* 100*b* (Talmud Babli), where "thine eyes" is read for "thine eye" (Smend); cp. *Test. XII Patr.* Reuben iv. 1: "Pay no heed therefore, my children, to the beauty of women"; *Pss. of Sol.* xvi. 8: "Let not the beauty of a godless (lit. 'lawless') woman enthral me (lit. 'beguile me')."

another's beauty] ℍ "a beauty not (belonging) to thee"; the reference is to beauty other than that of his wife's; 𝔊 lit. "alien beauty," 𝔖 "a beauty that is not thine own."

By the beauty of] ℍ "On account of a woman," cp. Prov. vi. 26, but the original reading was probably in agreement with 𝔊, it is the reading in the Talmud, where this clause is twice quoted (see references above, and Matthes in *ZATW* 1909, Heft 3, p. 163).

have been led astray] ℍ "have gone to ruin."

And herewith love is kindled as a fire.
Sit not at all with a woman that hath a husband;[1] 9
And revel not with her at the wine;
Lest haply thy soul turn aside unto her,
And with thy spirit thou slide into destruction.

Forsake not an old friend; 10
For the new is not comparable to him:
As new wine, *so* is a new friend;

[1] A line of this verse is here omitted by the best authorities.

herewith] Lit. "from this," 𝔙 "thus."
love] 𝔙𝔖 "her lovers," but this is corrupt for "her love," i.e. love for her.
is kindled as a fire] cp. Job xxxi. 12.

9. *Sit not at all...*] Considerable confusion reigns among the Versions regarding this clause, 𝔙 is also corrupt; the latter can, however, be reconstructed on the basis of its form as preserved in the Talmud (see references above), and may be rendered: "With a married woman lean not on thy elbow"; the prohibition is against sitting at table in an unseemly manner when a married woman is present; leaning on the elbow would denote undue familiarity; 248, which adds after this clause, "And recline not upon thy elbow," has preserved the original reading.
revel not] Lit. "be not a partaker in feasting," cp. xviii. 33, xxxii. 1.
Lest haply thy soul...] 𝔙 "Lest thou incline (thy) heart unto her." Cp. Prov. vii. 25.
And with thy spirit...] 𝔙 "And with blood," i.e. by a violent death, either the husband's revenge, or the legal punishment, cp. Prov. vii. 23, 26, 27.
thou slide] 𝔙 "thou turn."
into destruction] i.e. the adulterer's punishment, see Lev. xx. 10, Deut. xxii. 22. Cp. *Pirqe Aboth* I. 6: "Hence the wise have said, Each time that a man prolongs converse with a woman he causes evil to himself, and desists from words of Torah, and in the end he inherits Gehinnom."

IX. 10. Old friends are like old wine.

10. *the new*] 𝔊 *πρόσφατος* occurs here only in Ecclus.
is not comparable to him] 𝔙 is mutilated, Smend reconstructs so as to read "he is not known of thee"; Hart reconstructs differently, and renders "will not be like him" (i.e. the old) = 𝔖; cp. xxxi. (𝔊 xxxiv.) 27.
As *new wine...*] 𝔊𝔙 "New wine new friend," probably cited as a well-known proverb.

If it become old, thou shalt drink it with gladness.

11 Envy not the glory of a sinner;
For thou knowest not what shall be his overthrow.
12 Delight not in the delights of the ungodly:
Remember they shall not go unpunished unto [1]the grave.

13 Keep thee far from the man that hath [2]power to kill,
And thou shalt have no suspicion of the fear of death:
And if thou come unto him, commit no fault,
Lest he take away thy life:

[1] Gr. *Hades.* [2] Or, *authority*

If it become...] 𝔙 "And it becometh old, then (lit. 'afterwards') thou drinkest it." The point of the comparison is that just as the true value of a wine cannot be realized until it is old, so a man cannot be called a friend until his value has been tested through the lapse of years.

IX. 11—13. PRECEPTS CONCERNING A MAN'S ATTITUDE TOWARDS THE UNGODLY AND TYRANTS.

11. *Envy not*] cp. Ps. xxxvii. 1, Prov. iii. 31, xxiv. 1.
the glory of a sinner] 𝔙𝔖 "a wicked man."
For thou knowest not...] cp. xviii. 12, Ps. xxxvii. 2, 13—15, 38.
his overthrow] 𝔙 "his day," 𝔊 is explanatory; for this force of "day" in Hebr. cp. Job xviii. 20, Ps. xxxvii. 13, cxxxvii. 7, Jer. l. 27, 31; 𝔖 reads "his end."

12. *Delight not*] 𝔙 is mutilated, 𝔖 "Envy not."
in the delights of the ungodly] 𝔙 "in presumption (or pride) that prospereth."
they shall not go unpunished] Lit. "they shall not be justified," 𝔙 has the same sense, "he shall not be free from guilt," referring to the sin.
the grave] Lit. "Hades," 𝔙𝔖 "death"; see further, below, the note on xiv. 12.

13. *Keep thee far*] cp. xiii. 10, xxx. 23.
the man that hath power] Lit. "...that hath authority," so 𝔙 "the man of authority," cp. Eccles. viii. 8; the reference is to the ruler who has power to decree death.
And thou shalt have no suspicion] 𝔙 "and fear not."
unto him] not as 𝔏 *ad illam*, i.e. death, but to the "man that hath power to kill." 𝔊𝔙𝔖 omit.
commit no fault] "do not err," the Greek word was originally a musical term, referring to the sounding of a false note; 𝔙 "make not thyself guilty," from the same root as *'asham*, "a guilt-offering."
thy life] 𝔙 "thy breath," cp. Gen. ii. 7, Job xxxiv. 14, Is. ii. 22.

Know surely that thou goest about in the midst of snares,
And walkest upon the battlements of a city.

As well as thou canst, guess at thy neighbours; 14
And take counsel with the wise.
Let thy converse be with men of understanding; 15
And let all thy discourse be in the law of the Most High.
Let just men be the companions of thy board; 16
And let thy glorying be in the fear of the Lord.

Know surely] Better, "recognize"; 𝔊 uses a stronger word than 𝔄, "know."

in the midst of] 𝔄 lit. "between."

snares] i.e. in a dangerous place. The reference is to the pitfalls to be encountered in a ruler's surroundings; Ben Sira is speaking from personal experience, see li. 1—7 and *Intr.* chap. I. § ii.

the battlements of a city] Syro-Hex. "upon the battlements of a high wall" (Hart), this is the only version that comes near 𝔊; 𝔖 follows 𝔄 "upon nets," which is a good parallel to "snares" in the preceding clause; but 𝔊 clearly read a different text. Cp. Job xviii. 8, 9.

IX. 14—16. The need of good companionship.

14. *As well as thou canst*] Lit. "According to thy strength" = 𝔄.

guess at] i.e. form an estimate of their character; 𝔄𝔖 "answer," in the sense of giving information concerning someone.

thy neighbours] 𝔊 omits "thy" which is represented by the article; 𝔄 "thy neighbour."

take counsel] cp. viii. 17; 𝔄 contains the idea of taking "secret" counsel, i.e. learning the hidden things of Wisdom.

15. *thy converse*] διαλογισμός implies rather more than this, it contains the idea of reasoning, or arguing, cp. xxvii. 5, the same is true of the corresponding Hebr. word.

thy discourse] The Hebr. word contains again the idea of "secret" discourse, cp. *v.* 14.

in the law of the Most High] cp. xix. 17. 𝔄 "among them" is corrupt, and should be emended in accordance with 𝔊, cp. 𝔏 *in praeceptis Altissimi.*

16. *the companions of thy board*] Lit. "thy fellow-diners," 𝔄 lit. "lords of thy bread."

thy glorying] cp. x. 22, xliv. 7, Phil. i. 26.

17 For the hand of the artificers a work shall be commended:
And he that ruleth the people *shall be counted* wise for his speech.
18 A man full of tongue is dangerous in his city;
And he that is headlong in his speech shall be hated.

10 A wise judge will instruct his people;

IX. 17, 18. THE CONTRAST BETWEEN ONE WHO IS WISE IN ACT AND WORD, AND ONE WHO IS THOUGHTLESS IN SPEECH.

17. The wording of this verse is a little ambiguous, but the meaning of 𝔊 seems to be that just as the work of an artificer is shown by his skill, so the wisdom of a ruler is shown by his speech. 𝔖, differing somewhat, seems to say that just as the clever artificer has power over his material, so he who is wise in speech has power over his people. 𝔊, as it were, inverts the meaning of 𝔖.

For the hand of the artificers] Lit. "In the hand of..."; 𝔖 "By the wise of hands," i.e. by those who are skilful with their hands.

a work shall be commended] 𝔖 is difficult here, and various emendations have been suggested; there does not, however, seem to be sufficient reason to depart from the text as it stands; read with Smend: "a work of art (cp. 1 Kings vi. 35 for the Hebr. word) is mastered," i.e. is brought to completion.

the people] 𝔖 "over his people."

shall be counted...] Lit. "is wise in his word," 𝔖 "is wise of speech"; cp. xx. 27, xliv. 4.

18. *A man full of tongue*] cp. viii. 3.

dangerous] 𝔊𝔖 "terrible," because he causes *fear*.

And he that is headlong in his speech] cp. Prov. x. 14, xiii. 3 (Sept.); 𝔖 "he that lifteth up (reading נושא for משא) upon his mouth (reading פיהו for פנים)"; "words," or the like, must be understood; cp. Ps. l. 16, and 1 Kings viii. 31, Ps. xvi. 4 (Hebr.), Ps. cxxxix. 20 (emended Hebr.).

shall be hated] because in his speaking he is inconsiderate towards the feelings of others.

X. 1—5. CONCERNING THOSE IN AUTHORITY.

1. *judge*] cp. vii. 6. The Hebr. "judge" was originally a priest who pronounced oracles, see Exod. xviii.; but at an early period among the Israelites the functions of the judge were exercised by the chiefs among the tribes; so that in later times "judging" became one of the main duties of the king (see 2 Sam. xv. 1—6); the titles "judge" and "king" are used synonymously in Hos. vii. 7, Am. ii. 3, Ps. ii. 10.

And the government of a man of understanding shall be well ordered.
As is the judge of his people, so are his ministers; 2
And as is the ruler of the city, *such are* all they that dwell therein.
An uninstructed king will destroy his people; 3
And a city will be established through the understanding of the powerful.
In the hand of the Lord is the authority of the earth; 4
And in due time he will raise up over it one that is profitable.

We must, therefore, understand "judge" as equivalent to "ruler"; this will be seen to be borne out in the verse under consideration. 𝔖 reads "a judge of the people," but this is an obvious error, and must be emended in accordance with 𝔊 = 𝔖𝔏.

will instruct] The Greek παιδεύω, like the Hebr. equivalent יסר, contains the idea of "correcting" or "chastising," without which instruction in the wide sense is impossible. Among the Jews of all times, the education of children by their fathers, and the "instruction" of the people by their rulers, was always regarded as analogous to God's dealings with His children, cp. Hebr. xii. 5—11. 𝔖 יוסד must be emended to יוסר.

shall be well ordered] 𝔖 "is ordered," reading סדורה for סדירה, the text is mutilated, cp. l. 14 (Hebr.).

2. 𝔖 erroneously places this verse after 3.

his people] "his" omitted by ℵ$^{c.a}$ 248 and other cursives, 𝔖𝔖𝔏.

his ministers] Better, "officials"; in Hebr. the word is used in a wide sense, meaning sometimes "ambassador," at other times "interpreter"; cp. Prov. xxix. 12.

ruler] 𝔖 "head."

all] 𝔖𝔖𝔏 omit.

3. *uninstructed*] 𝔖 lit. "one let loose," i.e. without self-control.

his people] 𝔖 "a city," but 𝔊 (= 𝔖𝔏) is to be preferred.

will be established] Better, "becomes established," lit. "will be built"; for this figurative sense of the word cp. 1 Cor. iii. 10 ff., Eph. ii. 22, 1 Pet. ii. 5.

of the powerful] 𝔖 "of its princes."

4. 𝔖 places this verse after 5.

the authority] 𝔖 "the sovereignty."

the earth] 𝔊 uses ἡ γῆ, cp. xvi. 19, 𝔖 "the inhabited world" (תבל), for which ἡ οἰκουμένη would have been better.

And in due time...profitable] 𝔖 "And He will set over it the man for the time," i.e. the right man at the right time.

5 In the hand of the Lord is the prosperity of a man;
And upon the person of the scribe shall he lay his honour.

6 Be not wroth with thy neighbour for every wrong;
And do nothing by works of violence.
7 Pride is hateful before the Lord and *before* men;
And in the judgement of both will unrighteousness err.
8 Sovereignty is transferred from nation to nation,
Because of iniquities, and deeds of violence, and greed of money.
9 [1]Why is earth and ashes proud?[2]

[1] The text here is uncertain.
[2] Two lines of this verse are here omitted by the best authorities.

5. *the prosperity*] 𝔖 "the sovereignty," as in the last verse.
of a man] 𝔊 "of every mighty man," i.e. ruler, reading with Smend גְּבִר for גֶּבֶר ("man" in the ordinary sense); this agrees better with the context, which deals with those in authority.
upon the person of] 𝔊 "before," "in the presence of," cp. Ps. xcvi. 6 (Hebr.).
the scribe] 𝔊 lit. "the statute-maker," i.e. the ruler or prince referred to in the preceding clause.

X. 6—18. The sinfulness and folly of pride, especially among rulers.

6. *Be not wroth...*] 𝔊 is partly corrupt here, as emended it may be rendered: "For every transgression requite not evil to a neighbour," cp. xxviii. 2, Lev. xix. 17, Matt. xviii. 21, Hebr. x. 30.
And do nothing...] 𝔊 "And walk not in the way of pride."
7. *before*] 𝔊 "to."
in the judgement of both] 𝔊 ἐξ ἀμφοτέρων, 𝔊 (emended) משניהם ("from both"), cp. xxii. 5.
will unrighteousness err] 𝔊 "is oppression unrighteousness," lit. "an unfaithful act."
8. *is transferred from nation to nation*] "The 'nation' is, as in Daniel, the one world-empire, but in the first instance it is probably the victory of Antiochus III. over Ptolemy that is thought of" (Smend).
Because of...money] 𝔊 "On account of the violence of pride"; 𝔖 adds "and of Mammon," agreeing herein with 𝔊𝔏.
9. *earth*] in the sense of "dust," so 𝔊, cp. xvii. 32, xl. 3, Gen. xviii. 27, a contemptuous reference to men. After this clause 248

Because in *his* life he hath cast away his bowels.
It is a long disease; the physician mocketh:
And *he is* a king to-day, and to-morrow he shall die.
For when a man is dead,
He shall inherit creeping things, and beasts, and worms.
It is the beginning of pride when a man departeth from the Lord;
And his heart is departed from him that made him.
For the beginning of pride is sin;

inserts: "For there is nothing more lawless than the lover of money, for such an one makes his own soul saleable," so 𝔏.

Because in his *life*...] The Greek here is a meaningless mistranslation; we must read with 𝔙: "Because in his lifetime his body became full of worms" (the word used in Exod. xvi. 20), i.e. Seeing that even while he lives his substance becomes corrupt. Instead of "in his life" ℵ$^{c.a}$ has "in his earth"; this is intended to tone down the somewhat unsavoury thought.

he hath cast away] 𝔙 "became full of worms," Hof'al of רמם as in Exod. xvi. 20 (Matthes).

his bowels] 𝔙 "his body" (גויו).

10. *the physician mocketh*] If 𝔊 is right in making "physician" the subject, then σκώπτει must be understood in the sense of "to make light of"; the meaning would then be that the physician does not look upon the disease as dangerous, but that, contrary to expectation, the patient suddenly succumbs; this may be the fate of man whatever his station in life. On the other hand, it may well be that "physician" was the object in the original (so 𝔙, and ℵ$^{c.a}$ reads *ἰατρόν*), in which case the meaning would be that in spite of the physician's skill the disease mocks at all his efforts, and that even though the patient be a king, he turns to dust and ashes.

11. *He shall inherit creeping things*] cp. Is. xiv. 11.

creeping things...] 𝔙 "and the worm, vermin, and creeping things."

12. *the beginning*] i.e. essence, here, cp. i. 14, and see next verse.

when a man departeth from the Lord] 𝔊 is paraphrastic, but the meaning of 𝔙 is uncertain. For the Hebr. מוען cp. Is. xxxiii. 19.

13. *the beginning*] The word here has a different sense from that used in the preceding verse; 𝔙 has a word which means something that "gathers" together; sin is represented as a vessel in which are gathered various noxious ingredients; of these pride is the chief. 𝔖 has "source," which is not so far from the idea of 𝔙 as would appear at first sight.

pride] See *v.* 18 below.

And he that keepeth it will pour forth abomination.
For this cause the Lord brought upon them strange calamities,
And overthrew them utterly.
14 The Lord cast down the thrones of rulers,
And set the meek in their stead.
15 The Lord plucked up the roots of nations,
And planted the lowly in their stead.
16 The Lord overthrew the lands of nations,
And destroyed them unto the foundations of the earth.
17 He took some of them away, and destroyed them,
And made their memorial to cease from the earth.
18 Pride hath not been created for men,

And he that keepeth] ℌ "And its source bubbleth over with wickedness"; in 𝔊 the "it" refers to pride; and "he that keepeth" means "he that holds on to."

will pour forth] cp. xviii. 29.

brought upon them...] ℌ "made wonderful (or strange) his plague (or stroke)."

calamities] cp. iii. 28.

14. *rulers*] ℌ𝔖 "the proud," 248 𝔏 Syro-Hex. "the proud rulers"; with the whole verse cp. 1 Sam. ii. 8, Lk. i. 52.

15. ℌ omits this verse.

plucked up the roots...] cp. Ps. xliv. 2.

nations] 248 𝔏 Syro-Hex. "the proud nations."

16. *overthrew*] The form of the word in ℌ is not Hebrew, but Aramaic; its usual meaning is "to stop up" (so, often, in the Targums), or "obliterate."

the lands of nations] ℌ lit. "the heels (or 'footprints') of the nations," i.e. all trace of them was obliterated.

And destroyed them] ℌ "And their roots," the verb in the last clause governing this clause also.

unto the foundations...] ℌ קעקע ארץ, a mistake for קרקע ארץ = "the recesses of the earth" (cp. xvi. 19, Prov. viii. 29^c, Am. ix. 3); קעקע means "to destroy" in Neo-Hebrew (Smend), hence probably the mistake of 𝔊.

17. *He took...away*] ἐξῆρεν ℵAC and several cursives, agreeing with ℌ𝔖; B has ἐξήραvεv, "he dried up."

And made their memorial...] cp. xxxviii. 23, Deut. xxxii. 26.

18. *Pride*] ℌ "presumptuousness," as in *v.* 13, not the word used in *v.* 12.

Nor wrathful anger for the offspring of women.

[1]What manner of seed hath honour? the seed of man. 19
What manner of seed hath honour? they that fear the Lord.
What manner of seed hath no honour? the seed of man.
What manner of seed hath no honour? they that transgress the commandments.
In the midst of brethren he that ruleth them hath honour; 20
And in the eyes of the Lord they that fear him.[2]

[1] The MSS. here greatly differ. The rendering represents the most probable text.
[2] Verse 21 is omitted by the best authorities.

hath not been created] 𝔊 "is unfitting," for the Hebr. word cp. Prov. xvii. 7, xix. 10.
wrathful anger] 𝔊 "fierceness of anger"; cp. i. 22.
offspring of women] cp. Job xiv. 1.

X. 19—25. Let honour be given to whom honour is due.

19. The Greek MSS vary considerably in this verse; the second and third clauses are omitted from 𝔊 by mistake. R.V., which follows BℵA, gives the sense of 𝔊 in the first and last clauses.

What manner...] The first clause of 𝔊 runs: "An honoured seed, what (is it)? The seed of man."

What manner...hath no honour?] The fourth clause of 𝔊 runs: "A dishonoured seed (is) he that transgresseth the commandment." 248 Syro-Hex. have: "A secure seed (are) they that fear the Lord, and an honoured plant (are) they that love Him. A seed of dishonour (are) they that give not heed unto the Law; an erring seed (are) they that transgress commandments." This clearly does not represent the original, but a secondary Hebrew form. The catechetical form of 𝔊 is characteristically Jewish.

20. *And in the eyes of...*] 𝔊 "But he that feareth God [is honoured] among his people." The meaning of the verse seems to be that men honour their ruler: God honours the man that fears Him.

21. This verse occurs only in 248 and two other cursives, as well as in

22 The rich man, and the honourable, and the poor,
Their glorying is the fear of the Lord.
23 It is not right to dishonour a poor man that hath understanding;
And it is not fitting to glorify a man that is a sinner.
24 The great man, and the judge, and the mighty man, shall be glorified;
And there is not one of them greater than he that feareth the Lord.
25 Free men shall minister unto a wise servant;
And a man that hath knowledge will not murmur *thereat.*

Syro-Hex., and is evidently not original; it runs: "The fear of the Lord is the beginning of acceptance [with Him], but obstinacy and pride are the beginning of casting away," cp. Rom. xi. 15. As Hart truly remarks: "πρόσληψις, 'acceptance' ('adoption'), and ἐκβολή, 'rejection,' are technical theological terms."

22. *The rich man...*] 𝔐 "Sojourner and stranger (reading זר for זד), foreigner and poor"; neither 𝔊 nor 𝔐 is altogether satisfactory; 𝔊 because the structure of the sentence requires four types of men, or, at all events, two sets of corresponding types; 𝔐 because of its redundancy, "sojourner, stranger, foreigner," all belonging to the same category; 𝔖 is of no help as it follows 𝔐, while 𝔏 follows 𝔊. Probably the original text gave four types of men, each couplet representing the upper and lower classes respectively, the point of the verse being that whatever their station in life men's true glory consists in the fear of the Lord; cp. Rom. ii. 10.

23. *It is not right to dishonour*] 𝔐𝔖𝔏 "Despise not."

it is not fitting to glorify] 𝔐𝔖𝔏 "Glorify not."

a man that is a sinner] 𝔐 "the man of violence," but the text is uncertain. The parallel to "a poor man" in the first half of the verse would justify the rendering of 𝔖 here, which reads "a rich man." Cp. xv. 12, xxxii. 17 (𝔊 xxxv. 17).

24. *The great man*] 𝔐 is mutilated here.

judge] See above, iv. 27, vii. 6, and the note on x. 1. 𝔐 places "the mighty man" before "the judge."

there is not one of them] cp. xl. 26, 27; 𝔐𝔖𝔏 omit "of them."

25. *Free men*] The Hebr. word means "nobles," and occurs mainly in the later Biblical books.

a wise servant] cp. Prov. xvii. 2; most 𝔊 MSS read σοφῷ, but ℵ* 248, and other cursives, read συνετῷ ("prudent") = 𝔐𝔏 Syro-Hex.

a man that hath knowledge] 𝔐 is mutilated here.

will not murmur] The addition of "thereat" (R.V.) is explanatory,

Be not over wise in doing thy work; 26
And glorify not thyself in the time of thy distress.
[1]Better is he that laboureth, and aboundeth in all 27
things,
Than he that glorifieth himself, and lacketh bread.
My son, glorify thy soul in meekness, 28
And give it honour according to the worthiness thereof.
Who will justify him that sinneth against his own 29
soul?
And who will glorify him that dishonoureth his own
life?

[1] The Greek text of this verse is uncertain.

i.e. will not murmur at free men ministering unto wise servants. Ben Sira is at one here with later Rabbinical teaching, which taught that a man was to be honoured according to his wisdom rather than according to his station in life; cp. *Pirqe Aboth* IV. 22: "Be a tail to lions, and not a head to foxes," which an ancient Jewish commentator explained thus: "Thy glory is to make thyself a tail, and to abase thyself, and follow after a scholar of the wise, rather than to be a head unto foxes, to worthless men, who are accounted only as foxes. And I have found a Scripture proof for it, for it is said (Prov. xiii. 20), *He that walketh with wise men shall be wise*," quoted by Taylor, *op. cit.* p. 73.

X. 26—29. Wrong and right estimation of self.

26. *Be not over wise...*] μὴ σοφίζου, "Do not play the wise man."

glorify not thyself...] i.e. Do not affect the style of a rich man when your condition is that of a poor one. Both clauses are protests against pretending to be what one is not.

27. *Better is he that laboureth...*] The Greek MSS vary here; on the basis of 𝔖 the text of 𝔊 may be emended thus: κρείσσων ἐργαζόμενος καὶ περισσεύων ἐν πᾶσιν, "Better is he that laboureth, and (therefore) aboundeth in all things."

Than he that glorifieth himself...] cp. Prov. xii. 9, and see *v.* 26[b].

28. *My son*] so 𝔙, but 𝔊 τέκνον.

give it] 𝔙 "it will give thee."

honour] 𝔙 (emended) 𝔖 "nourishment"; the Hebrew word is used in the sense of "judgement" or "discretion" in Prov. xi. 22, xxvi. 26; cp. Job xii. 20.

according to the worthiness thereof] i.e. "according to its desert," cp. xxxviii. 17[b].

29. *that sinneth against*] 𝔙 "that maketh evil."

30 A poor man is glorified for his knowledge;
And a rich man is glorified for his riches.
31 But he that is glorified in poverty, how much more in riches?
And he that is inglorious in riches, how much more in poverty?

11 The wisdom of the lowly shall lift up his head,
And make him to sit in the midst of great men.

2 Commend not a man for his beauty;

(*e*) X. 30—XIV. 19. Various ways in which wisdom must be exercised.

X. 30—XI. 1. The claims of the poor and of the rich respectively.

30. *A poor man*] 𝔓𝔖 "There is (the case of)..." (𝔙).
for his knowledge] ἐπιστήμην, cp. xvi. 24.
And a rich man] 𝔓𝔖 as in first clause.

31. In 𝔓 this verse occurs in two forms in the same MS; the earlier is mutilated, the other is a later explanatory form. According to Smend's emendation of 𝔓 we should read: "He who is honoured in spite of his poverty, how much more (will he be honoured) when he is rich! But he who is despised in spite of his wealth, how much (will he be despised) when he is poor!" 𝔊 seems, undoubtedly, to have preserved the correct text in the main.

XI. **1.** This verse seems to be a comment on x. 30[a].
shall lift up] so ℵA 248 and other cursives = 𝔓; B "hath lifted up." For the expression "shall lift up his head" cp. xxxviii. 3, Gen. xl. 20, and Ps. iii. 3, "the lifter up of mine head."
And make him to sit...] This is quoted as a saying of Ben Sira's in the Jerusalem Talmud, *Berakhoth* VII. 2, and in several of the Midrashim (see Ryssel, Smend, *in loc.*).
great men] cp. vii. 6[a.c].

XI. 2—13. Warnings against hasty judgement: regarding things which are seen (*vv.* 2—6), regarding things which are heard (*vv.* 7—9), regarding things which are done (*vv.* 10—13).

2. *for his beauty*] cp. 1 Sam. xvi. 7.

And abhor not a man for his outward appearance.
The bee is little among such as fly; 3
And her fruit is the chief of sweetmeats.
Glory not in the putting on of raiment, 4
And exalt not thyself in the day of honour;
For the works of the Lord are wonderful,
And his works are hidden among men.
Many [1]kings have sat down upon the ground; 5
And one that was never thought of hath worn a diadem.
Many mighty men have been greatly disgraced; 6
And men of renown have been delivered into other men's hands.

[1] Gr. *tyrants*

...for his outward appearance] cp. Is. liii. 2; i.e. "who is ugly in his appearance," so 𝔖.

3. *little*] 𝔖 lit. "worthless."

the chief] ἀρχή, see note on i. 14.

sweetmeats] 𝔖 "fruits."

4. The two first clauses of this verse in 𝔊 differ considerably from 𝔖; these read: "Mock not at him who is clothed in rags [𝔙 "sorrow" perhaps, but the text is mutilated], neither despise those whose days are bitter" [𝔖 "him who is embittered"]. The variations of 𝔊, it is safe to say, arose from a misunderstanding of some of the Hebrew words, not from a difference of text. The verse expresses a warning not to boast when in prosperity, for God may send a sudden reverse of fortune, cp. 1 Sam. ii. 7, 8, Ps. cxiii. 7 ff.

wonderful] cp. xliii. 25.

among men] 𝔖 "from men"; ἐν is omitted by ℵA.

5. The Hebr. of the *v.* runs: "Many that were oppressed have sat upon a throne, and some, concerning whom (such a thing) was not thought of, have worn a crown."

kings] τύραννοι, 𝔊 misread 𝔙 "oppressed."

upon the ground] 𝔖𝔏 "upon a throne"; 𝔊 reads ἐπὶ ἐδάφους either in correction of, or in mistake for, ἐπὶ δίφρου (Smend), see xxxviii. 33[c]. The clause is parallel to what follows.

And one that was never thought of] Better plur. with 𝔖, and thus corresponding with the first clause; with ἀνυπονόητος cp. ὑπονοήματα in xxv. 7.

diadem] cp. xlvii. 6, Is. lxii. 3.

6. *other men's*] Bℵ read ἑταίρων ("of comrades") in mistake for ἑτέρων.

7 Blame not before thou hast examined:
Understand first, and then rebuke.
8 Answer not before thou hast heard;
And interrupt not in the midst of speech.
9 Strive not in a matter that concerneth thee not;
And where sinners judge, sit not thou with them.

10 My son, be not busy about many matters:
For if thou meddle much, thou shalt not be unpunished;
And if thou pursue, thou shalt not overtake;
And thou shalt not escape by fleeing.

7. *Blame not*] 𝔊 "Reject not." The context implies that it is a question of rejecting an opinion; the rendering of 𝔊 is therefore to be preferred.

8. *Answer not...*] cp. Prov. xviii. 13, and *Pirqe Aboth* v. 10: "The wise man...doth not interrupt the words of his companion, and is not hasty to return (an answer)." 𝔊 reads: "My son, return not a word before thou hearest."

9. *that concerneth thee not*] 𝔊 "Strive not in a matter wherein there is no injury" (עצבה, cp. Prov. xv. 1, Hebrew), i.e. Be not angry when no injury has been offered; Smend, following 𝔖, reads עצמה = "power," and takes the meaning to be: "Strive not in a matter wherein thou hast no power," i.e. Do not interfere in things that are beyond thy strength; it seems better to take 𝔊 as it stands, but see below.

where sinners judge] lit. "in the judgement of sinners"; 𝔊 "in the multitude of the haughty," or "scorners," cp. Ps. i. 1c.

sit not thou with them] 𝔊 "rise not up." The rendering of 𝔊 (with which A.V. substantially agrees) in this clause gives some justification for Smend's reading of the preceding clause which makes the parallelism more complete.

10. *be not busy...*] cp. xxxviii. 24; 𝔊𝔖 "Why dost thou multiply thy business?" (𝔖 "thy evil").

For if thou meddle much] 𝔊 "If thou increase" (i.e. thy activities), ℵ inserts "for," so 248 and other cursives, 𝔖𝔏 Syro-Hex.; 𝔊 "And he that hasteneth to increase (riches)," cp. Prov. xxviii. 20, "But he that maketh haste to be rich shall not be unpunished"; 𝔊 evidently has this passage in view.

thou shalt not be unpunished] BA ἀθῳωθήσῃ, ℵ* ἀθῷος ἔσῃ, cp. 𝔏 *Non eris immunis a delicto*, "Thou shalt not be free from guilt."

And thou shalt not escape...] 𝔊 "And though thou seek, thou wilt not find." According to 𝔊 this *v.* means that being busy about many matters is certain to involve a man in wrongdoing; moreover, he will not succeed in everything, and he will not escape unharmed; 𝔊 gives an entirely different meaning: "My son, why dost thou

There is one that toileth, and laboureth, and maketh haste, 11
And is so much the more behind.
There is one that is sluggish, and hath need of help, 12
Lacking in strength, and that aboundeth in poverty;
And the eyes of the Lord looked upon him for good,
And he set him up from his low estate,
And lifted up his head; 13
And many marvelled at him.

multiply thy activities? He that hasteth to increase (wealth) will not be free from guilt. My son, if thou runnest (after riches) thou wilt not acquire (them); and though thou seek, thou wilt not find (them)." ℍ is thus a warning against devoting all one's energies to the attainment of wealth.

11. *There is one that toileth...*] cp. Eccles. ix. 11.

maketh haste] ℍ "runneth," i.e. after riches, cp. Prov. xxi. 5.

And is so much...] cp. Prov. xi. 24.

12. *sluggish*] cp. iv. 29; ℍ "broken down," a rare root occurring only twice in O.T.; as the context shows the word is not used in bad sense, the rendering of 𝔊 was evidently a guess.

and hath need of help] ℍ lit. "perisheth in his going," it is difficult to render וְאֹבֵד מַהֲלָךְ in English; Hart renders "walking miserable," which certainly gives the sense. Cp. xli. 2, ואבד תקוה, "and hath lost hope."

Lacking in strength] ℍ is corrupt, cp. xxxi. 4; "strength" = wealth, in contrast to "poverty" which follows.

And the eyes of the Lord...] cp. Ps. xxxiv. 15. 𝔖 reads: "The Word (*Memra*) of the Lord is upon him for good"; this is an interesting example of the way in which anthropomorphisms were toned down by later Jewish writers. This is also characteristic of the earlier Targums, e.g. in the Targum of Onkelos to the Pentateuch, Gen. iii. 8 is paraphrased thus: "And they heard the voice of the Word (*Memra*) of the Lord God walking in the garden."

from his low estate] Lit. "from his humiliation," which is a euphemistic paraphrase of the more graphic ℍ, "from stinking dust," a rare word occurring only in Joel ii. 20.

13. *And lifted up his head*] cp. xi. 1; 248 Syro-Hex. add: "from humiliation," lit. "crushing." ℍ𝔖 add: "And exalted him."

And many...] 248 Syro-Hex. insert "beholding him" after "many." The clause is adapted from Is. lii. 14, but both 𝔊ℍ use different words from the corresponding ones in Isaiah.

14 Good things and evil, life and death,
Poverty and riches, are from the Lord.[1]
17 The gift of the Lord remaineth with the godly,
And his good pleasure shall prosper for ever.
18 There is that waxeth rich by his wariness and pinching,
And this is the portion of his reward:

[1] Verses 15 and 16 are omitted by the best authorities.

XI. 14—28. ALL THINGS ARE IN THE HAND OF GOD.

14. This verse is an introduction and summing up of the whole section.

Verses **15, 16**, which are read by 248 and other cursives and Syro-Hex., break the thought-sequence between *vv.* 14, 17, and evidently do not belong to the original text; their insertion, however, must have been early since they are found in 𝔓𝔖𝔏, differing in some particulars, but agreeing substantially together and with the Greek, thus: (15) Wisdom and insight and knowledge of the Law (𝔓 "of the word") come from the Lord; love (𝔓 "sin," which Smend corrects from חטא to חבא = "love") and the way of good works (𝔓 "direct paths") come from Him (𝔓 "from the Lord"); (16) Foolishness and darkness were created with (𝔓𝔖 "for") sinners, and evil grows old with him who is the companion of evil (𝔓 "And [as for] the wicked, evil is with them").

17. *The gift of the Lord*] The "gift" refers either to the "good things" of *v.* 14, or perhaps, in view of *παραμένει* ("remaineth") which has the idea of permanent abiding (cp. vi. 8[b]), the reference is to the final well-being of the pious.

the godly] 𝔓 "the righteous"; in Jewish theology the "righteous" man (צדיק) is the antithesis of the "wicked" man (רשע), and is the technical term for one who is justified in the sight of God; see further *Intr.* chap. IV. § vi.

his good pleasure] i.e. what he (the godly) delights in shall be prospered (*εὐοδωθήσεται*), cp. ix. 12.

shall prosper for ever] A.V. *bringeth prosperity for ever* follows the reading of 248 *εὐοδοῖ εἰς τὸν αἰῶνα* = 𝔓𝔏.

18. *by his wariness and pinching*] 𝔓 "by humbling himself."

wariness] The Greek word *προσοχή*, which, however, is not represented in 𝔓, occurs here only in the book; it means lit. "close attention," viz. in regard to money, both in making and saving it.

And this is...] The text of 𝔓 is a little uncertain; according to Hart we should read: "And there is that mortgages his reward"; in this case 𝔊 paraphrases 𝔓.

When he saith, I have found rest, 19
And now will I eat of my goods;
Yet he knoweth not what time shall pass,
And he shall leave them to others, and die.
Be stedfast in thy covenant, and be conversant therein, 20
And wax old in thy work.

Marvel not at the works of a sinner; 21
But trust the Lord, and abide in thy labour:
For it is an easy thing in the sight of the Lord swiftly
on the sudden to make a poor man rich.
The blessing of the Lord is in the reward of the godly; 22
And in an hour that cometh swiftly he maketh his
blessing to flourish.
Say not, What use is there of me? 23

19. *When he saith*] 𝔖 "And when..."; with the verse cp. Enoch xcvii. 8—10: "'We have increased in riches, we have possessions, and we have acquired everything we desire. And now let us do that which we purpose, for we have gathered silver, and our granaries are full....' Like water your lies shall flow away, for riches shall not abide with you, but will ascend suddenly from you"; see also Job xxvii. 16—21, Ps. xlix. 16, 17, Lk. xii. 16—21.

20. *Be stedfast in thy covenant*] in contrast to the man described in *vv.* 18, 19; 𝔖 insert "My son..."; the "covenant" refers us back to *v.* 17 where "the gift of the Lord" is God's part, and godliness the man's part, of the covenant.

be conversant therein] 𝔊 apparently "delight thyself therein"; but the text of the whole verse is mutilated.

21. *Marvel not...*] The meaning is probably the same as in Prov. iii. 31: "Envy thou not the man of violence..."; the text of 𝔊 is again mutilated.

and abide in thy labour] 𝔖 "and abide in His light," this agrees better with the rest of the clause.

easy] 𝔊 lit. "right" (נכח), see note on viii. 4.

in the sight of] Lit. "in the eyes of," cp. *v.* 12 above.

22. 𝔖 omits from this *v.* to *v.* 26 inclusive.

is in] i.e. "is the reward of," = ב *essentiae.*

reward] 𝔊 "portion," lit. "lot."

And in an hour that...] 𝔊 "And in the time of his hope it will flourish."

maketh...to flourish] cp. xlvi. 12.

23. This verse refers to the dissatisfied man, while the next rebukes self-sufficiency; the two verses are intended to present a contrast.

What use is there of me...] 𝔊 is somewhat mutilated; according to

And what from henceforth shall my good things be?
24 Say not, I have sufficient,
And from henceforth what harm shall happen unto me?
25 In the day of good things there is a forgetfulness of evil things;
And in the day of evil things a man will not remember things that are good.
26 For it is an easy thing in the sight of the Lord
To reward a man in the day of death according to his ways.
27 The affliction of an hour causeth forgetfulness of delight;
And in the last end of a man is the revelation of his deeds.

Smend's reconstruction we should read: "Say not, What good (is it) that I have done my work [i.e. in fulfilling the will of God]? And now what is left for me to enjoy?"

And what from henceforth...] ℵ "And what now is left for me?"

24. *I have sufficient*] 248 and other cursives add: "And many are the things which I possess."

25. The meaning of the verse (ℵ = G) is that in prosperous times men do not think of the possibility of adversity, while in times of misfortune they do not think of the possibility of better times; the words are intended as an admonition to bear in mind the possibility of the reverse of what one is either enjoying or suffering, as the case may be.

26. ℵ omits this verse.

For] The verse explains that although men's habit is to act as described in the previous verse, yet that does not affect the final issue, which is in the hands of God; misfortune, that is to say, is not necessarily a sign of divine wrath for a man's wrongdoing, any more than prosperity is necessarily a sign of God's favour for righteous dealing. However much a prosperous man may be oblivious of the possibility of adversity, God's wrath may still be hanging over him; and however much a man in misfortune may forget the possibility of brighter times coming, the divine favour may yet be awaiting the opportunity to exhibit itself. In either case it is according to man's "ways" that God will decide the final issue.

27. This and the following verse repeat, in a different form, the sense of the two preceding verses.

The affliction of an hour] not the hour of death as the context might seem to imply; ℵ reads "an evil time," quite generally.

And in the last end...] ℵ S Syro-Hex. omit "in"; in ℵ the clause runs lit. "And the last end of a man shall declare concerning him."

Call no man blessed before his death; 28
And a man shall be known in his children.

Bring not every man into thine house; 29
For many are the plots of the deceitful man.

The mention of "works" in 𝔊 in connexion with a man's last end is interesting as pointing to Pharisaic influence[1]; according to Jewish teaching, at a man's last end the declaration (= 𝔊 "revelation") of his works was made, this was technically known as the "balancing" of his works; it was believed that the good deeds were balanced against the evil ones, and according as to whether the good or the evil weighed heavier, a man entered into bliss or torment. Cp. *Qiddushin* 40*b* (Talmud Babli), quoted above, iii. 14; it is said that a man is judged "according to that which balances," i.e. according as to whether the good or the evil deeds weigh down the balance (cp. Dan. v. 27, "Thou art weighed in the balances, and art found wanting"); which will weigh heavier is not known until the latter end. It is, therefore, to this that reference is made in the text.

28. *before his death*] 𝔎 is preserved in two forms in the same MS (A), an earlier and a later; the earlier agrees with 𝔊; the later reads "Before thou examine a man."

shall be known] So the earlier form of 𝔎; the later form has "shall be counted happy."

in his children] 𝔎𝔖 "in his latter end"; 𝔊 took אחרית in the sense of "posterity," i.e. children, as in Ps. cix. (cviii. Sept.) 13.

XI. 29—34. The need of caution in everyday life.

29. This verse is quoted twice in the Babylonian Talmud, *Jebamoth* 63*b*, *Sanhedrin* 100*b* (Smend).

thine house] 𝔎 omits "thine," but it figures in the Talmudic quotations.

plots] 𝔎 "wounds," cp. Prov. xxvii. 6[a].

the deceitful man] 𝔎 "the slanderer." The verse is rendered thus in *Sanhedrin* 100*b*: "Refuse (the entrance of) many into thine house; yea, bring not every man into thine house, (for) many are the wounds of the slanderer."

30. 𝔎 inserts before this verse, Jer. v. 27: "As a cage full of birds, so their houses are full of deceits"; this was, of course, originally only a marginal comment, not intended to be incorporated into the text.

[1] On the subject of the marks of Pharisaic influence in the Greek of Ecclus. see Hart, *op. cit.* chap. II.; he speaks of the additions to the Greek text as "fragments of the Wisdom of a Scribe of the Pharisees," which "contain tentative Greek renderings of many of the technical terms and watchwords of the Sect." Among these watchwords few are of greater importance than the doctrine of "Works."

30 *As* a decoy partridge in a cage, so is the heart of a
proud man;
And as one that is a spy, he looketh upon *thy* falling.
31 For he lieth in wait to turn things that are good into
evil;
And in things that are praiseworthy he will lay blame.
32 From a spark of fire a heap of many coals is kindled;
And a sinful man lieth in wait for blood.

decoy partridge] Lit. "hunter partridge," so 𝔖.

cage] 𝔖 "basket." Prof. Margoliouth (*J.T.A.* Jan. 1909, p. 7) has an interesting note on this verse: "The decoy bird is called in Arabic *râmij*, rendered, 'a bird which bird-catchers place in the middle of a trap in order to decoy wild birds.' An account of the process is given by the zoologist Jâhiz, *Treatise on Animals*, v. 77: 'Sparrows are caught by a simple device. They make a construction in the form of an ink-and-pen-holder, called *the Jewish*, with inverted tube, in the midst whereof is set a sparrow; upon this sparrow the others pounce, entering the trap, out of which they cannot find an outlet when they are once inside....' It is interesting that the name of the trap proves its origin to be Jewish, whence we can construct the exact instrument to which Ben Sira refers. The tube, corresponding to the pen-holder of the Oriental inkhorn, served as the entrance to the basket; in flying up through this tube the bird lifted a door which it could not open from above."

a proud man] so apparently 𝔖, but the text is slightly mutilated; Margoliouth would read "stranger," which would certainly agree better with the context.

he looketh...] 𝔖 "who looketh out for a breach" (in a wall). In *Sanhedrin* 100*b* this clause is quoted thus: "(Like) spies to capture a breach." The thought is that the evil man (or "stranger") is ever seeking to take advantage of any weak spot which he may see in another.

31. *And in things...*] 𝔖 lit. "And against thy choice things doth he conspire"; the meaning probably is that "he that lieth in wait" maligns a man even in respect of the latter's virtues; "thy choice things" can also mean "thy beloved ones" (cp. 𝔏 *electis*), Peters and Hart render it so.

32. *From a spark...*] quoted thus in *Sanhedrin* 100*b*: "Like a spark kindling coals"; 𝔖 "From a spark (burning) coals increase" (cp. Jas. iii. 5); the point of comparison between the two clauses seems to be that just as from one spark a fire is kindled, so one evil man can bring about great mischief; great evils come from small beginnings.

a sinful man] 𝔖 "a man of Belial."

lieth in wait for blood] cp. Prov. i. 11.

Take heed of an evil-doer, for he contriveth wicked things; 33
Lest haply he bring upon thee blame for ever.
Receive a stranger into thine house, and he will distract thee with brawls, 34
And estrange thee from thine own.

If thou do good, know to whom thou doest it; **12**
And thy good deeds shall have thanks.
Do good to a godly man, and thou shalt find a recompense; 2
And if not from him, yet from the Most High.
There shall no good come to him that continueth to do evil, 3
Nor to him that giveth no alms.

33. *he contriveth*] Lit. "he constructeth" (τεκταίνει); 𝔙 "he bringeth forth."

Lest haply he bring upon thee] Lit. "Lest he give thee," 𝔖𝔗 "Lest thou receive."

34. *and he will distract...*] 𝔖𝔗 "and he will estrange thy ways"; in 𝔙 a word-play occurs between "stranger" and "estrange"; 𝔊 misread or misunderstood the Hebrew in rendering "brawls."

And estrange] 𝔊 = 𝔙, but the latter uses a different word here from that for "estrange" in the preceding clause; as Smend suggests, it looks as though 𝔊 had deliberately exchanged the words in the two clauses in order to avoid what 𝔙 wrote intentionally, viz. consecutive similar-sounding words.

from thine own] 𝔙 "from thy covenant" (מבריתך), an obvious mistake for "from thy house" (מביתך).

XII. 1—7. The need of taking care that those who are supported are worthy of it.

1. *And thy good deeds...*] cp. xx. 16; 𝔙 "And there shall be a good return for thy good (deeds)." After this verse 𝔙 has xi. 34.

2. *recompense*] used, as here, in the sense of "reward" in xxxv. 11 (𝔊 xxxii. 13), in the sense of "punishment" in xiv. 6, xlviii. 8.

from the Most High] 𝔙 "from Jehovah."

3. *There shall no good come...*] 𝔊 has clearly misunderstood the original in this verse; after the introductory *v.* 1 the result of doing good to a "godly man" is recorded; one naturally expects, therefore, that in *v.* 3 we should be told what the result is of doing good to an evil man. This 𝔙 gives in the following free rendering: "No good comes to him who relieves an evil man, and no righteousness has he

4 Give to the godly man,
And help not the sinner.
5 Do good to one that is lowly,
And give not to an ungodly man:
Keep back his bread, and give it not to him,
Lest he overmaster thee thereby:
For thou shalt receive twice as much evil
For all the good thou shalt have done unto him.
6 For the Most High also hateth sinners,
And will repay vengeance unto the ungodly.[1]
7 Give to the good man,
And help not the sinner.

[1] The remainder of this verse is omitted by the best authorities.

wrought (or, alms has he done), i.e. by helping an evil man"; he gets no thanks, and has done no real good.

4. This verse is omitted by 𝔖𝔖, which have the verses up to 7 in a different order from 𝔊.

Give to the...] cp. Midrash *Koheleth* to *v.* 9: "Do no good to the evil man, (for) then evil will overtake thee" (quoted by Ryssel), cp. the same thought in the Midrash *Bereshith Rabba* XXII.; with this teaching contrast Matt. v. 43—48.

5. 𝔖 has the two first clauses of this verse as *v.* 7.

an ungodly man] cp. ix. 12.

Keep back his bread...] 𝔖 "Give him not the weapons of bread"; if this is the correct reading the meaning must be that by giving the evil man the means of subsistence you place him in a better position for returning evil for good (see the last two clauses of the verse). It is, however, possible that instead of לחם ("bread") we should read מלחמה ("war"), though this does not go well with the context which deals with the support of the poor.

Lest he overmaster...] 𝔖 "Why should he attack thee with them?" i.e. Why should he be given the opportunity of gaining an ultimate advantage over his benefactor by means of the help the latter has given him?

thou shalt receive] Lit. "thou shalt find," R.V. = 𝔖.

twice as much evil] 𝔖𝔖 add "in time of ('thy' 𝔖) distress."

6. *the Most High*] 𝔖 "God."

will repay vengeance] cp. xxxv. 18c (𝔊 xxxii. 23), 248 and other cursives, 𝔏 Syro-Hex. add: "He will reserve them for the mighty day of vengeance"; cp. 2 Pet. ii. 4, 9 (Hart).

7. See above, *v.* 5.

help not] 𝔖𝔖 "withhold from."

A man's friend will not be [1]fully tried in prosperity; 8
And his enemy will not be hidden in adversity.
In a man's prosperity his enemies are grieved; 9
And in his adversity even his friend will be separated *from him.*
Never trust thine enemy: 10
For like as the brass rusteth, so is his wickedness.
Though he humble himself, and go crouching, 11
Yet take good heed, and beware of him,
And thou shalt be unto him as one that hath wiped a mirror,

[1] Or, *punished*

XII. 8—18. A WARNING AGAINST TRUSTING IN FALSE FRIENDS.

8. *will not be fully tried*] Most Gk. MSS read ἐκδικηθήσεται which does not mean "be fully tried," but (R.V. marg.) "be punished"; this gives no sense; ℵ$^{c.a}$ and two cursives (not 248) have, however, preserved the correct reading, οὐ γνωσθήσεται (=ℌ Syro-Hex.). The clause should, therefore, run: "A friend is not known in prosperity," i.e. when a man is in prosperity everyone is *apparently* his friend, and it is impossible to know who is a true friend.

And his enemy...] Better, "and an enemy" (ℌ lit. "and the hater"); this clause gives the other side of the picture.

9. *his enemies are grieved*] Lit. "...are in grief"; but 𝔊 misunderstood ℌ, reading רַע ("distress") instead of רֵעַ ("a friend"); the clause should run: "In a man's prosperity even his enemies are his friends," cp. *v.* 8^{a}, Prov. xix. 4; *Pirqe Aboth* II. 3: "They appear like friends when it is to their advantage, but they support not a man in the time of need."

will be separated from him] ℌ "withdraws"; the Hebrew word is rare, occurring only three times in the O.T.

10. *Never trust thine enemy*] Philo Judaeus refers to this saying in the words: "Wherefore also the proverb (λόγιον=משל) teaches us not to trust an enemy." This is the earliest known citation from Ben Sira (see Rendel Harris, *Fragments of Philo Judaeus*, p. 104). ℌ omits "thine."

For like as the brass...] ℌ "For as brass his wickedness rusteth." Wickedness is compared with the corroding process of rust; as to what causes the appearance of the rust see note on next verse.

11. *Though he humble himself*] cp. Prov. xxvi. 24, ℌ "And even though he be obedient to thee"; the reference is to a cringing attitude; 𝔊 gives a good paraphrase.

take good heed] Lit. "apply thy soul"; ℌ lit. "give thy heart."

as one that hath wiped a mirror] The reference is to a metal mirror.

And thou shalt know that [1]he hath not utterly rusted it.
12 Set him not by thee,
Lest he overthrow thee and stand in thy place;
Let him not sit on thy right hand,
Lest he seek to take thy seat,
And at the last thou acknowledge my words,
And be pricked with my sayings.
13 Who will pity a charmer that is bitten with a serpent,

[1] Or, *it hath not utterly rusted him*

𝔖 "as one that revealeth a secret"; this is evidently not the original text, which is preserved in 𝔊𝔖 (though omitted altogether in 𝔏), but it is possible that the present text of 𝔖 (it adds to the above, "And he will not be able to destroy thee") was in the first instance intended to be an explanatory marginal note, which got into the text, and ultimately took the place of the text. The possibility of this being the case will be seen on realizing what it is to which reference is made here. As Prof. Margoliouth (*op. cit.* p. 6) rightly points out: "The allusion is to *the mirror of friendship*, a magical instrument to which we occasionally get allusions in the ancients. The Caliph Mansûr (754—775 A.D.) possessed a magic mirror which showed him who were his friends and who his enemies....In the mirror thought of by Ben Sira the mirror rusted when the faithless friend was imaged therein; however much you might polish it, it would not cease rusting....The rubbing process would indicate whether the faintness of the image was due to a defect in the surface of the brass or to the unreality of the friend." Cp. the magic mirror of the wicked queen in the old folk-tale "Schneewittchen." The rendering of 𝔖 may, therefore, refer to the secret which the magic mirror reveals, i.e. the false friend; and this knowledge saves him from destruction.

that he hath not utterly rusted it] 𝔖 is corrupt here; according to Prof. Margoliouth's reconstruction we should read: "that it hath not ceased rusting," which makes perfect sense and fully agrees with the context.

12. *at the last*] 𝔖 "afterwards."

acknowledge] i.e. the justice of; 𝔖 lit. "overtake."

And be pricked] i.e. grieved, cp. xiv. 1, xlvii. 20^{d}; 𝔖 "and thou sigh."

with my sayings] so 𝔖, the reading of 𝔖, "for my sighing," cannot be correct; Smend suggests "my declaration" as in Job xiii. 17^{b}, the reference being to the warning already uttered.

13. *Who will pity...*] The man who deliberately runs into danger, who has been described in the preceding verses, cannot expect sympathy when he suffers for his folly.

that is bitten with a serpent] 𝔖 simply "bitten"; the word, however, implies a serpent's bite.

Or any that come nigh wild beasts?
Even so *who will pity* him that goeth to a sinner, 14
And is mingled with him in his sins?
For a while he will abide with thee, 15
And if thou give way, he will not hold out.
And the enemy will speak sweetly with his lips, 16
And in his heart take counsel how to overthrow thee into a pit:
The enemy will weep with his eyes,
And if he find opportunity, he will not be satiated with blood.
If adversity meet thee, thou shalt find him there before thee; 17

wild beasts] ℌ lit. "a beast of tooth," see xxxix. 30.

14. *is mingled*] Better, "is defiled," which is the secondary meaning of the Greek word (=ℌ). After this verse in ℌ𝔖 follows xxiii. 16^{b}, "He will not cease until fire burn within him."

15. ℌ of this verse exists in an earlier form (=𝔖) and a later one (=𝔊), both in MS A.

For a while...with thee] ℌ "As long as thou standest (i.e. art in prosperity) he will not reveal himself against thee" (i.e. he will not show himself in his true colours); cp. *v.* 8.

And if thou give way] cp. xv. 4^{a}; the meaning probably is: "If thou incline away," i.e. from a state of prosperity.

he will not hold out] i.e. he will not continue his pretence of friendship.

16. Cp. Prov. xxvi. 22—28.

will speak sweetly] cp. xxvii. 23; ℌ "will tarry" is a corruption. On the lower marg. of B^{ab} there occurs the following gloss on γλυκανεῖ: "And he will whisper many things, and will tell thee pleasant things, saying."

take counsel how to...] ℌ "will plan deep pits" (cp. Ps. cxl. 10^{c}); 𝔊 is explanatory of ℌ.

The enemy...] ℌ "And moreover, the enemy...."

weep] cp. Jer. xli. 6.

he will not be satiated...] 𝔊ℌ lit. "he will not be filled." The meaning is that this false friend will not rest until he has finally destroyed him whose friend he pretended to be.

17. *thou shalt find him there before thee*] 𝔊 implies that it is the false friend who will have prepared adversity; ℌ "he is found there" implies that when adversity comes the enemy will be there to take advantage of him who is in misfortune.

And as though he would help thee, he will trip up thy heel.

18 He will shake his head, and clap his hands,
And whisper much, and change his countenance.

13 He that toucheth pitch shall be defiled;
And he that hath fellowship with a proud man shall become like unto him.

2 Take not up a burden above thy strength;
And have no fellowship with one that is mightier and richer than thyself.
What fellowship shall the earthen pot have with the kettle?

And as though he would help thee...] 𝔄 "Like a man helping thee, he will seize the heel." Cp. Gen. iii. 15.

18. *He will shake his head*] a sign of mocking, cp. Job xvi. 4[d], Ps. xxii. 7, cix. 25, Lam. ii. 15[b].

and clap his hands] a sign of malicious joy, cp. Ezek. xxv. 6, Lam. ii. 15[a], Nah. iii. 19.

And whisper much] cp. Ps. xli. 7, Prov. xvi. 28, Rom. i. 29, 2 Cor. xii. 20.

and change his countenance] cp. xiii. 25; the reference is to his enmity which shows itself in the expression of his face.

XIII. **1—13.** MEN SHOULD ASSOCIATE WITH THEIR EQUALS.

1. *He that toucheth...*] a motto for the section which follows.

shall be defiled] 𝔄𝔖 "it will stick to his hand."

a proud man] 𝔄 "a scorner," cp. iii. 28, Ps. i. 1[c].

shall become like unto him] 𝔄 "will learn his way"; 𝔖 "will assimilate himself to (lit. 'put on,' cp. 𝔏 *induet*) his way." Just as pitch sticks to one who touches it, so the bad qualities of an evil man are assimilated by one who is much in his company; the force of a bad example, cp. 1 Cor. xv. 33, "Evil company doth corrupt good manners."

2. *Take not up a burden...*] 𝔄 "Why wilt thou lift up (that which is) too heavy for thee?"

And have no fellowship...] 𝔄 "And why wilt thou have fellowship with one (who is) richer than thou?" omitting "mightier and" = 𝔖𝔏.

earthen pot] 𝔄 omits "earthen," as a pot was obviously made of earthenware; 𝔖 inserts it, as also "brass" before "kettle"; both are intended to be explanatory. At the end of the verse 𝔄𝔖 add: "Or wherefore should the rich have fellowship with the poor?"

This shall smite, and that shall be dashed in pieces.
The rich man doeth a wrong, and he threateneth 3
withal:
The poor is wronged, and he shall intreat withal.
If thou be profitable, he will make merchandise of 4
thee;
And if thou be in want, he will forsake thee.
If thou have substance, he will live with thee; 5
And he will make thee bare, and will not be sorry.
Hath he had need of thee? then he will deceive thee, 6
And smile upon thee, and give thee hope:
He will speak thee fair, and say, What needest thou?
And he will shame thee by his meats, 7
Until he have made thee bare twice or thrice,

3. *threateneth withal*] 𝔖 "is indignant," as though he himself had been wronged.

he shall intreat] i.e. as though he, and not the rich man, had done the wrong.

4. *If thou be profitable*] i.e. if he can make something out of thee, cp. vii. 22. 𝔖𝔖 add "to him."

he will make merchandise of thee] Lit. "he will work with thee," which accords with 𝔖𝔖 "he will make a slave of thee" (יעבד בך).

5. *If thou have substance*] cp. xiv. 11. 𝔊 simply "if thou have" (ἐὰν ἔχῃς), cp. the Hebrew idiom אם יש לך ("if there is [aught] to thee").

he will live with thee] 𝔖𝔖 lit. "he will cause his words to be pleasant with thee," i.e he will make himself agreeable to thee.

he will make thee bare] i.e. he will impoverish thee.

and will not be sorry] i.e. he will be without remorse. 𝔖 "he will not grieve at it" (cp. 𝔏 *non dolebit super te*); 𝔖 "and he will not suffer," which Smend takes to be the force of 𝔖, referring to 2 Kings iii. 19 for the sense of the Hebrew root.

6. *Hath he had need...*] In 𝔊𝔖𝔖𝔏 this is not in the form of a question.

he will deceive thee] 𝔖 "he will flatter thee" (√ שעע Smend), cp. 𝔖 "he will appear to be doing thy will."

He will speak thee fair] i.e. he will flatter thee.

What needest thou?] i.e. as though he intended supplying it. This last line is a doublet, being merely a gloss on the preceding clause; it is omitted by 𝔖𝔖.

7. *And he will shame thee by his meats*] 𝔖 omits; 𝔖 has "arts" for "meats." The meaning is that he puts you to shame by his invitations, till you ruin yourself by returning his hospitality.

Until he have...to scorn] According to Smend the Hebrew root

And at the last he will laugh thee to scorn:
Afterward will he see thee, and will forsake thee,
And shake his head at thee.
8 Beware that thou be not deceived, and brought low in thy mirth.
9 If a mighty man invite thee, be retiring,
And so much the more will he invite thee.
10 Press not upon him, lest thou be thrust back;
And stand not far off, lest thou be forgotten.
11 Affect not to speak with him as an equal,
And believe not his many words:
For with much talk will he try thee,

rendered here "to make bare" (ערין) must, on the analogy of the cognate Arabic root, mean "to cheat," or "to swindle"; this being so the passage is easy to understand: the enemy, by his craft, will take in a man several times, and finally, having ruined his victim, laugh him to scorn.

shake his head] cp. the note on xii. 18, and the references there given.

8. *that thou be not deceived*] 𝔖 "that thou be not greatly enraged."

and brought low in thy mirth] 𝔖 "and become like a fool," lit. "and be like such as are wanting in knowledge"; the difficult Hebrew here seems to have been misunderstood by 𝔊; the reading of 𝔖 is far more appropriate and more in keeping with the preceding; the meaning is that when, through want of caution, a man has been taken in, he is to retain control of himself, and not make a fool of himself by impotent rage.

9. *If a mighty man invite thee*] 𝔖 lit. "If a noble draw near."

be retiring] 𝔖 "be distant."

so much the more] For the phrase cp. xi. 11.

will he invite thee] 𝔖 "he will cause thee to come nigh."

10. *Press not*] i.e. Do not thrust yourself upon him; 𝔖𝔖 "Draw not near."

lest thou be thrust back] 𝔖 lit. "lest thou be put far off."

stand not far off] cp. ix. 13.

11. *Affect not*] 𝔖 "Be not bold," for the meaning of the Hebr. root (בטח) cp. Prov. xxviii. 1. See v. 1 where the same Greek word is rendered "Set not thy heart upon...," i.e. Be not anxious for.

to speak with him as an equal] 𝔖 "to be free with him"; the Hebr. verb (חפשׁ) occurs only once in the O.T. in reference to a freed woman, Lev. xix. 20. The paraphrase of 𝔊 gives the sense of the clause. Smend takes the meaning of 𝔖 to be rather, "Think not that thou wilt be safe in his presence" (cp. *v.* 10[a]).

his many words] 𝔖 "the abundance of his speech."

will he try thee] 𝔖 "(there is) temptation."

And in a smiling manner will search thee out.
He that keepeth not to himself words spoken is un- 12
merciful;
And he will not spare to hurt and to bind.
Keep *them* to thyself, and take earnest heed, 13
For thou walkest [1]in peril of thy falling.[2]

Every living creature loveth his like, 15
And every man *loveth* his neighbour.

[1] Gr. *along with*. [2] The remainder of verse 13, and verse 14, are omitted by the best authorities.

And in a smiling manner] 𝔊 "And as one smiling"; 𝔐 "And smiling at thee."

will search thee out] cp. iii. 21; 248 and other cursives, "he will search thy hidden things," cp. 𝔏 *interrogabit te de absconditis tuis.*

12. *He that keepeth not...is unmerciful*] 𝔊 appears to have misunderstood the original entirely, 𝔐 has "Cruelty doth the tyrant (lit. 'ruler') practise (יתן), and he is unmerciful."

And he will not spare...bind] 𝔊 has also misunderstood this clause; 𝔐 lit. "Against the soul of many he plotteth a plot."

13. *Keep* them *to thyself*] 𝔊𝔐 "Be on thy guard."

and take earnest heed] 𝔐𝔖 "and be watchful," cp. xlii. 8c.

in peril of thy falling] Lit. "along with thy fall"; 𝔐 "walk not with violent men," cp. Prov. i. 15. The general meaning is that the humble man who enters into a sphere of life other than that to which he belongs is in constant danger of getting into trouble, cp. Prov. xiii. 20. Some cursives (incl. 248) add here *v.* **14**: "When thou hearest these things awake in thy sleep. All thy life love the Lord, and call upon him for thy salvation." 𝔏 has a similar reading. With the last few verses cp. *Pirqe Aboth* II. 3: "Be cautious with (those in) authority, for they let not a man approach them but for their own purposes; and they appear like friends when it is to their advantage, and stand not by a man in the hour of his need."

XIII. 15—20. Sympathy is possible only between like and like.

15. *Every living creature*] cp. Gen. ii. 19; 𝔐 "All flesh."

his like] 𝔐𝔖 "after his kind," cp. Gen. i. 11, etc.

loveth *his neighbour*] 𝔐 "him that is like to him." 𝔊 gives a wrong impression of the meaning, which is that, just as the animal of one species consorts with such as belong to the same species because they are alike, so man, for the same reason, consorts with the man who resembles him in character and station. The verse has nothing to do with loving one's neighbour.

16 All flesh consorteth according to kind,
And a man will cleave to his like.
17 What fellowship shall the wolf have with the lamb?
So *is* the sinner unto the godly.
18 What peace is there between the hyena and the dog?
And what peace between the rich man and the poor?
19 Wild asses are the prey of lions in the wilderness;
So poor men are pasture for the rich.
20 Lowliness is an abomination to a proud man;
So a poor man is an abomination to the rich.

21 A rich man when he is shaken is held up of his friends;

16. *All flesh consorteth...*] ℍ lit. "The kind of all flesh near it" (i.e. that kind).
And a man...] ℍ "And with (lit. 'unto') his kind man has fellowship."
will cleave] ℍ "has fellowship" (√חבר); in the next verse 𝔊 renders the same word *κοινωνήσει*. Cp. with this verse *Baba Kama* 92 *b* (Talm. Babli): "Every bird consorteth with its kind (cp. xxvii. 9[a]), and the sons of men with those of their own likeness" (quoted by Smend).
17. *the wolf...with the lamb*] cp. Is. xi. 6, Matt. x. 16.
sinner] ℍ adds "attaching himself."
the godly] ℍ adds "so also the rich to a [poor] man"; the word "poor" has fallen out. This addition is not part of the original text, see next verse in the text.
18. *hyena*] See Jer. xii. 9 (Sept.); the wide prevalence of hyænas in Palestine necessitated the keeping of dogs to guard the flocks (cp. Job xxx. 1, Is. lvi. 10); this accounts for the enmity between dogs and hyænas having become proverbial.
And what] ℍ "Whence."
19. *Wild asses...in the wilderness*] cp. Job xxiv. 5.
prey] ℍ𝕊 "food."
So poor men...] cp. Jas. ii. 6.
pasture] so ℍ; 𝔊 has the plural.
20. 𝕊 omits.
to a proud man] ℍ "(to) pride."
So a poor man...] cp. Prov. xxix. 27.

XIII. 21—23. THE DIFFERENT WAYS IN WHICH THE RICH AND THE POOR ARE TREATED.

21. *when he is shaken*] i.e. is in a position of insecurity and danger. ℍ "moved," cp. for the use of the word Ps. xiii. 4, Prov. xii. 3.
is held up] 𝔊ℍ "is supported."

But one of low degree being down is thrust away also
by his friends.
When a rich man is fallen, there are many helpers; 22
He speaketh [1]things not to be spoken, and men justify
him:
A man of low degree falleth, and men rebuke him
withal;
He uttereth wisdom, and no place is allowed him.
A rich man speaketh, and all keep silence; 23
And what he saith they extol to the clouds:
A poor man speaketh, and they say, Who is this?
And if he stumble, they will help to overthrow him.

Riches are good that have no sin; 24

[1] Or, *secrets, and*

But one of low degree] 𝔊 ταπεινός, ℵ* 248 πτωχός (=𝔎).
being down] 𝔎 lit. "being moved."
is thrust away...] A grievous breach of the Law (see e.g. Deut. xv. 7, 8).
by his friends] 𝔎 adds "in evil," a senseless gloss.
22. *is fallen*] 𝔎𝔖 "speaks"; i.e. he has only to open his mouth, and many are ready to help.
there are many helpers] 𝔎 "his helpers are many."
He speaketh things...] 𝔎 "And his contemptible (or 'hateful') words they palliate"; the Hebr. word for "contemptible" is illustrated by *Taanith* 7*a* (Talm. Babli): "What glorious wisdom in such a contemptible vessel!" (Levy, *Chaldäisches Wörterbuch*... s.v. כער).
things not to be spoken] Lit. "secrets," the reference being probably to slanderous words spoken against others whom he seeks to represent as the authors of his misfortune.
A man of low degree falleth] 𝔎 "A poor man speaketh."
and men rebuke him withal] 𝔎 = "raise cries of ga' ga'," i.e. hoot at him; the Hebr. expression גע גע is one of dissent (Smend); Schechter says it was intended to imitate the croaking of frogs; but adds "It is, however, possible, that we have to emend here קעקע = 'to cackle.'"
and no place...] i.e. no chance is given him, cp. xix. 17, Eccles. ix. 16 (Schechter).
23. *And what he saith*...] 𝔎 "And his intelligence," cp. Prov. xii. 8, where the Hebr. word is rendered "wisdom."
they extol to the clouds] For the expression cp. Job xx. 6.
Who is this?] Meaning that the poor man has no right to speak.
they will help...] 𝔎 has emphatic גם הם = "even they."
overthrow] cp. xii. 12b.

And poverty is evil in the mouth of the ungodly.
25 The heart of a man changeth his countenance,
Whether it be for good or for evil.[1]
26 A cheerful countenance is a token of a heart that is in prosperity;
And the finding out of parables is a weariness of thinking.
14 Blessed is the man that hath not slipped with his mouth,
And is not pricked with sorrow for sins.
2 Blessed is he whose soul doth not condemn him,

[1] The remainder of this verse is omitted by the best authorities.

XIII. 24—XIV. 2. A COLLECTION OF MISCELLANEOUS PROVERBS.

24. *in the mouth of the ungodly*] ℌ "that is due to (lit. 'according to the mouth of') wickedness (lit. 'presumption')." The meaning is that poverty is evil, i.e. something to be ashamed of, when it has been brought about by wickedness; the implication being that there is a poverty which is disgraceful, as well as one that is honourable. 𝔊^{BC} quite misunderstood the original, and seems to mean that poverty is always contemptible in the eyes of the wicked; it misses the point of the Hebr. expression על פי "according to the mouth of" which means "the cause of," or the like; "Poverty is evil when ungodliness is the cause of it." ℵA=ℌ.

25. *The heart of a man...*] The emphasis is on "heart"; a man's moral and spiritual state is reflected from his heart in the expression of his face, cp. Prov. xv. 13.

Whether it be for good or for evil] quoted in the Midrash *Bereshith Rabba* to Gen. xxxi. 2 (בין לרע ובין לטוב). 248 and other cursives, Syro-Hex. add: "And a flourishing heart maketh a face cheerful with delight," cp. Prov. xv. 13, and next verse.

26. *that is in prosperity*] cp. xii. 8.

And the finding out of parables...] ℌ is corrupt, Smend tentatively reconstructs it, reading: "And sad eyes are signs of worry," based on xii. 9 ff., cp. xxv. 23^{b}. 𝔊 is a paraphrase.

XIV. **1.** *that hath not slipped with his mouth*] ℌ "whom his mouth hath not grieved," similarly 𝔖, cp. 1 Kings i. 6 (Smend); see also xxv. 8^{b}, Ps. xvii. 3^{c}, Jas. iii. 2.

And is not pricked...] ℌ "And his heart doth not desire judgement against him"; 𝔊 is a paraphrase which gives the sense of ℌ; but it is questionable whether the text of ℌ is quite in order, a slight emendation gives: "And his dejected heart does not reproach (lit. sigh over) him" (אנה "to sigh" for אבה "to wish," and דון "sad" or "dejected" for דין "judgement," so Matthes and Dyserinck, see Matthes, *op. cit.* p. 165).

And who is not fallen from his hope.

Riches are not comely for a niggard;
And what should an envious man do with money?
He that gathereth *by taking* from his own soul gathereth
for others;
And others shall revel in his goods.
He that is evil to himself, to whom will he be good?
And he shall not rejoice in his possessions.

2. *whose soul doth not...*] cp. 1 John iii. 19—22. 𝔖 (emended) "whose soul doth not reproach him (=𝔖)."

And who is not...] 𝔖 "And whose hope hath not failed." 248 and other cursives, and Syro-Hex., read, "whose hope on the Lord...."

XIV. 3—19. Concerning the right use of wealth.

3. *not comely*] cp. xv. 9. Wealth in the hands of a miser is only hoarded up, and is therefore useless to himself as well as to others. 𝔏 paraphrases well: *sine ratione.*

a niggard] Lit. one who cavils about trifles (μικρολόγος); a "grudging," "sordid" man. 𝔖 "a little heart"; a little-minded, mean, penurious man.

And what should...] Lit. "And to what purpose goods to an envious man?" 𝔖 "And for an 'envious' man gold is not seemly" (repeating לא נאוה =𝔖).

an envious man] 𝔖 lit. "a man evil of eye," cp. xviii. 8, xxxviii. 11ᵉ, Prov. xxiii. 6, xxviii. 22. Envy was always believed to be expressed by the "evil eye"; here the mention of envy refers to the riches of others which the miser would like to possess.

4. *He that gathereth...*] 𝔖 "He that withholdeth from his soul gathereth for another"; the paraphrase of R.V. expresses the sense of 𝔖. The miser who deprives himself in order to lay up wealth is only laying it up for others.

for others] so 𝔊𝔖, but 𝔖 "for another," so A; cp. xi. 19ᶜ.

And others] 𝔖 "a stranger," cp. 𝔏 *alius*=𝔖.

shall revel] 𝔖 uses a neo-Hebraic form, lit. "to bubble up" (Smend); the reference is to boisterous delight.

5. *He that is evil to himself...*] The reference is, of course, only to the miser; a good man would often "do evil" to himself, by self-denial and the like, for the benefit of others.

to whom will he be good] 𝔖 "to whom will he do good?" (ייטיב).

And he shall not rejoice...] He will get no pleasure out of his prosperity.

possessions] Some Greek cursives read "goods," so 𝔏 (=𝔖𝔖).

6 There is none more evil than he that envieth himself;
And this is a recompense of his wickedness.
7 Even if he doeth good, he doeth it in forgetfulness;
And at the last he sheweth forth his wickedness.
8 Evil is he that envieth with his eye,
Turning away the face, and despising the souls *of men.*
9 A covetous man's eye is not satisfied with his portion;
And wicked injustice drieth up his soul.
10 An evil eye is grudging of bread,

6. *There is none more evil*] cp. Prov. xi. 17.

than he that envieth himself] Lit. "than he that is grudging to himself" (τοῦ βασκαίνοντος ἑαυτόν); 𝔖𝔖 "than he that is evil..."; he punishes himself by his penuriousness.

And this] 𝔖 "And with him."

7. 𝔖 omits this verse.

in forgetfulness] so 𝔊 lit.; i.e. he does it unintentionally, or accidentally.

And at the last...] Ultimately his real nature is revealed.

8. 𝔖𝔖 omit this verse.

that envieth with his eye] 𝔊 again ὁ βασκαίνων ὀφθαλμῷ, i.e. he that hath a grudging eye; 248 ὁ β. ἰδεῖν ὀφθ.

Turning away the face] cp. iv. 4, Tobit iv. 7.

despising the souls of men] Lit. "overlooking souls"; cp. iv. 4, 5, Prov. xxviii. 27, Jas. ii. 6. He refuses to help the poor and needy, ignoring their wants even when their lives are in danger.

9. *A covetous man's eye*] 𝔖 "In the eye of him that stumbleth"; the word for "stumbleth" (כושל) in 𝔖 is certainly a corruption, 𝔖 reads "fool"; 𝔊 has preserved the right reading, as the context shows. "Eye" in the singular is very rarely found in Hebr. in this connexion, it is used here to express the man's personality.

is not satisfied with his portion] 𝔖 "small (is) his portion."

And wicked injustice] 𝔖𝔖 read quite differently, but evidently more correctly: "And he that taketh the portion of his neighbour."

drieth up his soul] 𝔖𝔖 "destroyeth his own portion"; both Schechter and Smend regard this as a corruption, holding that 𝔊 is correct; the former refers to Num. xi. 6, "...but now our soul is dried up," i.e. there is no more enjoyment of good things. The parallelism of the verse demands the reading of 𝔊 rather than of 𝔖𝔖; just as the covetous man, being never satisfied, has no real enjoyment in his possessions, so he that takes his neighbour's goods is unable to enjoy them,—presumably because punishment overtakes him.

10. *An evil eye*] The text of 𝔖 is somewhat uncertain; if we read עון רע עין it will be "the iniquity of one evil of eye"; but the *waw* in עון is very short (Schechter), and might be read ...עין, "the eye of (one who has) an evil eye." Smend suggests the emendation: עין רעה, "an

And he is miserly at his table.

My son, according as thou hast, do well unto thyself, 11
And bring offerings unto the Lord worthily.
Remember that death will not tarry, 12
And that the covenant of [1]the grave is not shewed unto thee.

[1] Gr. *Hades*.

evil eye," cp. xxxi. 13 (𝔊 xxxiv.), which gives the best sense and has the support of 𝔊𝔖.

is grudging of bread] 𝔓 "darts greedily upon bread."

And he is miserly at his table] Lit. "and is lacking at his table"—καὶ ἐλλιπὴς ἐπὶ τῆς τραπέζης αὐτοῦ. 𝔓 "And (there is) nothing on his table." ἐλλιπής="deficient"; the subject might be ἄρτος, but more probably ὀφθαλμός. The meaning is that although the miser makes such efforts he has practically nothing to show for it. 𝔓𝔖 add at the end of this verse: "A good eye causes food to increase, (and) 'a dry spring sends forth water' upon (his) table"; the last words seem to be a proverb. It is quite possible that this additional clause in 𝔓 is genuine.

11. 𝔏 prefaces this and the following verses with the words "Concerning well-doing, for death tarrieth not," in reference to *v.* 12.

...do well unto thyself] 𝔓 has this line in two forms: "If thou hast (wherewithal) minister to thyself"; "If thou hast (wherewithal) do good to thyself." In *Erubin* 54 *a* (Talmud Babli) this clause is quoted thus: "My son, if thou hast, do good to thyself." Cp. Ps. xlix. 18.

And bring offerings...] 𝔓 "And according to the power of thy hand prosper (lit. 'make thyself fat')"; 𝔊 misunderstood 𝔓 to mean, "and unto God make fat (thine offering)."

12. *Remember that death...*] In *Erubin* 54 *a* this clause is quoted thus: "For in Sheol there is no delight (cp. *v.* 16), and to death there is no tarrying" (cp. Cowley and Neubauer, *op. cit.* p. xxii.). 𝔓 has only "Remember that death tarrieth not"; 𝔖 "Remember that thou hast not seen death until now."

the covenant of the grave (*Hades*)...] cp. Is. xxviii. 15, 18, where "covenant" is used in a different sense. What the "covenant" is, according to the writer, is shown in *v.* 17ᵇ: "For the 'covenant' from the beginning is, Thou shalt die the death"; i.e. διαθήκη here, as elsewhere in this book, means "disposition," or "arrangement" (whence the sense "will," or "testament"), not a "covenant" between two parties; it is, therefore, a fair equivalent for חק in 𝔓. Deissmann says that the meaning of διαθήκη, which occurs on a large number of *papyri* and *ostraka*, is always "testament" on these, i.e. something in regard to which only one party acts, and never "covenant," which implies

13 Do well unto thy friend before thou die;
And according to thy ability stretch out *thy hand* and
give to him.
14 Defraud not *thyself* of a good day;
And let not the portion of a good desire pass thee by.

action on the part of two persons (*Licht vom Orient*, p. 243). The reading of 𝔊 makes the meaning clear, which (paraphrased) says: the (foreordained) *decree* of God as to when each man is to enter Sheol (cp. xli. 3ᶜ) is hidden from him, it may come early or late in his life.—For the personification of Death and Sheol cp. Job xxviii. 22, Is. v. 14, xxxviii. 18.

the grave] Greek *Hades*; Hebrew *Sheol*; as this is the first mention of *Sheol* in this book (in ix. 12 𝔊 reads "Death" for "Hades"), it will be well to outline briefly the teaching of Ecclus. on the subject. Sheol is the abode of the departed, xli. 4, xlviii. 5; that it is a place of punishment seems to be implied in xxi. 9, 10, though, on the other hand, see xli. 4; there is no joy there, xiv. 16, neither is there praise of God nor giving of thanks, xvii. 27, 28; at the same time, it is spoken of as a place of rest, xxii. 11ᶜ, xxx. 17, xxxviii. 23, xlvi. 19; the possibility of a soul being brought back from Sheol is implied in xlviii. 5. The teaching of this book is thus substantially the traditional one. This is the more striking because by the time that the Greek translation was made, a considerable development was in process of taking place among the Jews regarding their conceptions concerning the unseen world; but see note on xlviii. 11. "Sheol undergoes complete transformation in the second century B.C., and becomes an intermediate place of moral retribution for the righteous and the wicked. All the dead who die before the final judgement have to go to Sheol. It has four divisions; two for the righteous and two for the wicked. From three of them there is a resurrection to final judgement; but from the fourth, where are the wicked who met with a violent death, there is no rising. Sheol has in this last case become hell" (Charles in *E. B.* col. 1360). Cp. ix. 12.

The latter part of this verse is also quoted in the Talmud (see above).

13. *according to thy ability*] Lit. "...thy strength." 𝔊 lit. "according to the reaching of thy hand," cp. Lev. v. 11, if his hand reach not = if his means suffice not; the reference is to the amount of wealth he possesses; he is to give in proportion to what he has received.

stretch out thy hand *and*] 𝔊𝔖 omit.

14. *of a good day*] 𝔊 "of the good things of a day" (cp. xi. 25), i.e. enjoy good things when they are to be had; the modern form of the proverb would be: "Make hay while the sun shines."

And let not the portion...] 𝔖 omits; 𝔊 "And upon the portion of a brother trespass not," adding with 𝔖 "and lust not after an evil desire." The advice is that a man is not to lose the opportunity of enjoying life, but it must not be to the detriment of others.

Shalt thou not leave thy labours unto another? 15
And thy toils to be divided by lot?
Give, and take, and beguile thy soul; 16
For there is no seeking of luxury in [1]the grave.
All flesh waxeth old as a garment; 17
For the covenant from the beginning is, Thou shalt die the death.
As of the leaves flourishing on a thick tree, 18
Some it sheddeth, and some it maketh to grow;
So also of the generations of flesh and blood,

[1] Gr. *Hades.*

15. *thy labours*] i.e. the result of thy labours; 𝔖 lit. "thy wealth." Cp. Ps. xlix. 10c.

to be divided by lot] 𝔖𝔖 "to them that cast lots," cp. Jos. xviii. 6; the reference seems to be to Ps. xlix. 6—11. The meaning is that of an apportioned inheritance, cp. Num. xxxvi. 3.

16. *Give, and take*] 𝔖 is slightly corrupt here ("Give to thy brother and take") and must be corrected in accordance with 𝔊=𝔖. The subject of the verse is the same as in the preceding verses, viz. that now is the time to take pleasure and to give it to others, for in the grave there will be no opportunity of doing so.

beguile thy soul] The Greek MSS vary; B has evidently the most correct reading, *ἀπάτησον*, "beguile"; ℵc.a 248 etc. read *ἁγίασον* ("sanctify," so A.V.); the variations in the other MSS were in all probability due to the desire to soften down what appeared somewhat unfitting. 𝔖 reads "indulge thy soul" (cp. Prov. xxix. 21), 𝔖 "nourish thy soul."

For there is no...] 𝔖 omits the whole clause, but with 𝔖 it inserts after this verse: "And everything (that is) fitting to do (cp. Hebr. of Eccles. v. 17) in the sight of God, do." This later addition is intended to tone down what was considered the flippant sentiment of the verse.

17. *All flesh...*] cp. Ps. cii. 26 (Sept.).

the covenant from the beginning] i.e. the decree (see *v.* 12); 𝔖 "the eternal decree."

Thou shalt die the death] cp. Gen. ii. 17, iii. 19; 𝔖𝔖 "They shall die the death"; the Hebr. word for "to die" here is not the more usual one; but it occurs in the O.T., mainly in the poetical books, and later prose.

18. *As of the leaves...*] cp. *Erubin* 54 *a*: "My son, men are like the herb of the field, some flourish and others fade," cp. Is. xl. 6—8.

a thick tree] 𝔖 "a luxuriant tree"; cp. Deut. xii. 2, and frequently. E.VV. usually "green tree."

flesh and blood] the technical Hebr. expression (בשר ודם) for the component parts which go to make up mortal man (cp. xvii. 31, Matt. xvi. 17, 1 Cor. xv. 50, Gal. i. 16); it belongs to the later Hebrew, and does not occur in the O.T.

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One cometh to an end, and another is born.
19 Every work rotteth and falleth away,
And the worker thereof shall depart with it.

20 Blessed is the man that shall [1]meditate in wisdom,
And that shall discourse by his understanding.
21 He that considereth her ways in his heart
Shall also have knowledge in her secrets.

[1] Most authorities read *come to an end*.

is born] 𝔖 lit. "ripens"; the same word is used of the "ripening grape" in Is. xviii. 5. At the end of this verse 253 Syro-Hex. add: "through the decree of the Lord."

19. *Every work...*] 𝔖 "All his works shall surely rot," cp. Is. xl. 20, where the word רקב ("to rot") is used of a tree, and Prov. x. 7, where it is used in reference to "the name of the wicked." 𝔗 seeks to improve upon Ben Sira's cynical sentiment by substituting: "All his works shall be proved before him (i.e. God)."

And the worker thereof...] 𝔖𝔗 "And the work of his hands follows after him"; contrast with this the thought in Rev. xiv. 13. 𝔏 adds: *Et omne opus electum justificabitur et qui operatur illud honorabitur in illo*; "regarding *v.* 19, which describes the common end of all men and their works, as applicable only to sinners, and therefore adding the orthodox complement" (Hart).

(*f*) XIV. 20—XVI. 23. Individual responsibility.

XIV. 20—27. The blessedness of the man that seeketh Wisdom.

20. *that shall meditate*] μελετήσει, this is the reading of ℵ$^{c.a}$ 248, Syro-Hex. (=𝔖𝔗); all other Greek MSS read τελευτήσει ("shall die"), so too 𝔏, which continues "in *his* wisdom"; cp. vi. 37, Ps. cxix. 15, 23, 148.

And that shall discourse...] Some cursives, incl. 248, add "holy things." 𝔖 "And that hath respect unto understanding."

his understanding] Omit "his" with 𝔖𝔗 253 𝔏 Syro-Hex.; the reference is to "understanding" generally, not to that possessed by any particular individual. With the verse cp. l. 27, 28.

21. *He that considereth...*] Better, "that considereth...and hath knowledge in"; 𝔖 lit. "That setteth his heart upon her ways," cp. xxi. 17^{b}.

her ways] Wisdom's ways are equivalent to God's ways, cp. ii. 15^{b}.

heart] The seat of the understanding, cp. xxi. 17.

Shall also have knowledge...] Lit. "And hath knowledge in her hidden things"; cp. iv. 18, xxxix. 3, 7; 𝔖 (as emended by Schechter),

Go forth after her as one that tracketh, 22
And lie in wait in her ways.
He that prieth in at her windows 23
Shall also hearken at her doors.
He that lodgeth close to her house 24
Shall also fasten a nail in her walls.
He shall pitch his tent nigh at hand to her, 25
And shall lodge in a lodging where good things are.
He shall set his children under her shelter, 26
And shall rest under her branches.
By her he shall be covered from heat, 27

"And taketh knowledge of her paths," so 𝔖. The Hebr. shows that the words of *v.* 20, "Blessed is the man," are to be understood at the commencement of this verse too.

22. *Go forth*] Better as 𝔙 "that he may go forth after her as one that spieth, and watch all her entrances."

as one that tracketh] 𝔙 "as one that spieth," cp. 2 Sam. x. 3; in 𝔊 the metaphor is that of a hunter (*ἰχνευτής*), in 𝔙 that of a spy; the latter accords better with the context.

in her ways] *ὁδοῖς*, the reading of almost all Greek MSS, is wrong; B has preserved the right reading *εἰσόδοις*, "the enterings-in," = 𝔙; the reference is to all the paths that lead in to where Wisdom takes up her abode. Cp. Prov. viii. 34.

23. *He that prieth in...*] Better, "That prieth in...and hearkeneth." According to the construction in 𝔙, "Blessed is the man that" is again understood here.

at her windows] For the expression cp. Song of Songs ii. 9c.

at her doors] cp. Prov. viii. 34; for the idea of Wisdom's house cp. Prov. ix. 1, and the later "Beth ha-Midrash" (mentioned in li. 23), i.e. the house where men seek Wisdom.

24. *He that lodgeth...*] Better, "That lodgeth...and fasteneth."

nail] 𝔙 "his tent-pegs"; the word in Hebr. is used specially of a tent-peg, cp. Judg. v. 26.

her walls] 𝔙 "her wall"; the idea is that the tent is pitched right up against the wall of the house of Wisdom.

25. *where good things are*] 𝔙𝔖 "in a good dwelling-place," so Syro-Hex. 253.

26. *his children*] a new figure; Wisdom is compared to a sheltering tree. It is possible that 𝔊 misread the Hebr. קנו ("his nest") as בניו ("his children"), otherwise we must regard the rendering of 𝔊 as an explanatory paraphrase.

under her shelter] so 𝔊 (exc. ℵ* which reads "under her tabernacle"); 𝔙𝔖 "in her boughs," cp. Ps. civ. 12, which clearly accords better with "her branches" in the following clause.

27. *By her he shall be covered...*] cp. Eccles. vii. 12.

And shall lodge in her glory.
15 He that feareth the Lord will do this;
And he that hath possession of the law shall obtain her.
2 And as a mother shall she meet him,
And receive him as a wife married in her virginity.
3 With bread of understanding shall she feed him,
And give him water of wisdom to drink.

in her glory] ℵ "in her habitations"; Smend refers to Is. iv. 5 f. (Hebr.) as explaining the rendering of 𝔊, cp. xl. 27.

XV. 1—10. Wisdom is attainable by the God-fearing only, not by sinners.

The preceding section has dealt with the way in which a man should seek Wisdom; in this section Ben-Sira goes on to describe the reception given by Wisdom to him who finds her.

1. *He that feareth*] ℵ prefixes "For," thus joining this *v.* on to what has preceded.

will do this] The reference is to what has been said, not to what follows.

he that hath possession of the law] cp. vi. 37; the Law is identified with Wisdom, cp. the reading of 248 here: "he that hath possession of the knowledge of the Law." ℵ "He that holds fast (or 'handles') the Torah"; in Jer. ii. 8 this expression is used as parallel to the priest; of the four categories mentioned in that passage—priests, handlers of the Law, rulers (lit. "shepherds"), and prophets—the second were those who in later times were known as the "Scribes."

the law] See *Intr.* chap. IV. § iii.

shall obtain her] i.e. Wisdom; the study of the Law was the means of acquiring Wisdom.

2. *as a mother*] See the same comparison in reference to Jehovah in Is. xlix. 14, 15, lxvi. 13.

as a wife married in her virginity] Better, "as a wife of youth"; γυνὴ παρθενείας = "a woman of virginity," i.e. a young virgin (ℵ אשת נעורים = "a youthful woman"). ג׳ אשת in Prov. v. 18 means "a young wife," and παρθ. is used to render ג׳ in Jer. iii. 4; cp. Prov. vii. 4, 5.

3. *bread of understanding*] cp. Prov. ix. 5, and for the idea of Wisdom dispensing nourishment cp. Prov. ix. 2.

water of wisdom] ℵ better "water of discernment" since Wisdom is the giver. Cp. Is. lv. 1, 2, where it is Jehovah Who is the dispenser of bread and water, in a spiritual sense. In the later Jewish literature the "water" and "bread" of the Torah are often referred to, e.g. in the Midrashim *Sifre* 84 *a*, *Shir Rabba* I. 2, *Bereshith Rabba* LXX., and in the Talmud *Shabbath* 120 *a*.

He shall be stayed upon her, and shall not be moved; 4
And shall rely upon her, and shall not be confounded.
And she shall exalt him above his neighbours; 5
And in the midst of the congregation shall she open his mouth.
He shall inherit joy, and a crown of gladness, 6
And an everlasting name.
Foolish men shall not obtain her; 7
And sinners shall not see her.
She is far from pride; 8
And liars shall not remember her.
Praise is not comely in the mouth of a sinner; 9
For it was not sent him from the Lord.
For praise shall be spoken in wisdom; 10

4. *He shall be stayed upon her*] ℌ "He shall rely upon her"; cp. Ps. xviii. 18, where Jehovah is man's "stay."

and shall not be confounded] Contrast with this Ps. xxii. 5; this is a good instance of the difference, generally speaking, between the spirituality of the Psalms and the intellectualism of the Wisdom literature. Contrast the saying of Hillel, a contemporary of Christ's, "A man of the land (i.e. an unlearned man) cannot be a *Chassid* (i.e. a pious man)," in *Pirqe Aboth* II. 5 (Mishnah).

5. *And in the midst...*] cp. xxi. 17, Prov. xxiv. 7.

6. *He shall inherit joy...*] ℌ "Joy and gladness shall he find, and an everlasting name shall she cause him to inherit." The insertion of "a crown" is perhaps due to i. 11, vi. 31. In Is. lvi. 5 it is Jehovah Who gives the name. 𝔊 has only one verb for the whole verse, ℌ𝔖𝔏 have a verb for each clause.

7. *Foolish men*] ℌ "Men of falsehood." מתי שוא (cp. Ps. xxvi. 4) means more than "liars," rather "worthless men"; ἀσύνετος = "without understanding," "senseless," cp. Rom. i. 21; 𝔖 "Sinners." Ben-Sira divides humanity into two categories, viz. the Wise and the Foolish, who are equivalent to the Righteous and the Wicked.

8. *from pride*] ℌ "from scoffers," the class of men so often mentioned in Proverbs as defiant and cynical freethinkers, in contrast to the wise, e.g. Prov. xiv. 6.

liars] 𝔊 ἄνδρες ψεῦσται = ℌ "men of falsehood."

shall not remember her] i.e. do not think of her; cp. xxiv. 20.

9. *Praise*] 𝔖 "Wisdom," cp. 𝔏 in next clause.

For it was not sent him...] ℌ "For it was not allotted (𝔖 'given') unto him from God"; 𝔏 *Quoniam a deo profecta est sapientia.* The addition of "unto him" is not read by any Greek uncials, but 248 and other cursives have it, following ℌ𝔖.

10. *For praise...*] Lit. "For by wisdom shall praise be uttered," i.e.

And the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away;
For thou shalt not do the things that he hateth.
12 Say not thou, It is he that caused me to err;
For he hath no need of a sinful man.
13 The Lord hateth every abomination;
And they that fear him love it not.
14 He himself made man from the beginning,

the wise, and they only, praise God rightly. 𝔖 "In the mouth of the wise praise is uttered, and he that mastereth her shall learn it" (i.e. praise). Praise to God is the highest form of wisdom, because it is the expression of the fear of the Lord.

XV. 11—20. Human free-will.

This section teaches that no man can blame God for his sin. God hates sin, and man is free to choose right.

11. *It is through the Lord...*] 𝔖 "From God (is) my transgression." Cp. Jas. i. 13, and see *Intr.* chap. IV. §§ iv., v.

For thou shalt not do...] 𝔖 "For that which He hateth He made not." The reference is to the *Yetzer ha-ra'* ("the evil tendency" or "nature"), which, as sometimes taught in Rabbinical literature, had been created by God; e.g. *Bereshith Rabba* 27, *Valkut Shimeoni*, *Beresh.* 44, 47, *Qiddushin* 30*b*, cp. *Pirqe Aboth* IV. 2, and Taylor's notes in his edition of this latter, ii. 15, pp. 37, 148.

12. *For he hath no need...*] i.e. God is not likely to have created that for which He has no use.

a sinful man] 𝔖 lit. "men of violence" = 𝔏 *homines impii*. Read, in connexion with this verse, Job xxii. 2 ff.

13. *every abomination*] 𝔖 "evil and abomination."

And they that fear him...] Lit. "It is not beloved by them that fear him." The Greek text οὐκ ἔστιν ἀγαπητόν is probably a corruption of οὐκ ἔστιν ἀπαντητόν (Knabenbauer, quoted by Smend), which would quite correspond to 𝔖 which reads, "He doth not bring it (i.e. abomination) to them that fear Him," lit. "He does not allow it to meet them..."; for the Hebr. word for "to meet" see Exod. xxi. 13, where it is rendered "to deliver." 𝔗 comes nearer to 𝔖, "He doth not give it to them...."

14. *He himself*] 𝔖𝔗𝔏 "God." In this verse Ben-Sira teaches that since it was God Who created man he cannot have been bad from the beginning; the reason why he became bad was because he followed his own inclination; in other words, evil is represented as having been originated by man. Judaism has at different times put forth three theories as to the origin of sin: (1) that it was created by God; that is refuted in this passage; (2) that it originated with Satan; (3) that

And left him in the hand of his own counsel.
If thou wilt, thou shalt keep the commandments; 15
And to perform faithfulness is of *thine own* good pleasure.
He hath set fire and water before thee: 16

it originated with man, the position taken up here. Of course, none of these theories solves the problem. For a curious speculation concerning (2) see *The Life of Adam and Eve*, §§ xvii.—xix. in Kautzsch, *Die Apokryphen und Pseudepigraphen des alten Testaments*, II. pp. 514 ff.

made] 𝔖 "created."

from the beginning] Smend's very interesting suggestion that, possibly, instead of מִבְּרֵאשִׁית ("from the beginning") there stood originally בִּרְשׁוּת ("with free-will") is almost too ingenious; as a matter of fact it is not necessary, since the truth implied finds expression in the second clause of the verse; moreover, "from the beginning" is required, because it is a question of the origin of evil.

in the hand of his own counsel] i.e. man was left with a free-will to do either good or bad; for "counsel" 𝔖 has *Yetzer*, "tendency," "inclination," or "bias"; see further, *Intr.* chap. IV. §§ iv., v. In 𝔖 a clause is inserted between the two clauses of this verse: "And delivered him into the hand of him that spoileth him"; this is clearly a doublet of the last clause, and is interesting as representing the second theory, referred to above, concerning the origin of evil; by "him that spoileth him" is meant Satan; the word for "to spoil" is literally "to snatch away"; the reference is to death. Satan is often identified with Sammael, the Angel of Death, in Rabbinical literature, e.g. *Baba Bathra* 16*a* (Talm. Babli). For the connexion between Sin and Death cp. Rom. v. 12, etc.

15. *If thou wilt...*] This, and the next two verses, represent the normal Jewish doctrine on the subject.

thou shalt keep] ℵ$^{c.a}$, and other cursives (but not 248), 𝔏 Syro-Hex. read "keep," imperative.

the commandments] 𝔖 has the sing.

And to perform faithfulness...] To act rightly is a matter of man's own choice; his will is free. 𝔖 "And it is understanding to do His good pleasure," cp. Prov. xii. 22; the context makes it probable that 𝔊 is more correct here (cp. xxxvii. 18). In 𝔖 the following clause is added: "And if thou trust in Him thou shalt live," a later addition based on Hab. ii. 4.

16. *He hath set...before thee*] 𝔖 "Set out before thee (are)...."

fire and water] corresponding to "good and evil, life and death" (xxxvii. 18), cp. next verse. Cp. also the antithesis, "Light and Darkness."

Thou shalt stretch forth thy hand unto whichsoever thou wilt.
17 Before man is life and death;
And whichsoever he liketh, it shall be given him.
18 For great is the wisdom of the Lord:
He is mighty in power, and beholdeth all things;
19 And his eyes are upon them that fear him;
And he will take knowledge of every work of man.
20 He hath not commanded any man to be ungodly;
And he hath not given any man licence to sin.

16 Desire not a multitude of unprofitable children,
Neither delight in ungodly sons.
2 If they multiply, delight not in them,

Thou shalt stretch forth] ℌ𝔖𝔏 248 "Stretch forth."
unto whichsoever] So ℌ𝔏; 𝔊 οὗ.
thou wilt] Note that no mention is made of the need of any divine grace, whereby a man would be enabled to stretch out his hand to the good; this is characteristic of Jewish doctrine.

17. *life and death*] cp. Deut. xxx. 15, 19, Jer. xxi. 8. 𝔏 adds *bonum et malum.*

18. *great is the wisdom...*] ℌ "Sufficient is..."; God knows what each man chooses. Cp. xlii. 17.
He is mighty in power] to punish those who choose evil, and to reward those who choose the good.
and beholdeth all things] cp. Ps. xxxiii. 13—15.

19. *And his eyes are...*] quoted almost verbally from Ps. xxxiii. 18. ℌ "And the eyes of God behold his works."
And he will take knowledge...] cp. Ps. xxxiii. 15.

20. *And he hath not given...*] ℌ "And he strengthened not men of lies"; cp. xlix. 10c. ℌ adds: "And He hath no mercy on him that committeth falsehood (lit. 'doeth vanity'), nor on him that betrayeth (lit. 'revealeth') a secret" (cp. xix. 7 ff.); this is not original, but a later addition.

XVI. 1—5. The curse of ungodly children.

1. 𝔏 has the title *De filiis impiis.*
a multitude of unprofitable children] ℌ "the beauty of worthless children." Cp. xli. 5, 6, Philem. 11, children who are useless to their parents. Jewish fathers were always very scrupulous in the upbringing of their sons, and they rightly looked for some recognition of this on the part of their children when they got older.

2. *If they multiply*] ℌ "Yea, and if they are fruitful." In the ordinary way children and children's children were the longing and delight of every Israelite.

Except the fear of the Lord be with them.
Trust not thou in their life, 3
Neither rely on their condition:
For one is better than a thousand;
And to die childless than to have ungodly children.
For from one that hath understanding shall a city be 4
peopled;
But a race of wicked men shall be made desolate.
Many such things have I seen with mine eyes; 5
And mine ear hath heard mightier things than these.

In the congregation of sinners shall a fire be kindled; 6

3. *Trust not thou...*] For their life may be speedily brought to an end, cp. Job xxiv. 24.

condition] BC τὸν τόπον, ℵA 248 and other cursives (= 𝔖 Syro-Hex. Sah) τὸ πλῆθος; 𝔙 "their end," adding: "For there shall not be a good end for them." ℵ$^{c.a}$ adds after the second clause: "For thou wilt groan with premature sorrow, and suddenly shall their end be made known; for better is one righteous that doeth the will of the Lord than ten thousand [children who are] transgressors [of the Law]"; this MS thus preserves "the reading of 𝔙𝔖 in a gloss derived from Prov. x. 6, cp. Wisd. xiv. 15, Prov. xi. 30, xiii. 2" (Hart).

For one] ℵ$^{c.a}$ 248 add "righteous"; 𝔙𝔖 add "doing the will (of the Lord)"; 𝔏 adds *timens deum*.

And to die childless...] 𝔙 "And the death of him that is childless [is better] than he that hath many unprofitable children, and a presumptuous posterity."

4. *For*] Om. 𝔙𝔏.

from one that hath understanding] i.e. a single one contrasted with φυλή, a whole family or tribe. 𝔙 "From one childless man that feareth the Lord," which may be an allusion to Gen. xv. 2.

shall be made desolate] 𝔙 makes this refer to the city, not to the race of wicked men. 248 adds ἐν τάχει.

5. *have I seen with mine eyes*] ℵ 248 𝔙𝔖𝔏 Syro-Hex.: "Mine eye hath seen," parallel with "Mine ear hath heard," in the next clause.

mightier things than these] more striking and forcible examples of divine judgement, such as he goes on to quote.

XVI. 6—14. The righteous wrath of God against the wicked.

Ben-Sira now goes on to enlarge upon the thought expressed in *v.* 4^{b} by giving examples of how God's wrath was kindled against wicked races; showing also that this is true of individuals.

6. *shall a fire be kindled*] a general statement, followed by references to particular instances in the succeeding verses.

And in a disobedient nation wrath is kindled.
7 He was not pacified toward the giants of old time,
Who revolted in their strength.
8 He spared not those with whom Lot sojourned,
Whom he abhorred for their pride.
9 He pitied not the people of perdition,
Who were taken away in their sins.
10 And in like manner the six hundred thousand footmen,
Who were gathered together in the hardness of their hearts.
11 Even if there be one stiffnecked person,
It is marvel if he shall be unpunished:
For mercy and wrath are with him;
He is mighty to forgive, and he poureth out wrath.

disobedient] The corresponding Hebr. word means "profane" or "apostate."

7. *He was not pacified toward*] ℌ𝔖 "Seeing that He did not forgive."

the giants of old time] cp. Gen. vi. 1—4, Wisd. xiv. 6, Enoch vii. 2. ℌ𝔖 "the princes of old."

Who revolted] ℌ adds "from everlasting," but this does not belong to the original text. 𝔖 "Who filled the world."

8. *those with whom Lot sojourned*] ℌ "the place in which Lot sojourned"; cp. Gen. xix. 14.

Whom he abhorred...] ℌ "The men who were arrogant in their pride"; cp. Ezek. xvi. 49, 3 Macc. ii. 5.

9. *He pitied not*] ℌ "He spared not"; 𝔖 = 𝔊.

perdition] ℌ "curse" (lit. "ban"), cp. Is. xxxiv. 5—7; ℵ$^{c.a}$ adds "the nation of Canaan." At the end of this verse ℵ$^{c.a}$ adds: "All these things did he to the hard-hearted nations, nor was he appeased by the multitude of his holy ones," cp. Gen. xviii. 23 ff.

10. *the six hundred thousand...*] cp. xlvi. 8, and see Num. xi. 21.

Who were gathered together] apparently meaning "assembled to murmur" (cp. 𝔖), a wrong sense of ℌ, which means "who were taken away," i.e. destroyed.

the hardness of their hearts] ℌ "the arrogancy of their heart"; 𝔖 "because of their murmuring." 248 and other cursives add the following gloss: "Chastising, showing mercy, smiting, healing, the Lord guarded them in mercy and in discipline."

11. *mercy and wrath*] cp. v. 6^{c}; these are the special characteristics of Jehovah which form the key-notes of the books of Hosea and Amos respectively.

He is mighty to forgive...] ℌ "Forgiving and pardoning; but upon the wicked He causeth His wrath to rest," cp. v. 6^{d}.

As his mercy is great, so is his correction also: 12
He judgeth a man according to his works.
The sinner shall not escape with *his* plunder; 13
And the patience of the godly shall not be frustrate.
He will make room for every work of mercy; 14
Each man shall find according to his works.[1]

Say not thou, I shall be hidden from the Lord; 17
And who shall remember me from on high?
I shall not be known among so many people;

[1] Verses 15 and 16 are omitted by the best authorities.

12. *so is his correction also*] so ℌℒ 248; but 𝔊 adds "great" again.

according to his works] cp. xv. 19, and see *Intr.* chap. IV. § vi.

13. *the patience*] ℌ (emended) 𝔖 "hope," i.e. the hope of the godly shall not be disappointed. ℌ𝔖 add "for ever" at the end of the verse.

14. *He will make room...*] The Greek text has been variously explained to mean (1) God will give full scope to all His mercy (ἔλεος, as in xvii. 29), making the verse a paraphrase of Ps. lxii. 13; or (2), as R.V., God makes opportunity for the recompense of every act of mercy, "each man shall find...," i.e. a reward according to his works. ℌ however has, "Everyone that doeth righteousness hath a reward, and every man shall find (reading יִמְצָא for יֵצֵא) according to his works (his reward) before Him."

15, 16. These verses, which are found in ℌ𝔖 and Ar, but only in two Greek MSS, are not original, but must have got into the text at an early period; ℌ reads: "The Lord hardened the heart of Pharaoh who knew Him not; in order that His works might be made manifest under the heavens (cp. Exod. v. 2); His mercies are seen by all His creation; and His light and His darkness hath He apportioned to the children of men." For "the children of men" the Greek has the curious reading τῷ ἀδαμάντι, A.V. "He hath separated His light from the darkness *with an adamant*," which has been explained to mean "with a plummet" (cp. Sept. of Am. vii. 7), i.e. unalterably, or, as A.V. marg., "with a strong partition"; but the reading is doubtless a corruption in the Greek for τῷ ἀδάμ (לְאָדָם), "to man" (*Adam*).

XVI. **17—23.** THE FOLLY OF THINKING THAT MAN'S INSIGNIFICANCE IN A BOUNDLESS CREATION WILL ENABLE HIM TO AVOID THE NOTICE OF GOD AND ESCAPE JUDGEMENT.

17. *I shall be hidden...*] Contrast with this Ps. cxxxix. 7—12.

I shall not be known] so ℵA ℌ𝔖ℒ Syro-Hex.; B and some cursives "I shall not be remembered."

For what is my soul in a boundless creation?
18 Behold, the heaven, and the heaven of heavens,
The deep, and the earth, shall be moved when he shall visit.
19 The mountains and the foundations of the earth together
Are shaken with trembling, when he looketh upon them.
20 And no heart shall think upon these things:
And who shall conceive his ways?
21 And *there is* a tempest which no man shall see;
Yea, the more part of his works are [1]hid.

[1] Gr. *among hidden things.*

in a boundless creation] ℍ, as well as the quotation by Saadiah (Smend), has: "among the multitudes of spirits of all the sons of man"; 𝔖 "among all the spirits of all men."

18. This verse and the next must be regarded as in parenthesis; they form a brief meditation on the supreme power of God, suggested by the preceding verse.

the heaven of heavens] For this expression cp. Deut. x. 14, 1 Kings viii. 27 (the prayer of Solomon); B adds "of God."

The deep] Lit. "the abyss"; ℍ𝔖 "and Tehom," i.e. the subterranean abyss of waters (Gen. vii. 11).

and the earth] 70 106 248 𝔏 add "and all that is in them"; ℍ adds "When He descendeth upon them they shake," cp. Ps. xviii. 8, civ. 32.

shall be moved when...] "to visit" means here "to punish," cp. Is. x. 3, 12, Jer. ix. 24 (Hebr.). With the whole verse cp. *Test. XII Patr.* Levi iii. 9: "When, therefore, the Lord looketh upon all creation, the heavens and the earth and the abysses are shaken."

19. At the beginning of this verse 248 inserts: "The whole world was made, and exists, by His will," cp. Rev. iv. 11.

The mountains] ℍ "Also the bottoms of the mountains," 𝔖 "the roots of...," cp. Jon. ii. 6 (Hebr. 7).

20. *And no heart shall think...*] According to 𝔊, this verse is the continuation of *v.* 19. Men will not think of God's judgements; His ways are unsearchable (Rom. xi. 33). But ℍ, more pointedly, reads: "Yea, He setteth not His heart upon me (i.e. He will not trouble to notice me), and who observeth my ways?" making the verse the continuation of *v.* 17.

21. According to ℍ𝔖, which are doubtless right, the words of the sceptic (*v.* 17) are continued. 𝔊 offers a heroic attempt to make sense out of a text which was either mutilated, or which it did not

Who shall declare the works of *his* righteousness? 22
Or who shall endure them?
For his covenant is afar off.[1]
He that is wanting in [2]understanding thinketh upon 23
these things;
And an unwise and erring man thinketh follies.
My son, hearken unto me, and learn knowledge, 24
And give heed to my words with thy heart.
I will shew forth instruction by weight, 25

[1] The remainder of this verse is omitted by the best authorities.
[2] Gr. *heart*.

understand; 𝔖𝔖 have: "If I sin no eye will see it, or if I deal untruly in all secrecy, who will know it?"

22. 𝔖 omits this verse.

Who shall declare...] cp. Job xxxiii. 23.

Or who shall endure them?] 𝔖 "And what hope (is there)?"

For his covenant...] 𝔖 "For the decree is distant." The meaning of this is not easy to see, but presumably it is this: "Even if I do practise righteousness there is nothing to hope for, because the reward is far distant and uncertain."

afar off] 248 and other cursives, 𝔏 add: "And the trying of all things is not until the end," an explanatory gloss.

23. This verse gives the author's opinion of men who argue in the way portrayed in the preceding verses.

upon these things] Omit "upon." These are the thoughts of the fool, viz. the sceptical ideas of *vv.* 17, 22. 𝔖 "They that lack understanding think these things, and the man of folly thinketh this"; cp. Ps. xiv. 1 (Sept. xiii. 1), liii. 1 (Sept. lii. 1).

DIVISION B.

Ch. XVI. 24—XXIII. 27.

God and creation, man and morality.

(*a*) XVI. 24—XVIII. 29. Divine Wisdom as seen in creation is the pattern for human wisdom.

XVI. 24—30. Wisdom as exemplified in creation.

24. This and the following verse form an introduction to the division that follows.

My son] 𝔖𝔖 omit.

learn knowledge] 𝔖 "receive my wisdom."

25. *I will shew forth*] so ℵA; B "I show forth"; 𝔖 "I will pour out"; 𝔖𝔏 "I will declare."

instruction] 𝔖 "my spirit"; cp. Prov. i. 23; 𝔖 "my words."

by weight] cp. xxi. 25, xxviii. 25.

And declare knowledge exactly.
26 In the judgement of the Lord are his works from the beginning;
And from the making of them he disposed the parts thereof.
27 He garnished his works for ever,
And the beginnings of them unto their generations:
They neither hunger, nor are weary,
And they cease not from their works.
28 No one thrusteth aside his neighbour;
And they shall never disobey his word.
29 After this also the Lord looked upon the earth,
And filled it with his blessings.
30 [1] [2]All manner of living things covered the face thereof;

[1] The Greek text of this line is uncertain. [2] Gr. *The soul of every living thing.*

exactly] 𝔄 "with carefulness" (=𝔊); 𝔖 "with wisdom."

26. *In the judgement of the Lord*] 𝔄𝔖 "When God created"; 𝔊 ἐν κρίσει is a scribal error for ἐν κτίσει. Cp. Enoch ii. 1—3.

And from the making...] i.e. from the time of their becoming living creatures God assigned them their habitats, cp. Gen. i. 20, 25, and Ps. cxxxvi. 6—9. All that is left of 𝔄 in this clause is: "Concerning their life."

From this point till xxx. 11 only fragments of 𝔄 are preserved in quotations and in the extracts contained in Cod. C.

27. *He garnished his works for ever*] Better, "He set in order," or "arranged..."; cp. Ps. civ. 24, 31.

And the beginnings...] 248 and other cursives read: "In his hand are their beginnings from generation to generation."

unto their generations] "their" belongs grammatically to "works," which gives no sense; 𝔖 is clearly more correct in reading "unto all the generations of the world."

They neither hunger...] cp. xliii. 10, Is. xl. 26.

from their works] e.g. such as giving light, or indicating times and seasons; 𝔖 "from their strength."

28. *No one thrusteth...*] "neighbour" refers to the heavenly bodies; the writer has in mind the orderly working of all creation. 𝔖 "They hate not one another."

29. *After this...*] This makes it clear that hitherto the reference has been to the heavens, cp. Gen. i. 20—31.

his blessings...] Lit. "his good things," 𝔖 "its fruits"; cp. Ps. civ. 24, 28.

30. *All manner of living things*] Better, "With all manner of

And into it is their return.

The Lord created man of the earth, **17**
And turned him back unto it again.
He gave them days by number, and a set time, 2
And gave them authority over the things that are thereon.
He endued them with strength proper to them; 3
And made them according to his own image.
He put the fear of [1]man upon all flesh, 4
And *gave him* to have dominion over beasts and fowls.[2]

[1] Gr. *him.* [2] Verse 5 is omitted by the best authorities.

living things (lit. 'soul of every living thing') covered He (i.e. God) the face thereof"; see Gen. i. 24—26.

covered] The subject is "God"; 𝔖 "He (God) filled it with...."

And into it is...] i.e. into the earth; cp. Gen. iii. 19, Ps. civ. 29.

XVII. 1—14. The gifts of God to man.

From the creation of the world the author goes on to speak of man and his endowments.

1. *of the earth*] 𝔖 "of dust," cp. Gen. ii. 7, iii. 19, Ps. cxlvi. 4.

turned] One would expect "turneth," but the thought of Adam being in the writer's mind, he uses the past tense; 𝔖 renders "Adam" for "man" in the first clause.

2. *them*] i.e. men; more general now.

days by number, and a set time] appointed times and seasons, cp. xliii. 6 ff., Gen. i. 14. This interpretation agrees with the next line better than that of A.V., "few days and a short time," i.e. a brief life, cp. Ps. xc. 10.

3. *proper to them*] Read "like unto himself" (*καθ' ἑαυτόν* instead of *καθ' ἑαυτούς*), cp. next clause. 𝔖 "in his wisdom," cp. Jerusalem Targum to Gen. i. 1, "in wisdom God created" (Hart).

according to his own image] cp. Gen. i. 26, 27.

4. *the fear of man*] Lit. "of him," cp. Gen. ix. 2.

...upon all flesh] cp. Wisd. ix. 2.

to have dominion over] cp. Gen. i. 26, 28, Ps. viii. 6—8.

248 inserts *v.* **5**: "They (i.e. men) received the use of the five powers (i.e. senses) of the Lord; but as a sixth He also accorded them the gift of understanding (*νοῦς*), and imparted as a seventh speech (*λόγος*), the interpreter of His powers." 70 inserts the first clause only. Fritzsche quotes Grotius: "videtur ad marginem annotatum fuisse ab aliquo Stoicorum librorum lectore. Nam Stoici ad quinque sensus notissimos tres annumerabant alios, quorum hic omissum est *τὸ σπερματικόν*."

6 Counsel, and tongue, and eyes,
Ears, and heart, gave he them to understand withal.
7 He filled them with the knowledge of wisdom,
And shewed them good and evil.
8 He set his eye upon their hearts,
To shew them the majesty of his works.[1]
10 And they shall praise the name of *his* holiness,
[2]That they may declare the majesty of his works.

[1] Verse 9 is omitted by the best authorities. [2] This line is added by the best authorities.

The text of *vv.* 6—10 has suffered considerably in 𝔊; their order, moreover, varies from that preserved in 𝔖, which is on the face of it more logical; see further below.

6. *Counsel*] Read, with 𝔖, "and he formed for them." As Ryssel, Smend, and others, rightly point out, 𝔊 misunderstood the original here, and read וַיִּצֶר ("counsel") for וַיִּצֶר ("and he formed").

Ears] This belongs to the first clause (so 𝔖𝔏), which should be read: "And he formed tongue, eyes, and ears," i.e. speech, sight, and hearing; the second clause should run: "And he gave them a heart to understand" (better, "for thinking"), cp. 1 Kings iii. 9.

7. *knowledge of wisdom*] Lit. "skilfulness of insight."

And shewed them good and evil] But see Gen. ii. 17, iii. 22. 𝔖 "taught them..."

8. *He set...hearts*] This clause is omitted by 𝔖, no doubt rightly. Omitting this, and following the order of verses in 𝔖, it will be seen that the latter is both smoother and more logical than 𝔊 (the variation in 𝔏 also serves to throw doubt on the text of 𝔊), viz.:

7ᵃ He filled them with the knowledge of wisdom,
7ᵇ And showed them good and evil.
6ᵃ He formed for them tongue, eyes, and ears,
6ᵇ And gave them a heart to understand,
8ᵇ In order that he might show them the majesty of his works.

After this should be added 8ᶜ, as found, with variations, in ℵᶜ·ᵃ 70 248 and, in a slightly different form, in 𝔖𝔏:

And that they might glory in his wondrous works.

9. The words which R.V. treats as *v.* 9 (marg.) are only found in a few Greek cursives: "And the elect shall praise his holy name"; this is only another form of 10ᵃ.

10. *And they shall praise...*] This is also *v.* 10 in 𝔖, which reads: "That they might praise his holy name."

That they may declare...] This is *v.* 9 in 𝔖, which reads: "That they might declare the fear of him in the world."

It will be seen that in *vv.* 9, 10, as in *vv.* 6—8, the text of 𝔊 shows considerable confusion; through the displacement of the clauses the

He added unto them knowledge, 11
And gave them a law of life for a heritage.
He made an everlasting covenant with them, 12
And shewed them his judgements.
Their eyes saw the majesty of *his* glory; 13
And their ear heard the glory of [1]his voice.
And he said unto them, Beware of all unrighteousness; 14
And he gave them commandment, each man concerning his neighbour.

[1] Some ancient authorities read *their*.

meaning has become obscured. 𝔖 is unfortunately wanting, but it is probably represented by 𝔙, which clearly offers a better and more logical text.

11. *He added unto them*] As Edersheim points out, προσέθηκεν should, on the basis of 𝔙, be read προέθηκεν, "he set before them," cp. Deut. iv. 44.

And gave...for a heritage] 𝔙 "And he taught." 248 adds: "to perceive that they are mortal," cp. xiv. 17.

a law of life] cp. xlv. 5, Baruch iv. 1; i.e. the Law of Moses; cp. the Midrash *Sifre* 84*a*: "As water giveth life to the world, so do the words of Torah (Law) give life (i.e. eternal life) to the world"; and in the Mishnah, *Pirqe Aboth* II. 8: "He who hath gotten to himself words of Torah hath gotten to himself the life of the world to come."

12. *He made...*] Lit. "He established," or "set up" (ἔστησεν), as Ezek. xvi. 60, cp. xliv. 18[a].

13. *Their eyes saw...*] See Exod. xix. 16—20.

And their ear...] 𝔏 om. the whole of this clause.

his voice] cp. xlv. 5; so ℵ*C most cursives (not 248) Syro-Hex.; BA and other uncials, 𝔙, have "their voice"; the context requires the singular. See Exod. xix. 16, "The voice of a trumpet, exceeding loud," cp. Is. xxx. 30, Rev. i. 10, iv. 1.

14. *Beware of all unrighteousness*] i.e. Take heed (that ye abstain from) all unrighteousness; the words express the general sense of the prohibitions contained in the Law.

And he gave them commandment...] Ryssel points out that presumably special reference is made here to the precepts contained in the "Book of the Covenant" (Exod. xxi.—xxiii.), which follows the Decalogue in ch. xx.

XVII. 15—24. God's recompense to those who serve Him.

God having given Israel the Law, He Himself looks after its observance, punishing those who transgress it, and rewarding those who observe it.

15 Their ways are ever before him;
They shall not be hid from his eyes.[1]
17 [2]For every nation he appointed a ruler;
And Israel is the Lord's portion.[1]
19 All their works are as the sun before him;
And his eyes are continually upon their ways.
20 Their iniquities are not hid from him;

[1] Verses 16 and 18 are omitted by the best authorities. [2] The preceding part of this verse is omitted by the best authorities.

15. In 248 the two clauses of this verse are transposed.

Their ways are...] cp. Ps. xc. 8[a].

are ever before him] ℌ "are manifest in his sight."

They shall not be hid...] cp. Ps. xc. 8[b]. After this verse A.V., with some Greek cursives, inserts *v.* **16**: "Every man from his youth up is given to evil, neither were they able to make their hearts (to be) of flesh instead of stone," cp. Ezek. xi. 19.

17. *For every nation...*] A.V., with some Greek cursives, inserts before this: "For the separation of the nations of the whole earth," cp. Deut. xxxii. 8.

the Lord's portion] cp. xxiv. 12[b]. This verse illustrates the Jewish conception of the relationship of God to Israel on the one hand, and to the world in general on the other; by their acceptance of the Law the Israelites became God's "peculiar people" (*'Am segullah*), they are therefore His particular care; on the other hand, since He was the God of all the world, His interest in other races could not be denied (cp. the Midrash *Sifre* 40: "God doth not provide for Israel alone, but for all men"); the belief was therefore held that He deputed other spiritual beings to look after other races in the same way that He looked after Israel; thus in the *Targum of pseudo-Jonathan* to Gen. xi. 7, 8, it is said that every nation has its own guardian-angel who pleads the cause of the nation under his protection before God (see the writer's *The Jewish Doctrine of Mediation*, p. 83); cp. Sept. of Deut. xxxii. 8, 9: "When the Most High divided the nations, when he scattered the sons of Adam; he set the bounds of the nations according to the number of the angels of God. And the Lord's portion was his people Jacob, the lot of his inheritance was Israel."

18. This verse is omitted by the best Greek MSS, some cursives insert it: "Whom (i.e. Israel, the Lord's portion) as being His first-born (cp. Exod. iv. 22) He nourisheth with discipline, yet lovingly, imparting to them the light of love, and He forsaketh them not."

19. *All their works...*] cp. xvi. 22, Eccles. viii. 9.

And his eyes...] ℌ "And all their thoughts are manifest before him," cp. xxiii. 19, Ps. xciv. 11.

20. *Their iniquities...*] cp. Ps. xxxii. 5.

And all their sins are before the Lord.[1]
With him the alms of a man is as a signet; 22
And he will keep the bounty of a man as the apple of the eye.[2]
Afterwards he will rise up and recompense them, 23
And render their recompense upon their head.
Howbeit unto them that repent he granteth a return; 24
And he comforteth them that are losing patience.

Return unto the Lord, and forsake sins: 25

[1] Verse 21 is omitted by the best authorities. [2] The remainder of this verse is omitted by the best authorities.

And all their sins...] cp. Jer. li. 5. 𝔖 "And the sins of all men are written down before him."

21. This verse occurs only in 248 and two other cursives: "But the Lord, being gracious, and knowing His workmanship, neither forsook them, nor left them, but spared them," cp. Deut. xxxi. 6, 8, Ps. ciii. 13, 14, Wisd. xi. 23, 24.

22. *With him the alms...*] God marks and remembers men's good deeds as well as their sins. See *Intr.* chap. IV. § vi.

a signet] i.e. something especially precious, cp. xlix. 11.

he will keep] i.e. will keep in memory.

as the apple of the eye] cp. Deut. xxxii. 10, Ps. xvii. 8^a, Prov. vii. 2^b. After this verse 248 and two other cursives add: "Granting repentance to his sons and daughters," clearly a later Christian addition, cp. Rom. ii. 4.

23. *he will rise up*] i.e. to judgement; 𝔖 reads "he will be revealed."

And render...] The reference is to the wicked. 𝔏 adds "and he will consign (lit. 'turn') them to the lower parts of the earth," i.e. to Sheol.

24. *a return*] i.e. into God's favour, for which repentance is the preliminary step; 𝔖 "repentance."

And he comforteth...] 𝔖 "And he will destroy all them that cause harm to the righteous."

that are losing patience] i.e. losing hope. If the text of 𝔊 is correct the reference is to those who though repentant despair of forgiveness. 𝔏 adds "And he hath apportioned to them the lot of Truth," i.e. the lot of those who follow after Truth.

XVII. 25—32. An exhortation to forsake sin, and to praise God and serve Him.

25. 𝔏 has the title *De Conversione.*

Return unto...] cp. Ps. xc. 3, Mal. iii. 7. 248 "Therefore return...." An exhortation to repent follows naturally on *v.* 24.

Make thy prayer before *his* face, and lessen the offence.
26 Turn again to the Most High, and turn away from iniquity;[1]
And greatly hate the abominable thing.
27 Who shall give praise to the Most High in [2]the grave,
Instead of them which live and return thanks?
28 Thanksgiving perisheth from the dead, as from one that is not:
He that is in life and health shall praise the Lord.
29 How great is the mercy of the Lord,
And his forgiveness unto them that turn unto him!
30 For all things cannot be in men,

[1] A line is here omitted by the best authorities. [2] Gr. *Hades*.

the offence] Lit. "stumbling-block," cp. Rom. ix. 32, 1 Cor. viii. 9; i.e. that which causes estrangement between God and men.

26. *from iniquity*] 248 and two other cursives insert here: "For he himself will lead thee out of darkness into the light of health." This seems to be a Christian addition by one to whom too much stress seemed to be laid upon man's free-will and not enough on divine grace.

the abominable thing] cp. xv. 13.

27. *Who shall give praise...*] The thought is that praise to God, which only those who have turned to Him can give, must be offered in this world, as in the grave it is impossible; therefore men must hasten to God at once. 𝔖, it is true, reads differently: "For what pleasure hath God in all who perish in the world?"

the grave] Lit. "Hades," cp. Ps. xxx. 9, Baruch ii. 17; see *Intr.* chap. iv. § ix.

28. *Thanksgiving perisheth...*] cp. Ps. vi. 5, cxv. 17; this verse is omitted by 𝔖; the teaching was not in accordance with the later more developed ideas regarding the hereafter.

He that is in life] Lit. "he that liveth"; cp. Is. xxxviii. 19[a].

and health] 𝔊 "and (is) healthy"; 248 adds "in heart."

29. *mercy*] ἐλεημοσύνη, cp. xvi. 14.

his forgiveness] ἐξιλασμός, lit. "appeasement" (on this word see further xviii. 20); different from the N.T. word ἄφεσις ("remission"), which has rather the meaning of free pardon, while the former implies conditional forgiveness, i.e. conditional on something having been "paid" for forgiveness. 𝔖 reads "he forgiveth."

unto him] 248 adds "in holiness."

30. *For all things...*] The imperfection of mortal man is the ground of his appeal to the divine forgiveness. But 𝔖 reads: "For it is not like this in man," i.e. man has not in him such mercy and forgiveness,

Because the son of man is not immortal.
What is brighter than the sun? yet this faileth: 31
And an evil man will think on flesh and blood.
He looketh upon the power of the height of heaven: 32
And all men are earth and ashes.

but only God; cp. xviii. 13^{ab}; this gives better sense and may certainly be regarded as coming nearer to the original.

Because the son of man...] i.e. Because man is not immortal therefore he differs from God in the matter of mercy and forgiveness. But that difference would still exist even if man *were* immortal; 𝔊 cannot be right. 𝔖 reads: "Nor is his thought like the thought of the sons of men," cp. Is. lv. 8, 9. This reading is evidently to be preferred.

the son of man] 𝔊 *υἱὸς ἀνθρώπου* = "a human being," cp. Job xxv. 6; the expression occurs in the Apocrypha elsewhere only in Judith viii. 16; with this sense it is found also in the *Test. XII Patr.* Joseph ii. 5; it is frequently used in the Book of Enoch with the same meaning that it has in Daniel.

31. *What is brighter...*] i.e. if the sun itself fails to give light (viz. when it sinks), how much more will man, who is but flesh and blood, fail at times? The thought is similar to that in Job xxv. 5, 6: "Behold, even the moon hath no brightness...how much less man, that is a worm?"

And an evil man...] Better, as 𝔖, "So is the man that doth not subdue his inclination" (*Yetzer*); according to this the verse means that just as there is darkness when the sun has ceased to shine, so the man without self-control plunges into spiritual darkness. Cp. the reading of $\aleph^{c.a}$ *καὶ τὶ πονηρότερον ἐνθυμεῖται* (=𝔄). In 𝔊 "evil" is out of place since the reference is to man as man; Nestle (quoted by Ryssel) emends the text of 𝔊 (on the basis of 𝔖) by reading *ἀνὴρ ὅς* ("a man who") instead of *πονηρός* ("an evil man"), which is the reading of two cursives.

will think on] 𝔊 took יצר ("inclination" or "nature") as a verb instead of as a noun; see a similar mistake, only *vice versa*, with the difference in sense between the two, in xvii. 6. The clause should then be read: "And (how much more) the man who (hath) the inclination of flesh and blood."

32. *the power of the height of heaven...*] i.e. God judges the heavenly powers (cp. Is. xxiv. 21), how much more man; so substantially 𝔖 "God judges the hosts of heaven..." (cp. Deut. iv. 19, xvii. 3) "and also men who are dust and ashes" (cp. Gen. xviii. 27, Job xv. 14—16).

XVIII. 1—14. The unsearchableness of God, His ways are past finding out; the insignificance of man, and the magnanimity of God.

After having spoken of the insignificance of man, Ben-Sira turns to contemplate the majesty of God.

18 He that liveth for ever created all things in common.
2 The Lord alone shall be justified.[1]
4 To none hath he given power to declare his works:
And who shall trace out his mighty deeds?
5 Who shall number the strength of his majesty?
And who shall also tell out his mercies?
6 As for the wondrous works of the Lord, it is not
possible to take from them nor add to them,
Neither is it possible to track them out.

[1] The remainder of verse 2, and verse 3, are omitted by the best authorities.

1. *in common*] κοινῇ, cp. l. 17 where the same in 𝔖 is יחדו ("together"); so 𝔖 in both passages. It is not meant that all the works of creation were accomplished by one act, the reference is rather to the orderly and uninterrupted sequence of the whole. Two Greek cursives paraphrase by rendering ἐν λόγῳ καὶ τάξει ("by word and [in due] order").

2. *shall be justified*] The primary meaning of the Syr. root ܙܟܐ is "to be victorious," and thus "supreme"; this is probably what is to be understood here, cp. Is. xlvi. 10; 𝔄 adds the gloss, "and he abideth as king, invincible for ever." Three cursives, including 248, insert here *v.* 3: "And there is none other beside him (Is. xlv. 21), who governeth the world with the palm of his hand (Is. xl. 12); and all things are obedient unto his will (cp. xlii. 23). For he is the king of all things, and by his power he separateth among them that which is holy from that which is common" (cp. Ezek. xxii. 26).

4. *To none hath he given power*] 𝔖 "who can"; it is probably better to read τίνι (so 248) for οὐθενί (so Ryssel and others); "To whom hath he...?" This makes a better parallelism with the next clause (cp. Ps. cvii. 22).

who shall trace out] 𝔖 "who can number," cp. i. 3, Job v. 9.

5. 𝔖 om.

Who shall number] i.e. "declare" or "rehearse"; the Hebr. ספר, of which this is probably the equivalent, has this meaning as well as that of "to count," cp. Ps. xix. 1, xxii. 22, etc.

who shall also tell out] τίς προσθήσει ἐκδιηγήσασθαι, "who shall add to make a description of."

mercies] C "works," one cursive reads μεγαλεῖα (= גדלות), "mighty works."

6. 𝔖 om. R.V. does not follow the clause-divisions of 𝔊, which runs:

"It is not (possible) to diminish nor to increase,
Nor is it (possible) to trace out the wondrous things of the Lord."

to track out] cp. *v.* 4, and with the whole verse cp. xlii. 21c.

When a man hath finished, then he is but at the beginning; 7
And when he ceaseth, then shall he be in perplexity.
What is man, and whereto serveth he? 8
What is his good, and what is his evil?
The number of man's days at the most are a hundred years. 9
As a drop of water from the sea, and a pebble from the sand; 10
So are a few years in the day of eternity.
For this cause the Lord was longsuffering over them, 11
And poured out his mercy upon them.
He saw and perceived their end, that it is evil; 12
Therefore he multiplied his forgiveness.
The mercy of a man is upon his neighbour; 13
But the mercy of the Lord is upon all flesh;
Reproving, and chastening, and teaching,

7. *hath finished*] i.e. when he has exhausted all his capabilities.
then shall he be in perplexity] i.e. because he realizes his incapacity; he is still at a loss to understand the works of God.

8. *What is man...*] i.e. so insignificant is man in comparison with God that all his works are futile, cp. Ps. viii. 4. 𝔖 reads "What is his loss and what is his gain?" i.e. all that concerns man is of very little account. This reading accords better with the context.
and whereto serveth he?] Lit. "And what is his use?" i.e. what is he good for?
What is his good...] i.e. they are not worth taking into account.

9. *The number of...*] cp. Ps. xc. 10. It is improbable that this verse consisted of only one clause originally; it is quite likely, therefore, that the addition in 248 is the echo of something which stood in the original Hebrew text: "And eternal (lit. 'incalculable') is the sleep of each (which is common) to all," cp. Eccles. ix. 5, 6.

10. *So are a few years...*] The few years of man's life are but a drop of water from the sea, a grain in the endless day of eternity.

11. *For this cause*] i.e. Because God is merciful, and man is so shortlived and weak.

12. The asterisk placed before this verse in $\aleph^{c.a}$ (see Swete's *O. T. in Greek*, in loc.) points to uncertainty regarding its correctness; but 𝔊 "boasts at least Syriac authority and an Hebrew ring" (Hart).

13. *upon his neighbour*] 𝔖 "upon the near of kin," cp. Lev. xviii. 6, meaning blood-relationship (Ryssel).
chastening] "instructing."

And bringing again, as a shepherd does his flock.
14 He hath mercy on them that accept chastening,
And that diligently seek after his judgements.

15 My son, to thy good deeds add no blemish;
And no grief of words in any of thy giving.
16 Shall not the dew assuage the scorching heat?
So is a word better than a gift.
17 Lo, is not a word better than a gift?
And both are with a gracious man.
18 A fool will upbraid ungraciously;

bringing again] ἐπιστρέφων, "bringing back to the right way."
as a shepherd] cp. Is. xl. 11, John x. 11 f., 1 Pet. ii. 25.
14. *chastening*] "instruction," cp. vi. 32, 33.
diligently seek after] 𝔖 "receive."

XVIII. 15—18. OF GRACIOUSNESS IN GIVING.

15. *to thy good deeds...*] ℵ has the title ἐγκράτεια ψυχῆς, lit. "self-control of the soul." 𝔖 "Hinder not him that doeth a good deed to his neighbour."
good deeds] primarily almsgiving.
And no grief...] 𝔖 "And be not envious (lit. 'let not thine eye be evil upon') of him that giveth."
16. *Shall not the dew...*] From the next clause it is clear that we have here a comparison, and therefore the verse should begin with "Just as" (so 𝔖).
dew] 𝔖 "rain."
So is a word...] As dew or rain mitigates heat, so a kindly word relieves suffering even more than a gift; but 𝔖 gives a more direct meaning: "So a word changes (the character of) a gift"; the meaning is that just as the rain cools the hot wind so an appropriate word mitigates the sense of humiliation which the receiver of charity may experience.
17. *Lo, is not a word...*] In so far as a "word" indicates the *spirit* in which a gift is given it can be said that the former is better than the latter, which is only the visible sign of the true motive. 𝔊 "Lo, is not a word above (ὑπέρ) a good gift?"; 𝔖 "For there is a good word that is better than a gift"; cp. *Baba Bathra* 9 *b* (Talm. Babli): "He who giveth a farthing is blessed sixfold, but he who addeth words elevenfold" (cited by Cowley and Neubauer).
both are with] i.e. both are characteristic of, or belong to.
a gracious man] 𝔖𝔏 "a righteous man."
18. *A fool will upbraid...*] i.e. when he gives, and this robs the gift of its real value; the act of a fool.

And the gift of an envious man consumeth the eyes.

Learn before thou speak; 19
And have a care of thy health or ever thou be sick.
Before judgement examine thyself; 20
And in the hour of visitation thou shalt find forgiveness.

an envious man] Rather, "a grudging man," cp. xiv. 3^b.

consumeth] Lit. "melteth," cp. Lev. xxvi. 16; 𝔏 "maketh to waste away." The reference is not to the shedding of tears, but to the crest-fallen, abashed expression on the face of one who receives a "gift" from a niggardly man; a gift grudgingly given is humiliating; cp. 2 Cor. ix. 7.

XVIII. 19—29. THE NEED OF FORESIGHT AND PREPARATION IN VIEW OF VARIOUS CONTINGENCIES.

19. *Learn before*] 𝔖𝔏 omit this; 𝔏 however places it in *v.* 20.

And have a care...] Lit. "And before sickness heal thyself"; *θεραπεύου* must be understood in the sense of "to make provision for," there is authority for this. 𝔖 "Before thou art sick seek thee a physician," so 𝔏 substantially.

20. *judgement*] *v.* 21 shows that this refers to the judgement of God, such as sicknesses were supposed to be.

examine thyself] cp. xiii. 11^d, "to search out." Self-examination is the first step towards the repentance spoken of in the next verse; 248 reads: "Prepare thyself to do well."

in the hour of visitation] cp. xvi. 18. The reference must be to the "judgement" spoken of in the preceding verse, by which is not meant the Day of Judgement (so apparently 𝔏, which reads *in conspectu dei*), but punishment in the shape of sickness or misfortune, which was regarded as a visible manifestation of divine wrath for sin.

forgiveness] *ἐξιλασμόν*, "propitiation." According to Jewish teaching suffering and sickness are, in themselves, means of atonement, and therefore of reconciliation with God, though repentance is also required; cp. *Sifre* 73*b* (a Midrash on Num. and Deut. belonging to the 2nd cent. A.D.), where it is said that a man should rejoice more in chastisements than in prosperity, because if he enjoyed good fortune all his life his sins would not be forgiven him. How then, it is asked, can he obtain forgiveness? The answer is that he is forgiven because of chastisements. Again, in *Bereshith Rabba*, ch. LXV. (a Midrash on Gen., of later date than the above, but containing much ancient traditional matter), it is said that Isaac prayed that he might be granted sufferings in order that these might turn away from him the judgement in the world to come (see further, for other examples, the writer's *The Jewish Doctrine of Mediation*, pp. 74 ff., 109 f.).

21 Humble thyself before thou be sick;
And in the time of sins shew repentance.
22 Let nothing hinder thee to pay thy vow in due time;
And wait not until death to be justified.
23 Before thou makest a vow, prepare thyself;
And be not as a man that tempteth the Lord.
24 Think upon the wrath *that shall be* in the days of the end,
And the time of vengeance, when he turneth away his face.

21. *Humble thyself*] cp. xxxiv. 26 (𝔊 xxxi. 31); 248 adds "with self-control," i.e. temperance, self-restraint.

shew repentance] This also was a means of atonement, e.g. in *Yoma* 86 *b* (Talm. Babli) it is said that "repentance brings redemption, and is the cause of God regarding sins as though they had been unconsciously committed, and even of His regarding them as good works [and therefore meritorious]. It prolongs the days and years of men." 𝔖 has for the second clause of this verse "And before thou sinnest give alms"; almsgiving was another means of atonement; cp. *Baba Bathra* 10 *a* (Talm. Babli): "Almsgiving is a powerful mediator between the Israelites and their Father in Heaven" (further examples in the writer's book referred to above, pp. 70 f.). 𝔖 reads "give alms." See note on xxxi. 9.

22. *Let nothing hinder...*] cp. Eccles. v. 4.

And wait not until death...] Death was regarded as a means of atonement, cp. *Sifre* 33 *a*, "All who die are reconciled thereby." The reason for the warning in the text is lest the number of sins committed should more than counterbalance what death would atone for; it was, therefore, necessary to have as many sins as possible struck off from a man's account *before* death; see further on this somewhat quaint doctrine, Oesterley and Box, *The Religion and Worship of the Synagogue*, pp. 270 ff. (2nd ed.).

23. *prepare thyself*] Instead of σεαυτόν ℵ$^{c.a}$ reads τὴν εὐχήν σου, "thy vow" = 𝔖; 𝔍, which is preserved in a quotation, probably a free one, reads "thy vow," so too in the Midrash *Tanchuma* (section וישלח), 13 *a*, where this verse is quoted (Cowley and Neubauer).

that tempteth the Lord] 𝔍 is slightly corrupt, but a small emendation makes it = 𝔊, though reading "God" instead of "the Lord." Cp. Deut. vi. 16; in making a rash vow a man "tempts God" to punish him, as in all probability such a vow will not be kept.

24. *in the days of the end*] Instead of ἡμέραις ℵ reads ἡμέρᾳ, the reference is to the day of death, cp. i. 13.

when he turneth away] Lit. "in the turning away"; perhaps representing the Hebr. "to hide the face" (Deut. xxxi. 17, 18 [Sept.], xxxii. 20, Ps. x. 10, xxx. 7), denoting repudiation.

In the days of fulness remember the time of hunger, 25
And poverty and want in the days of wealth.
From morning until evening the time changeth; 26
And all things are speedy before the Lord.
A wise man will fear in everything; 27
And in days of sinning he will beware of offence.[1]
Every man of understanding knoweth wisdom; 28
And he will give thanks unto him that found her.
They that were of understanding in sayings became 29
also wise themselves,
And poured forth apt proverbs.

[1] The remainder of this verse is omitted by the best authorities.

25. The preceding verse, which spoke of the need of making provision in spiritual things, leads the writer on to apply the same lesson to the things of every day.

In the days] so A, some cursives (not 248) and 𝔖; all other Greek MSS and 𝔏 read "in the time."

remember...] i.e. with a view to making provision for evil days when in a position to do so.

26. *From morning until...*] i.e. within the space of a single day a man's condition may entirely alter (cp. Job iv. 19—21); the warning was particularly appropriate in those days when both public and private tyranny quickly altered a man's status, cp. xxi. 4. The older order would have been "evening and morning" (cp. Gen. i. 5, Ps. lv. 7) since the day began at sunset; in the later literature, however, the order is reversed, see, e.g., 1 Chron. xvi. 40, 2 Chron. ii. 4; Dan. viii. 26 is an exception.

And all things...] Perhaps a comparison underlies the verse—God has ordained the speedy succession of day and night, in the same speedy way may a man's fortune change.

27. *A wise man...*] 248 omits this clause.

will fear] cp. Prov. xxviii. 14 (Sept.); εὐλαβέομαι means strictly "to be discreet."

in days of sinning] i.e. when there are opportunities for sinning, in times of temptation. 248 and other cursives add at the end of this verse: "And the fool will not observe the opportunity."

he will beware of offence] 𝔖 "he feareth no evil."

28. *knoweth*] ἔγνω, "recognizeth." The rendering of 𝔖, which in this verse is to be preferred, is, "Every wise man teacheth wisdom, and let them who know her give thanks."

29. Render thus: "They that are wise in words (𝔖 "in teaching") also show that they are wise in that they pour forth apt proverbs." At the end of this verse 248 adds: "Better (is) trust (lit. 'boldness') in a single master (i.e. God) than with a dead heart to cling to a dead one" (i.e. an idol).

30 Go not after thy lusts;
And refrain thyself from thine appetites.
31 If thou give fully to thy soul the delight of her desire,
She will make thee [1]the laughingstock of thine enemies.
32 Make not merry in much luxury;
Neither be tied to the expense thereof.
33 Be not made a beggar by banqueting upon borrowing,
When thou hast nothing in thy purse.[2]

[1] Or, *a rejoicing to*

[2] The remainder of this verse is omitted by the best authorities.

(*b*) XVIII. 30—XX. 26. VARIOUS WISE PRECEPTS.

XVIII. 30—XIX. 3. WARNING AGAINST SELF-INDULGENCE.

30. In 𝔊 the title "Self-control of the soul" (cp. note on *v.* 15) occurs above this verse; it does not belong to the original, though, according to Ryssel, there are traces of it in 𝔖. Titles like this do not occur often, but in one or more of the Greek MSS they are inserted before xix. 29, xx. 27, xxiv. 1, xxx. 1, xxx. 16, xliv. 1, li. 1.

Go not after] i.e. Do not follow.

thy lusts] 𝔖 "the desire of thy soul." Cp. 2 Tim. ii. 22, Jas. i. 14.

appetites] For ὄρεξις cp. xxiii. 6, 4 Macc. i. 33, 35 (in plur.), Rom. i. 27.

31. *If thou give fully...*] i.e. If thou yield to the lusts of the flesh; 𝔖 "If thou do the good pleasure of thy soul."

She will make thee...] cp. vi. 4[b], xlii. 11[b]. 𝔖 "(thou wilt be) like him that doeth the good pleasure of his enemy."

the laughingstock] properly "an object of malicious joy." 𝔙 has only the last word of this verse, "enemy." 248 adds "who are envious of thee."

32. 𝔙 is extant from here to xix. 3 in Cod. C.

Neither be tied] 𝔙 "(For) double is the poverty thereof"; 𝔖 "That thou become not twice as poor (as thou art)." B reads μὴ προσδεθῇς, "(that thou) be not tied," which is a mistake for μὴ προσδεηθῇς (so ℵ*AC), "(that thou) be not in need besides"; συμβολῇ αὐτῆς is a misunderstanding of 𝔙 (פי שנים = "double"). We should, therefore, read: "Lest thou be in double need thereby," i.e. lest luxury should lead to doubly ignominious poverty.

33. The sense of 𝔊 is not apparent, since the man who has nothing in his purse is *ipso facto* in a state of beggary; he cannot "become" what he already is. The first clause is unduly weighted, and looks more like a paraphrase than a translation; 𝔙 reads more simply: "Be not a squanderer and a drunkard, else there will be nothing in (thy) purse." At the end of this verse 𝔏 248 and other cursives read with slight variations: "For (by so doing) thou wilt be a snare unto thine own life, and much talked about."

A workman that is a drunkard shall not become rich: 19
He that despiseth small things shall fall by little and little.
Wine and women will make men of understanding to 2
fall away:
And he that cleaveth to harlots will be the more reckless.
Moths and worms shall have him to heritage; 3
And a reckless soul shall be taken away.

He that is hasty to trust is lightminded; 4
And he that sinneth shall offend against his own soul.
He that maketh merry in his heart shall be condemned:[1] 5

[1] The remainder of this verse is omitted by the best authorities.

XIX. **1.** *A workman that is a drunkard*] 𝔓 "He that doeth this," in reference to what has just been said; the chapter division here is unfortunate. 𝔖 = 𝔊, cp. Prov. xxi. 17, xxiii. 21.

He that despiseth small things...] i.e. He that regards drunkenness as venial; for a warning against regarding any sin as venial cp. Eccles. x. 1.

shall fall by little and little] 𝔓 "will become altogether naked," viz. altogether poor; cp. 𝔖 "will inherit poverty."

2. *Wine and women*] cp. Hos. iv. 11, Prov. xxxi. 3—7.

will make...] 𝔓𝔖 "cause the heart to be lustful." The second clause of this verse is wanting in 𝔓.

will be the more reckless] 𝔖 "will perish," which is preferable to 𝔊; 𝔏 "will become bad."

3. The first clause of this verse is wanting in 𝔓𝔖.

Moths] σῆτες B^b; the better reading is σήπη, "rottenness," or "mould" (so $BN^{c.a}AC$).

have him to heritage] i.e. possess him.

And a reckless soul...] 𝔓𝔖 "And a fierce soul [cp. a similar Hebr. phrase in Is. lvi. 11] will destroy its owner (lit. 'her lord')." 248 "and he shall be destroyed as (lit. 'in') a terrible (lit. 'greater') example."

XIX. 4—12. A WARNING AGAINST GARRULITY.

4. 𝔓 is wanting from here to xx. 4.

is lightminded] void of understanding; 𝔖 "lacking in understanding."

against his own soul] cp. Prov. xx. 2.

5. *in his heart*] N^* two cursives 𝔏 Syro-Hex. "in (that which is) evil"; similarly 𝔖 248. As a second clause to this verse 70 248 have: "He that resisteth pleasures crowneth his life."

6 [1]And he that hateth talk hath the less wickedness.
7 Never repeat what is told thee,
And thou shalt fare never the worse.
8 Whether it be of friend or foe, tell it not;
And unless it is a sin to thee, reveal it not.
9 For he hath heard thee, and observed thee,
And when the time cometh he will hate thee.
10 Hast thou heard a word? let it die with thee:
Be of good courage, it will not burst thee.
11 A fool will travail in pain with a word,
As a woman in labour with a child.
12 As an arrow that sticketh in the [2]flesh of the thigh,

[1] The preceding part of this verse is omitted by the best authorities.
[2] Gr. *thigh of flesh*.

6. The first clause of this verse is, according to 248 and two other cursives: "He who controlleth his tongue liveth without strife."

And he that hateth...] 𝔖 "And he that repeateth a word is without understanding"; this is probably the better reading, cp. *v.* 7.

7. *what is told thee*] Lit. "a word." ℵ[c.a] 253 add "in ('thy' 253) prayer." Cp. Prov. xxv. 9[b].

And thou shalt...never...] 𝔖 "And no one will revile thee," cp. Prov. xxv. 10.

8. *Whether it be...*] cp. *Test. XII Patr.* Gad vi. 5. See further below.

9. The best way in which this verse can be got to give sense seems to be to connect it with 7[a], 8[a], and to regard 7[b], 8[b] as in parenthesis, following 𝔖 rather than 𝔊 in *v.* 9; the whole would then read:

7 Never repeat what is told thee—then no one will revile thee—
8 Speak not of it to friend or foe—unless it be a sin, reveal it not—
9 Lest he who hear it hate thee,
And regard thee as an evil doer.

This is somewhat drastic treatment of the text, but 𝔊 in *v.* 9 has evidently gone astray from the original; 𝔖 is not altogether without difficulties; 𝔏 is of little help.

10. *a word*] 𝔖 adds "against thy neighbour."

it will not burst thee] an apt, if somewhat coarse, remark. 𝔖𝔏 render similarly.

11. *A fool...*] The comparison is extremely pointed, but indelicate.

12. *As an arrow...*] another comparison, but not so apt as the foregoing one, for the "word" is not in the fool's belly (suggested

So is a word in a fool's belly.

Reprove a friend; it may be he did it not: 13
And if he did something, that he may do it no more.
Reprove thy neighbour; it may be he said it not: 14
And if he hath said it, that he may not say it again.
Reprove a friend; for many times there is slander: 15
And trust not every word.
There is one that slippeth, and not from the heart: 16
And who is he that hath not sinned with his tongue?
Reprove thy neighbour before thou threaten him; 17
And give place to the law of the Most High.[1]

[1] Verses 18 and 19 are omitted by the best authorities.

by *v.* 11), but on his tongue; 𝔖 "inward part," 𝔏 *in corde*, read *in ore* (?), cp. li. 21.

XIX. 13—17. COUNSELS CONCERNING THE TREATMENT OF INJURIES, SUPPOSED OR REAL.

13. *Reprove*] The word (ἐλέγχειν) combines the ideas of examining, convincing. So here it means question, call to account, expostulate with, to find out the truth (cp. Matt. xviii. 15).

it may be...] cp. *v.* 15. 𝔖 "that he do no evil."

15. *slander*] 248 𝔖 "vain (i.e. false) slander."

trust not] 248 𝔖 "let not thine heart trust."

The meaning of the verse seems to be that in expostulating with a friend for some act, one must recognize the possibility of his being the victim of a slander. After "Expostulate with a friend," a link in the train of thought is left unexpressed; this is quite in accordance with Hebrew usage.

16. *There is one that slippeth*] i.e., as A.V., with 248 and other cursives, adds: "in word"; 𝔏 adds "in his tongue"; cp. xx. 18, xxi. 7, xxv. 8ᵇ.

that hath not sinned] 248 𝔖 "that hath not slipped."

17. *thy neighbour*] 𝔖 wrongly "an evil man" (= רַע); 𝔊 = רֵעֲךָ.

to the law] cp. Lev. xix. 17; the meaning of the verse is that while it is right to reprove one's neighbour, it must not be done in bitterness or malice.

the Most High] 248 adds "being without wrath."

18, 19. These verses are added by 70 248 (cp. A.V.): "The fear of the Lord is the beginning of acceptance (by him); and Wisdom gaineth love from him. The knowledge of the commandments of the Lord is life-giving instruction (lit. 'instruction of life'); and they who do the things that are pleasing unto him shall pluck the fruit of the tree of immortality," cp. Prov. iii. 18.

20 All wisdom is the fear of the Lord;
And in all wisdom is the doing of the law.[1]
22 And the knowledge of wickedness is not wisdom;
And the prudence of sinners is not counsel.
23 There is a wickedness, and the same is abomination;
And there is a fool wanting in wisdom.

[1] The remainder of verse 20, and verse 21, are omitted by the best authorities.

XIX. 20—30. WISE SAYINGS ON THE DIFFERENCE BETWEEN WISDOM AND CRAFT.

20. *the doing of the law*] cp. Jas. i. 25. 70 248 add: "and the knowledge of his omnipotence." The same two MSS add *v.* **21**: "A servant that saith to his lord, I will not do as it pleaseth thee, though he do so afterwards, angereth him that feedeth him." This is evidently a Christian addition based on Matt. xxi. 28—32 (the parable of the Two Sons). Hart regards this verse, however, as "the probable source from which Our Lord derived the germ of the Parable of the Two Sons," believing that it belongs to a Pharisaic recension of the book (*op. cit.* p. 288).

22. *And the knowledge*] "And" is not wanted; it is omitted by three cursives and 𝔖.

And the prudence...] Better, "The counsel of sinners is not prudence"; and this is, in effect, the meaning of 𝔖 here. The R.V. rendering follows ℵ*AC in omitting ὅπου before βουλή; if it is retained, as in Bℵ$^{c.a}$, the meaning will be: "And (Wisdom) is not (found) where the counsel of sinners (is deemed) prudence."

23. *There is a wickedness...*] As all wickedness is abomination it is not clear what this clause means as it stands; some Greek cursives read πανουργία ("subtilty") instead of πονηρία ("wickedness"), cp. *v.* 25 (where πανουργία is rendered "subtilty"), so too 𝔖; it is, therefore, probable that πανουργία should be read here. On the basis of what, in all probability, 𝔖 had, we should, therefore, read: "There is subtilty [i.e. a form of wisdom] which is...," the reference being, of course, to craft or sharp dealing.

the same is abomination] 𝔖 "that createth sins."

And there is a fool...] *All* fools are wanting in wisdom, so that it is again difficult to see what the clause means. If we understand "wisdom" in this clause in the same (bad) sense as in the preceding one, we get both good sense as well as a parallel to the next verse, i.e. 23^{b} corresponding to 24^{a}, and 23^{a} to 24^{b}. The meaning of this verse might be put thus: On the one hand, there is a good type of wisdom which is bad; on the other, there is a bad type of man which is good; prudence, good in itself, may take the form of craft, and thus become bad; to be a fool, bad in itself, may take the form of guilelessness, and thus become good. Cp. 𝔖 in next note.

wanting in wisdom] 𝔖 "wanting in sins."

Better is one that hath small understanding, and 24
feareth,
Than one that hath much prudence, and transgresseth
the law.
There is an exquisite subtilty, and the same is unjust; 25
And there is one that perverteth favour [1]to gain a
judgement.[2]
There is one that doeth wickedly, that hangeth down 26
his head with mourning;
But inwardly he is full of deceit,
Bowing down his face, and making as if he were deaf 27
of one ear:
Where he is not known, he will be beforehand with
thee.

[1] Gr. *to bring to light.* [2] The remainder of this verse is omitted by the best authorities.

24. This verse precisely bears out what is said above.

that hath small understanding] Lit. "that is inferior in understanding" (reading *ἡττωμένος*).

and feareth] *ἔμφοβος*; i.e. feareth God, and so observes the Law.

the law] See *Intr.* chap. IV. § iii.; A.V. adds "of the Most High" as in *v.* 17.

25. *There is an exquisite subtilty*] 𝔖 "a cunning man."

exquisite] *ἀκριβής*, lit. "exact."

and the same is unjust] 𝔖 "who rejoiceth in deceiving."

there is one] i.e. there is a type of man.

that perverteth favour] The reference is to one who assumes a courteous demeanour for an ulterior object; 𝔖 "that acteth perversely." Cp. Exod. xxiii. 8.

to gain] Lit. "to bring to light." Two Greek cursives (248) add: "And there is a wise man who declares (such) judgement righteous," i.e. he is taken in by the other's craft.

26. *that doeth wickedly*] The passage has to do with hypocrites, and as in the next clause the inward reality of the man is described we should expect here nothing but a description of the outward make-believe; but "one that doeth wickedly" describes too much; it is, therefore, better to read with two cursives *πορευόμενος* instead of *πονηρευόμενος* (cp. xii. 11, *πορεύεται συγκεκυφώς*, so also Syro-Hex.; R.V. "goeth crouching").

that hangeth down his head] Lit. "bent together."

with mourning] Lit. "in black," not, however, to be taken literally "in mourning apparel," but rather, "bowed down with grief," cp. Mal. iii. 14.

27. *Where he is not known*] i.e. where his real character is not

28 And if for want of power he be hindered from sinning,
If he find opportunity, he will do mischief.
29 A man shall be known by his look,
And one that hath understanding shall be known by his face, when thou meetest him.
30 A man's attire, and [1]grinning laughter,
And gait, shew what he is.

20 There is a reproof that is not comely;
And there is a man that keepeth silence, and he is wise.
2 How good is it to reprove, rather than to be wroth;
And he that maketh confession shall be kept back from hurt.[2]

[1] Gr. *laughter of the teeth.* [2] Verse 3 is omitted by the best authorities.

recognized. It is, however, possible that in the original the meaning was "when unobserved."

...with thee] 248 Syro-Hex. add "to harm thee." A.V. paraphrases well: "he will do thee a mischief before thou be aware."

28. *If he find*] ℌ "If he can do any evil."

29. *by his look*] i.e. by his appearance; so ℌ.

when thou meetest him] Omit with ℌ.

30. *grinning laughter*] Lit. "laughter of the teeth," i.e. showing the teeth. ℌ "proclaimeth his deeds," i.e. occupation; this is certainly to be preferred to 𝔊 both for its sense and on account of the context.

gait...] In the Babylonian Talmud directions are given as to how one may be able to recognize the inner worth of a man by his outward appearance and behaviour, *Berakhoth* 43ᵇ, *Erubin* 65ᵇ (Ryssel).

XX. 1—8. Timeliness in speech and silence.

1. *not comely*] i.e. inappropriate, out of place.

2. *How good is it to reprove...*] In *v.* 1 it has been said that some reproof is untimely, in which case it is best for a man to keep silence; here, on the other hand, different circumstances are supposed, in which it is much better to ask for explanations than to nurse secret wrath: and if, in consequence, the offender confesses his fault, he will be saved from injury.

to be wroth] 248 adds "in secret."

And he that maketh confession...] This is the contrast to the foregoing, the reference being to him who, as the result of the reproof,

As is the lust of an eunuch to deflower a virgin; 4
So is he that executeth judgements with violence.
There is one that keepeth silence, and is found wise; 5
And there is one that is hated for his much talk.
There is one that keepeth silence, for he hath no 6
answer to make;
And there is that keepeth silence, as knowing his time.
A wise man will be silent till his time come; 7
But the braggart and fool will overpass his time.
He that useth many words shall be abhorred; 8
And he that taketh to himself authority therein shall
be hated.

acknowledges that he has done wrong; in such a case he should not be further punished.

A.V., with some Greek cursives, adds *v.* 3; 248 places it after *v.* 8, 𝔏 after *v.* 4; it runs: "How good it is when one who is reproved manifests repentance; for thus wilt thou escape wilful sin." This is merely a comment on *v.* 2.

4. From here to *v.* 7 inclusive 𝔊 is extant, *v.* 4 in Cod. B (but placed after xxx. 20), *vv.* 5—7 in Cod. C.

As is the lust...] 𝔊 transposes the two clauses of this verse: "As he that doeth judgement with violence, so is an eunuch that sojourneth with a virgin"; the order of 𝔊 is undoubtedly wrong; it adds: "And the Lord will seek it at his hand." The verse has clearly got out of place, the second clause is found in the marg. of B^b, in a number of cursives and in Syro-Hex. (Smend).

5. *is found*] 𝔊𝔖 "is accounted"; cp. Prov. xvii. 28.

6. Different reasons for keeping silent, cp. Prov. xv. 23^b.

7. The right and the wrong time for speaking, cp. xx. 20^b, Eccles. iii. 7.

till his time come] i.e. till the right, opportune moment (ἕως καιροῦ).

But the braggart and fool] 𝔊 "But the fool"; 𝔖 "the arrogant and the unrighteous."

braggart] Greek λαπιστής, a word of which the lexicons give no other instance. It is said to mean "braggart," "swaggerer." Cicero (*Ad Atticum* IX. 15. 4) uses λάπισμα = "swaggering" (cp. Schleusner, *s.v.*).

will overpass] misses his opportunity; speaks prematurely, or speaks too late. 𝔊𝔖𝔏 "observeth not." 𝔊 is wanting from here to *v.* 13.

8. *And he that taketh...*] i.e. that arrogates the right to speak as though no one else were worth listening to, contr. *v.* 13. Cp. Ps. xii. 3 ff.

shall be hated] 248 adds here the interpolation quoted under *v.* 2 above.

9 There is a prosperity that a man findeth in misfortunes;
And there is a gain that turneth to loss.
10 There is a gift that shall not profit thee;
And there is a gift whose recompense is double.
11 There is an abasement because of glory;
And there is that hath lifted up his head from a low estate.
12 There is that buyeth much for a little,
And payeth for it again sevenfold.
13 He that is wise in words shall make himself beloved;
But the pleasantries of fools shall be wasted.
14 The gift of a fool shall not profit thee[1];
For his eyes are many instead of one.

[1] A line of this verse is here omitted by the best authorities.

XX. 9—17. THINGS ARE NOT ALWAYS WHAT THEY SEEM.

9. *gain*] εὕρεμα, an unexpected piece of good fortune; cp. xxix. 6ᵇ, where the same Greek word is rendered "windfall."

The meaning of the verse may be expressed thus: "Sometimes it is advantageous for a man to be in adversity; and sometimes prosperity results in harm."

10, 11. 𝔖 has in place of these two verses: "For as thou throwest a stone at a bird and makest it fly, so shalt thou destroy the friendship of thy true friend, and shalt not find it," = xxii. 20 + xxvii. 25 (Hart).

11ᵃ. Apparent success may involve real loss; high estate may cost you dear.

12. *There is...sevenfold*] According to 𝔊 the meaning is: A man thinks he has made a good bargain, but finds that in the long run he is worse off than ever; but it is more likely that originally a contrast was presented, i.e. Some buy much for little; and some pay sevenfold.

13. 𝔙 has this verse (in a corrupt form) after xxxvii. 26, 𝔖 omits it. This verse gives the exact antithesis to *v.* 8.

in words] 𝔙 "in few words."

pleasantries] Jests, etc., by which they try to make themselves agreeable. 𝔙 "good things."

shall be wasted] 𝔙𝔊 "shall be poured forth." In 𝔙 there is a hiatus, after which follows the word "wisdom," which does not, however, belong to this verse. 𝔙 is wanting from here to xxi. 21 inclusive.

14. *shall not profit thee*] i.e. because what he expects in return more than counterbalances what he gives. 248 and two other cursives add after this clause: "that receivest (it); and likewise (the gift) of the niggard (who only giveth) under compulsion."

For his eyes...] i.e. He greedily looks for that which he expects to

He will give little, and upbraid much; 15
And he will open his mouth like a crier:
To-day he will lend, and to-morrow he will ask it again:
Such an one is a hateful man.
The fool will say, I have no friend, 16
And I have no thanks for my good deeds;
They that eat my bread are of evil tongue.
How oft, and of how many, shall he be laughed to 17
scorn![1]

A slip on a pavement is better than *a slip* with the 18
tongue;
So the fall of the wicked shall come speedily.
A man without grace is *as* a tale out of season: 19

[1] The latter part of verse 17 is omitted by the best authorities.

get in return. 248 adds: "with a view to receive." 𝔖𝔏 in effect: "For he looketh for sevenfold repayment."

15. *He will give little...*] *Berakhoth* IV. 2 (Talm. Jer.): "That give little, and reprove much" (quoted by Smend). The upbraiding refers to his incessantly asking to be paid back and reproaching the borrower when this is not done, cp. xviii. 18.

a hateful man] 248 𝔖 add: "to the Lord and men."

16. *good deeds*] cp. *v.* 14.

that eat my bread] i.e. live on my bounty.

are of evil tongue] Rather, "are mean of speech"; they do not praise him adequately.

17. After this verse 248 and two other cursives add: "For he hath not received the possession of it with right perception, and not to possess it is equally indifferent to him"; i.e., as Hart explains, the fool did not receive wealth with right understanding, and the want of it is equally indifferent to him; whereas, rightly used—in almsgiving—it is a great blessing.

XX. 18—20. Concerning unseasonable speech.

18. *A slip on the pavement...*] 𝔖 reads quite differently here. 𝔏 "The slip of a false tongue is like one that falleth upon the pavement"; in view of the parallel clause this is perhaps preferable to 𝔊.

So the fall...] The point of the comparison lies in the sudden fall in each case.

the wicked] meaning here, offenders with the tongue.

19. 𝔖 "As the fat tail of a sheep (Exod. xxix. 22) eaten without salt, so is the word not spoken in season." "𝔊 cuts the obscure allusion, compresses, and adds 24^{b} to make the couplet" (Hart).

It will be continually in the mouth of the ignorant.
20 A [1]wise sentence from a fool's mouth will be rejected;
For he will not speak it in its season.

21 There is that is hindered from sinning through want;
And when he taketh rest, he shall not be troubled.
22 There is that destroyeth his soul through bashfulness;
And by a foolish countenance he will destroy it.
23 There is that for bashfulness promiseth to his friend;
And he maketh him his enemy for nothing.

[1] Gr. *parable.*

It will be continually...] This is taken from *v.* 24[b]; the rendering of 𝔖 is to be preferred here.

20. *A wise sentence*] Lit. "A parable," cp. Prov. xxvi. 7.

XX. **21—23.** SOME ARE UNINTENTIONALLY WITHOUT OFFENCE, OTHERS OFFEND UNINTENTIONALLY.

There are some men who do not sin because they have not the means of sinning; these correspond to those who keep silence because they have nothing to say (cp. *v.* 6); on the other hand, there are those who ruin themselves because they keep silence on account of a mistaken modesty; and, finally, there are those who weakly make promises which they are not able to fulfil, thereby making enemies.

21. *There is...*] cp. *v.* 9[a].

And when he taketh rest...] i.e. when his mind is not occupied with everyday affairs.

he shall not be troubled] i.e. he has no pricks of conscience, because he has been "hindered from sinning."

22. *There is that destroyeth...*] cp. iv. 20, 21.

by a foolish countenance] ἀπὸ ἄφρονος προσώπου does not give good sense; 𝔖 has lit. "because of the covering of his face," which may be taken in the sense of "want of frankness"; this gives good sense; the meaning of the verse is, therefore, that some men ruin themselves because, through an unfortunate bashfulness (we should probably use the word nervousness), they do not speak out openly; their silence is misinterpreted, they are regarded as hypocrites.

23. *There is that...*] i.e. Some men are weak enough to promise what they know they cannot fulfil; they are ashamed to refuse.

And he maketh him...] because he cannot fulfil his promise, and thus causes disappointment, cp. xxix. 6[d].

for nothing] δωρεάν, "gratuitously"; i.e. when there was no reason for it.

A lie is a foul blot in a man: 24
It will be continually in the mouth of the ignorant.
A thief is better than a man that is continually lying: 25
But they both shall inherit destruction.
The disposition of a liar is dishonour; 26
And his shame is with him continually.

He that is wise in words shall advance himself; 27
And one that is prudent will please great men.
He that tilleth his land shall raise his heap high; 28
And he that pleaseth great men shall get pardon for iniquity.
Presents and gifts blind the eyes of the wise, 29
And as a muzzle on the mouth, turn away reproofs.
Wisdom that is hid, and treasure that is out of sight, 30
What profit is in them both?
Better is a man that hideth his folly 31
Than a man that hideth his wisdom.[1]

[1] Verse 32 is omitted by the best authorities.

XX. 24—26. THE SHAMEFULNESS OF LYING.

From reckless promises Ben-Sira goes on to speak of falsehood generally; the subject of apparent falsehood leads him to speak of actual falsehood.

24. *A lie*...] cp. xxv. 2^c.
It will be continually...] cp. *v.* 19.
25. With the whole verse cp. Ps. v. 6, *Test. XII Patr.* Gad v. 1.
is better] i.e is preferable to.
26. *The disposition*] Or, "character."

(*c*) XX. 27—XXIII. 27. THE DUTY OF TEACHING WISDOM; BUT FOOLISH MEN WILL NOT RECEIVE IT.

XX. 27—31. THE REWARD OF THE WISE.

27. 𝔊 has the title "Parabolic Sayings" (lit. "Words of Parables"), cp. xviii. 30 for a similar title.
will please great men] cp. viii. 8^d.
28. 𝔖 omits this verse.
He that tilleth...] cp. Prov. xii. 11^a.
his heap] i.e. of corn.
29. *the eyes of the wise*...] a quotation from Deut. xvi. 19 (Sept.).
a muzzle] i.e. a gag.
30, 31. These verses recur as xli. 14, 15 (which see). 248 (cp.

21 My son, hast thou sinned? add no more thereto;
And make supplication for thy former *sins*.
2 Flee from sin as from the face of a serpent;
For if thou draw nigh it will bite thee:
The teeth thereof are the teeth of a lion,
Slaying the souls of men.
3 All iniquity is as a two-edged sword;
Its stroke hath no healing.

4 Terror and violence will lay waste riches;
So the house of a haughty man shall be laid waste.
5 Supplication from a poor man's mouth reacheth to the ears of [1]God,

[1] Gr. *him*.

A.V.) adds after *v.* 31: "Better is persistent patience in seeking the Lord than a masterless charioteer of his own life." A gloss, which was added by a Pharisaic editor, and intended to emphasize the truth that "the Pharisee is better than the Sadducee, who conducts his life without a guide and is essentially an idolater" (Hart, p. 279).

XXI. 1—10. WARNINGS AGAINST VARIOUS FORMS OF SIN.

1. 𝔖 omits this verse.

make supplication] i.e. for forgiveness; 𝔏 adds *ut tibi dimittantur*.

2. *as from the face of a serpent*] cp. Midrash *Koheleth Rabba* x. 1, where the evil *Yetzer* is compared to a serpent which bites men on earth. 𝔖 omits these words.

it will bite thee] In Prov. xxiii. 32 strong drink is compared to a serpent that bites.

The teeth thereof] i.e. of sin; 𝔖 reads "Like the teeth of a lion is lying."

the teeth of a lion] cp. xxvii. 10, Joel i. 6. The characteristics of sin are subtilty, strength, and deadliness.

3. *as a two-edged sword*] cp. Prov. v. 4.

Its stroke...] cp. iii. 28ª.

4. *Terror*] καταπληγμός is ἅπ. λεγ., apparently = "intimidation."

riches] One expects something parallel to "house"; 𝔖 "habitations"; this is more likely to be correct in that 𝔏 in the next clause reads for "shall be laid waste," *eradicabitur* = 𝔖, where 𝔊 should probably be read ἐκριζωθήσεται ("shall be rooted out") instead of ἐρημωθήσεται (Smend); cp. Prov. xv. 25ª.

5. *the ears of God*] 𝔊 "his ears"; cp. Ps. xviii. 6, xxxiv. 15, lxxxvi. 1, etc.

And his judgement cometh speedily.
One that hateth reproof is in the path of the sinner; 6
And he that feareth the Lord will turn again in his heart.
He that is mighty in tongue is known afar off: 7
But the man of understanding knoweth when he slippeth.

He that buildeth his house with other men's money 8
Is like one that gathereth himself stones against winter.
The congregation of wicked men is *as* tow wrapped together; 9
And the end of them is a flame of fire.
The way of sinners is made smooth with stones; 10
And at the last end thereof is the pit of Hades.

And his judgement...] 𝔖 "And it ascendeth unto the presence of the eternal judge."

6. *that hateth reproof*] cp. xxxii. 17.

path] Lit. "track," cp. Prov. xvi. 17.

And he that...] Better, "But he that...," as it is a contrast.

7. The reading of 𝔖 in this verse is preferable to 𝔊: "The wise man recognizeth him that is before him, and spieth out the sinner in a moment"; the reference is to the two types of men spoken of in the preceding verse. 𝔊 has been variously explained to mean, An eloquent man becomes famous, but the wise man is not deceived by his oratory; or else, the boastful man (cp. Ps. xii. 4, 5) becomes famous, but the wise man detects his mistakes.

8. *He that buildeth his house...*] i.e. he that makes a fortune unjustly.

against winter] εἰς χειμῶνα; it gives better sense to read εἰς χῶμα (so 106 248=𝔖), "for a sepulchral mound"; the further addition of 248, "for his tomb," is an explanatory gloss. It is, however, possible that the words are to be understood literally, viz. the man who builds a house with borrowed money is doing a thing which is just as foolish as gathering stones, instead of wood, for winter, for the mortgagees will foreclose, and he will lose his house.

9. *The congregation...*] The word-play in 𝔊 is lost in translation: στιππύον συνηγμένον συναγωγὴ ἀνόμων, lit. "As tow gathered together is a gathering of lawless men."

as *tow*] an apt comparison on account of its inflammableness, cp. next clause and Is. i. 31.

a flame of fire] i.e. Gehenna; 248 adds "unto destruction."

10. *is made smooth*] cp. Prov. xiv. 12, xvi. 25, Matt. vii. 13.

with stones] ἐκ λίθων = מאבן, i.e. "without stones," cp. Is. lxii. 10; roads paved with stones were not known in the East.

the pit of Hades] See note on xiv. 12.

11 He that keepeth the law becometh master of the intent thereof;
And the end of the fear of the Lord is wisdom.
12 He that is not clever will not be instructed;
And there is a cleverness which maketh bitterness to abound.
13 The knowledge of a wise man shall be made to abound as a flood;
And his counsel as a fountain of life.

XXI. 11—28. The wise and godly man contrasted with the godless fool.

11. *of the intent thereof*] The Greek word *τοῦ ἐννοήματος* occurs nowhere else in the Sept. or N.T. (once, however, in Theodotion, Prov. xii. 5); 𝔖 has the equivalent of the Hebr. *Yetzer*, cp. xvii. 31, Prov. xvi. 32 (in this last passage רוח = "spirit" is used). In the quotation of this verse in *Qiddushin* 30 *b* (Talmud Babli) *Yetzer* also occurs: "I created the evil nature (יצר הרע) [and] I created the Torah for healing. If ye occupy yourselves with [the study of] the Torah, ye will not fall into the power of it" [i.e. of the evil nature]. Cp. also *Pirqe Aboth* IV. 2: "Who is mighty? He that subdueth his nature" (יצרו). In the verse before us, therefore, "the intent thereof" does not refer to the Law, but must be rendered "of his tendency," or "nature."

the end] i.e. the consummation.

12. 𝔖 omits this verse.

clever] *πανοῦργος*, see note on vi. 32. 𝔏 renders *sapiens in bono*.

And there is a cleverness...] "Cleverness," or "subtilty" (*πανουργία*, see note on xix. 23), may be good or bad. Without it a man will not learn; but there is a kind of cleverness which does harm to its owner and others.

13. *a flood*] *κατακλυσμός* is only applicable to something of a catastrophic nature, and therefore quite out of place here; instead of 𝔊 מבוע, "a spring" (so 𝔖), 𝔊 read מבול, the technical Hebr. word for the Flood. In *Pirqe Aboth* VI. 1 it is said that the man who is busied with the Law is like "a spring that ceaseth not, and as a river that continueth to flow on"; so also in II. 10 of the same tractate Rabbi Eleazar ben Arak is called "a welling spring" because of his devotion to the Law.

fountain of life] cp. Ps. xxxvi. 9, Prov. x. 11, xviii. 4, etc. 𝔖 "the water of life," cp. Midrash *Sifre* 84 *a*: "As water giveth life to the world, so do the waters of the Torah give life to the world." In the verse before us the reference is to the man "that keepeth the Law," see *v.* 11.

The inward parts of a fool are like a broken vessel; 14
And he will hold no knowledge.

If a man of knowledge hear a wise word, 15
He will commend it, and add unto it:
The dissolute man heareth it, and it displeaseth him,
And he putteth it away behind his back.
The discourse of a fool is like a burden in the way; 16
But grace shall be found on the lips of the wise.
The mouth of the prudent man shall be sought for in 17
the congregation;
And they will ponder his words in their heart.

As a house that is destroyed, so is wisdom to a fool; 18
And the knowledge of an unwise man is *as* [1]talk
without sense.
Instruction is *as* fetters on the feet of an unwise man, 19
And as manacles on the right hand.
A fool lifteth up his voice with laughter; 20
But a clever man will scarce smile quietly.
Instruction is to a prudent man as an ornament of 21
gold,
And as a bracelet upon his right arm.

[1] Gr. *unexamined words.*

14. *like a broken vessel*] because it can hold nothing; cp. Jer. ii. 13.

no knowledge] Two cursives (248) add "in his life"; 𝔖 "all the days of his life."

15. *a man of knowledge*] Better, "of understanding" (ἐπιστήμων); for a comment on this word see Jas. iii. 13.

The dissolute man] ὁ σπαταλῶν; St James uses this word also (v. 5, R.V. "take your pleasure").

it displeaseth him] 𝔖 more pointedly "he mocketh at it."

16. *grace*] ℵ[c.a] reads "a parable"; A omits.

17. *The mouth*] i.e. the utterance.

in the congregation] cp. xv. 5, xxxviii. 33.

18. *talk without sense*] Lit. "unexamined words"; words the meaning of which he has never examined; 𝔖 "coals of fire."

20, 21. These verses have got misplaced; 21 should clearly come after 19.

20. *scarce*] 𝔖 omits.

22 The foot of a fool is soon in *another man's* house;
But a man of experience will be ashamed of entering.
23 A foolish man peepeth in from the door of *another man's* house;
But a man that is instructed will stand without.
24 It is a want of instruction in a man to listen at the door;
But the prudent man will be grieved with the disgrace.
25 [1]The lips of strangers will be grieved at these things;
But the words of prudent men will be weighed in the balance.

26 The heart of fools is in their mouth;
But the mouth of wise men is their heart.
27 When the ungodly curseth Satan,

[1] The text seems to be uncertain.

22, 23. The Hebrew of these verses is preserved in a quotation in פרקא דרבינו הקדוש 14^a (Smend) = "The Lecture of our holy Rabbi," i.e. Judah ha-Nasi, an ethical treatise in the style of *Pirqe Aboth*, dating from the late Talmudic period; it is edited by Schönblum in *Beiträge zur Talmudischen Literatur* (Lemberg, 1877); *v.* 22 is also quoted in the Babylonian Talmud *Nidda* 16^b, *Pesachim* 112^a (Ryssel, cp. Cowley and Neubauer, p. xxiv.).

will be ashamed...] i.e. he will hesitate because he is modest; this, too, is the sense of 𝔓.

23. *peepeth*] Or, "bendeth down"; cp. xiv. 23.

24. 𝔓 is wanting from here to xxiii. 16^d.

But the prudent man...] The meaning is that he would be ashamed of committing such a disgraceful act.

25. *The lips of strangers...*] This is the reading of most MSS, but it gives no satisfactory sense. It has been suggested that the translator misread 𝔓, which read "The lips of the proud are burdened with cursing." The reading of 248 (cp. A.V.) gives a good sense: "The lips of the talkative speak things that are not their own," i.e. merely repeat the opinions of others (cp. *v.* 18 *b*); in contrast to the carefully weighed words of the wise, cp. the second clause of this verse.

will be weighed...] cp. xvi. 25, xxviii. 25.

26. Fools talk before they think; wise men think before they talk.

27. *Satan*] 𝔊 evidently read השטן, this had primarily the meaning of "adversary," cp. Num. xxii. 22, 32, 1 Kings v. 18, xi. 25; in Job i., ii. it is a superhuman adversary, not Satan in the N.T. sense. Possibly there is some idea here of an identification of Satan and the evil *Yetzer*; but it is best to understand the verse to mean that when a

He curseth his own soul.
A whisperer defileth his own soul, 28
And shall be hated wheresoever he sojourneth.

A slothful man is compared to a stone that is defiled; 22
And every one will hiss him out in his disgrace.
A slothful man is compared to the filth of a dunghill: 2
Every man that taketh it up will shake out his hand.

A father hath shame in having begotten an uninstructed 3
son;
And a *foolish* daughter is born to his loss.
A prudent daughter shall inherit a husband of her own; 4
And she that bringeth shame is the grief of him that
begat her.

man curses Satan he really curses himself, because his curses recoil on his own head. See further *Intr.* chap. IV. § iv. (*b*).

28. Cp. v. 14, xxviii. 13, Rom. i. 29, 1 Cor. viii. 7.

XXII. **1, 2.** THE EVIL OF SLOTH.

1, 2. The slothful man is to be avoided like the defilement of filth—his very proximity is offensive.

XXII. 3—6. THE CURSE OF EVIL CHILDREN.

With this section cp. xvi. 1—5.

3. *in having begotten*] cp. Prov. xvii. 21.

And a foolish *daughter*] "foolish" is not in the Greek text, but most commentators assume that it is to be supplied. An ignorant son is a disgrace, an ignorant daughter a positive loss. But Ben-Sira may mean that to beget a daughter at all is as bad as begetting an uninstructed son; this is a thoroughly Jewish sentiment, cp. *Menachoth* 43 *b* (Talmud Babli) where it is taught that a man ought to bless God every day for not having made him a woman or a slave. In the modern Jewish Liturgy occurs the Benediction: "Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a woman."

4. 𝔖 omits this verse.

shall inherit...] 𝔏 *hereditas viro suo* from which it is clear that 𝔊 misread the original, reading יָרְשָׁה ("she shall inherit") instead of יְרֻשַּׁת ("treasure," lit. "possession"); so that the clause should run: "A prudent daughter is a treasure to her husband"; i.e. a good daughter makes a good wife.

is the grief of...] i.e. because he cannot find her a husband.

5 She that is bold bringeth shame upon father and husband;
And she shall be despised of them both.
6 Unseasonable discourse is *as* music in mourning;
But stripes and correction are wisdom at every season.

7 He that teacheth a fool is *as* one that glueth a potsherd together;
Even as one that waketh a sleeper out of a deep sleep.
8 He that discourseth to a fool is *as* one discoursing to a man that slumbereth;
And at the end he will say, What is it?[1]
11 Weep for the dead, for light hath failed *him*;
And weep for a fool, for understanding hath failed *him*:
Weep more sweetly for the dead, because he hath found rest;

[1] Verses 9 and 10 are omitted by the best authorities.

5. *She that is bold...*] cp. xlii. 11.

6. *Unseasonable discourse...*] The context shows that "discourse" means instruction or admonition of the young, "lecturing" them unseasonably. It is as much out of place as cheerful music during mourning (Prov. xxv. 20); contrast Prov. xv. 23.

But stripes...] cp. Prov. xxii. 15.

wisdom] so ℵ* 𝔖𝔏; "of wisdom" B ℵc.a. After this verse 248 and two other cursives add the verses numbered **9, 10** in A.V.: "Children who live comfortably in good circumstances will conceal the humble origin of their own parents; children who behave arrogantly through contempt and want of discipline sully the noble descent of their kin." They are obviously a gloss.

XXII. 7—18. THE CONTRAST BETWEEN FOOLS AND WISE MEN.

7. *He that teacheth...*] a thankless task, cp. Prov. i. 22, xxiii. 9, xxiv. 7.

8. *And at the end...*] The reference is to the dull-witted person who cannot see the point of a story.

11. *Weep for the dead*] cp. vii. 34, xxxviii. 16.

for light hath failed him] cp. the ancient formula in reference to the dead preserved amongst modern Jews, and sometimes inscribed on tomb-stones: "May his light continue to shine."

more sweetly] 𝔏 *modicum.*

because he hath found rest] cp. xxx. 17, and the Jewish name for a cemetery *Beth Chayyim*, "House of Life."

But the life of the fool is worse than death.
Seven days are *the days of* mourning for the dead; 12
But for a fool and an ungodly man, all the days of his life.

Talk not much with a foolish man, 13
And go not to one that hath no understanding:
Beware of him, lest thou have trouble;
And *so* thou shalt not be [1]defiled in his onslaught:
Turn aside from him, and thou shalt find rest;
And *so* thou shalt not be wearied in his madness.
What shall be heavier than lead? 14
And what is the name thereof, but a fool?
Sand, and salt, and a mass of iron, is easier to bear, 15
Than a man without understanding.

[1] Or, *defiled: in his onslaught turn*

12. *Seven days...*] This period is technically known as *Shiba'* = "seven" (pronounced *Shiva'*), and is still observed by all orthodox Jews; for the antiquity of the custom see Gen. l. 10, cp. Judith xvi. 24; see further below, xxxviii. 17.

But for a fool and an ungodly man] 𝔖 "But the mourning for a fool."

13. *Talk not much*] Lit. "Increase not speech"; the exact equivalent occurs in *Pirqe Aboth* I. 5: אל תרבה שיחה.

go not to] i.e. to visit him in his home.

that hath no understanding] 𝔖 "with a pig." 248 and two other cursives add: "For being without sense he will altogether despise thee."

And so *thou shalt not be defiled...*] The words pouring out of the mouth of a fool are polluting; anyone coming near such a man will be defiled.

onslaught] 𝔊 "shaking," 𝔖 "when he shakes himself"; a continuation of the same figure, or perhaps in reference to a pig shaking itself after wallowing in the mire.

madness] Better, "senselessness"; but "madness" seems to be the usual meaning.

14. *What shall be heavier...*] cp. xxi. 16 where a fool's folly is compared to a heavy weight.

15. *Sand*] compared with the weight of calamity in Job vi. 3, with a fool's vexation in Prov. xxvii. 3.

16 Timber girt and bound into a building shall not be
loosed with shaking:
So a heart established in due season on well advised
counsel shall not be afraid.
17 A heart settled upon a thoughtful understanding
Is as an ornament of plaister on a polished wall.
18 Pales set on a high place will not stand against the
wind:
So a fearful heart in the imagination of a fool will not
stand against any fear.

16 ff. The courage of the wise, and the cowardice of the fool.

16. *Timber girt...*] Better, "Tie-beams braced into a building will not be torn asunder in an earthquake." Timber-built houses resist shocks of earthquake best, and Palestine was a land of earthquakes. Cp. the transverse oaken beams still to be seen in old houses.

shaking] Lit. "earthquake"; 𝔖 omits.

So a heart established...] It is better to render 𝔊 thus:

> "So a heart established on well-advised counsel
> Shall not be afraid in time [of danger], or crisis."

17. 𝔄 omits this verse.

an ornament of plaister] Lit. "an ornament of sand" (*ψαμμωτός*); Smend would read *γλύμματος*, "sculptured," cp. xxxviii. 27, xlv. 11. R.V. is probably right, though the adj. *ψαμμωτός* seems to occur here only, and the precise point of comparison is obscure, and possibly to our ideas fanciful. "The plastered ornamentation on a wall of polished stone" may have suggested a beautifully finished building, a complete and harmonious whole; another metaphor from building. A.V. renders "a fair plastering on the wall of a gallery," taking *ξυστοῦ* as subst., "a xystus," or "colonnade."

on a polished wall] i.e. upon the smoothed stones of the inner wall of a house; the figure is thus a perfect one: the "ornament" corresponds to the heart, graven (fixed), and the polished stone of the wall to "thoughtful understanding," which is solid and immovable.

18. *Pales*] *χάρακες*, pales or poles, especially vine-props. AC and a number of cursives however (incl. 248) read *χάλικες*, "small stones"; this is to be preferred, for, as Ryssel points out, the reference is to small stones which were (and still are) placed on the top of walls surrounding gardens and vineyards; when a jackal, the pest of the country, leaped on to the wall in order to get into the vineyard or garden, it displaced a number of these stones, and the rattling noise thereby occasioned warned the watcher. As these small stones were always in an exposed position they were easily blown down by a high wind.

So a fearful heart...] Lit. "A cowardly heart resting upon a foolish understanding"; in contrast to the "thoughtful understanding" of *v.* 17.

He that pricketh the eye will make tears to fall; 19
And he that pricketh the heart maketh it to shew feeling.
Whoso casteth a stone at birds frayeth them away; 20
And he that upbraideth a friend will dissolve friendship.
If thou hast drawn a sword against a friend, despair 21
not;
For there may be a returning.
If thou hast opened thy mouth against a friend, fear 22
not;
For there may be a reconciling;
Except it be for upbraiding, and arrogance, and disclosing of a secret, and a treacherous blow:
For these things every friend will flee.

Gain trust with thy neighbour in his poverty,
That in his prosperity thou mayest have gladness: 23

XXII. 19—22. CAUSES OF BROKEN FRIENDSHIP.

19. *He that pricketh* 1° 2°] 𝔖 "a wound in (lit. 'of')."
will make tears to fall] cp. Prov. xxx. 33.
maketh it to shew feeling] 𝔖 "changeth friendship."
20. 𝔏 has the title *De Amicitia* here.
upbraideth] cp. v. 22, xviii. 18, xx. 15, especially by taunting him about services you have done him.
21. Cp. xxvii. 21. The meaning of the verse is that a quarrel with a friend, even when it leads to a fight, can be made up by an *amende honorable*; whereas behaviour such as that spoken of in *v.* 20 is fatal to friendship.
22. *If thou hast opened...*] The reference here is to straightforward open abuse, in contradistinction to underhand innuendos and sarcasms.
disclosing of a secret] cp. Prov. xi. 13, xx. 19, xxv. 9.

XXII. 23—26. CONSTANCY IN FRIENDSHIP.

23. *mayest have gladness*] so ℵA 248 and other cursives Syro-Hex. 𝔏; B "that thou mayest share his abundance." At the end of this verse 248 reads: "For one ought not always to despise one in straitened circumstances; but (on the other hand) one ought not to respect a rich man who is void of understanding."

Abide stedfast unto him in the time of his affliction,
That thou mayest be heir with him in his inheritance.[1]
24 Before fire is the vapour and smoke of a furnace;
So revilings before bloodshed.
25 I will not be ashamed to shelter a friend;
And I will not hide myself from his face:
26 And if any evil happen unto me because of him,
Every one that heareth it will beware of him.

27 Who shall set a watch over my mouth,
And a seal of shrewdness upon my lips,
That I fall not from it, and that my tongue destroy me not?
23 O Lord, Father and Master of my life,
Abandon me not to their counsel:
Suffer me not to fall by them.

[1] The remainder of this verse is omitted by the best authorities.

24. *Before fire...*] This verse is out of place, it breaks the connexion between *vv.* 23, 25.

So revilings...] cp. xxvii. 15.

25. *I will not...*] 𝔖 puts this in the form of a precept.

26. *unto me*] The sense, as well as the context, demands "unto him." In this clause the Greek is corrupt. 𝔖 reads quite differently: "If thy companion reveal a secret unto thee, tell it not (lit. 'give it not out'); lest whosoever heareth it, account thee a mischief-maker (lit. 'one that does harm')." It is perhaps best to emend the pronouns in 𝔊 on the basis of 𝔖, and read: "For [this is demanded by the context] if evil happen unto him because of thee, everyone that heareth it will beware of thee." This follows logically after *v.* 25, and gives good sense.

XXII. 27—XXIII. 6. The need of self-control.

27. *Who shall set*] Lit. "Who will give" (𝔑𝔄𝔖𝔏 omit μοι), a Hebraism מִי יִתֵּן ("O that there were"); cp. Ps. cxli. 3.

over] Better, "upon."

XXIII. **1—6.** These verses are apparently out of place, for (1) *v.* 1 breaks the sequence of thought between the preceding and following verses; (2) the first clause is really the first clause of *v.* 4; (3) there is nobody to whom the "their" can refer in "their counsel"; in the third clause, "...to fall by them" might conceivably refer to the lips and tongue mentioned in xxii. 27, but "their" in the second clause must refer to *persons*; (4) the second clause is omitted by 𝔖

Who will set scourges over my thought, 2
And a discipline of wisdom over mine heart?
That they spare me not for mine ignorances,
And *my heart* pass not by their sins:
That mine ignorances be not multiplied, 3
And my sins abound not;
And I shall fall before mine adversaries,
And mine enemy rejoice over me.[1]
O Lord, Father and God of my life, 4

[1] The remainder of this verse is omitted by the best authorities.

and inserted in *v.* 4; (5) with the exception of the first clause the passage would come naturally after *v.* 3; (6) it is clear that something has fallen out in *vv.* 4, 5; (7) the last clause of *v.* 2 offers grave difficulties (see notes on this); (8) as the notes will show, both MSS and Versions reveal considerable divergency in these verses. For these reasons it is suggested that the first clause of *v.* 1 should be deleted as it presumably got in here by mistake from *v.* 4; that the second and third clauses should come after the first clause of *v.* 4; and that what is now the second clause of *v.* 4 should be reckoned as the first clause of *v.* 5, thus:

27 ...and that my tongue destroy me not,
2 O that scourges were set over my thought...
3 That mine ignorances be not multiplied...
4 O Lord, Father and God of my life,
1 Abandon me not to their counsel,
Suffer me not to fall by them.
5 Give me not a proud look,
And turn away concupiscence from me.

In this way the sequence of thought runs quite smoothly. On the other hand, Schechter (*Studies in Judaism*, 2nd Series, p. 92) regards the passage as it stands as homogeneous, but he does not deal with the obvious difficulties of the text.

2. *Who will set*] i.e. would that scourges were set, see xxii. 27.

a discipline of wisdom] i.e. instruction which leadeth to wisdom. 𝔖 "a rod of correction," cp. Prov. xxii. 15^{b}.

And my heart *pass not*...] The Sahidic Version omits the clause; 𝔏 reads *et non appareant delicta eorum.*

their sins] "their" is an obvious mistake for "my"; A^{a} corrects αὐτῶν, though it does not read μου.

3. *...be not multiplied...abound not*] 𝔏 omits the negatives.

I shall fall] The sense requires "I should fall," 𝔖 "lest they cause me to fall." After this verse 248 and other cursives add (cp. A.V.): "from whom the hope of thy mercy is far."

4. See note on *vv.* 1—5.

Give me not a [1]proud look,[2]
5 And turn away concupiscence from me.[2]
6 Let not [3]greediness and chambering overtake me;
And give me not over to a shameless mind.

7 Hear ye, my children, the discipline of the mouth;
And he that keepeth it shall not be taken.
8 The sinner shall be [4]overtaken in his lips;
And the reviler and the proud man shall stumble therein.
9 Accustom not thy mouth to an oath;
And be not accustomed to the naming of the Holy One.

[1] Gr. *lifting up of eyes.* [2] The remainder of this verse is omitted by the best authorities. [3] Gr. *appetite of the belly.* [4] Most authorities read *left.*

a proud look] Lit. "lifting up of eyes," 𝔖 "an exalted eye"; in view of the next clause Fritzsche and others are probably right in suggesting that the meaning is the same as that in Gen. xxxix. 7; cp. Matt. v. 28, though the reference may be to pride; 248 adds "and an overbearing (lit. 'giant-like') soul ever remove from thy servants."

5. 248 inserts before this verse: "Vain hopes and desires turn away from me." As a second clause to this verse 248 has: "And thou wilt uphold him that desireth to serve thee continually."

6. *greediness*] Rather, "wantonness." 𝔊 "lust (ὄρεξις) of the belly"; the reference is not to gluttony, but to impure desire. 𝔖 "lust of the flesh."

and chambering] a mistaken addition by 𝔊; it is omitted by 𝔖.

And give me not over] A.V., with 248, reads: "me thy servant."

XXIII. 7—15. On the control of the tongue.

7. B 70 248 (followed by A.V.) have the title "Discipline of the mouth." With the whole section cp. Jas. iii. 1—12.

8. *shall be overtaken*] by punishment; καταληφθήσεται, this is the best reading, though it is only read by two cursives (=𝔖𝔏); all other Greek authorities read καταλειφθήσεται, "he shall be left."

therein] ἐν αὐτοῖς, i.e. in the lips. 𝔖 reads for the clause: "And the fool stumbleth through his mouth"; this is evidently the better reading.

9. *Accustom not...*] cp. Matt. v. 34 ff., xxiii. 20 ff., Jas. v. 12.

the Holy One] cp. iv. 14 (note), xliii. 10, xlvii. 8; ℵ[c.a]A "The Most High," 𝔏 "God."

For as a servant that is continually scourged shall not 10
lack a bruise,
So he also that sweareth and nameth *God* continually
shall not be cleansed from sin.
A man of many oaths shall be filled with iniquity; 11
And the scourge shall not depart from his house:
If he shall offend, his sin shall be upon him;
And if he disregard it, he hath sinned doubly;
And if he hath sworn in vain, he shall not be justified;
For his house shall be filled with calamities.
There is a manner of speech that is clothed about 12
with death:
Let it not be found in the heritage of Jacob;
For all these things shall be far from the godly,
And they shall not wallow in sins.
Accustom not thy mouth to gross rudeness, 13

10. *scourged*] Lit. "examined" by scourging; cp. Acts xxii. 24.
a bruise] cp. xxviii. 17.
nameth] $\aleph^{c.a}$A add the gloss "the name of God."
11. *A man of many oaths*] cp. xxvii. 14.
the scourge] i.e. of divine chastisement.
shall not depart...] cp. 2 Sam. xii. 10, Prov. xvii. 13^{b}.
in vain] i.e. without any need.
12. *that is clothed about*] ἀντιπεριβεβλημένη; two Greek cursives (=Syro-Hex.) read ἀντιπαραβεβλημένη, "that is to be compared"; the former has the best MS authority, but the latter is probably original. Ryssel conjectures that 𝔊 misread לאלות ("to oaths") as למות ("to death") and altered the participle in order to give sense. According to this we should, therefore, render: "There is a manner of speech which is to be compared with oaths," i.e. in its wickedness. One decided merit of this reading is that it makes the rest of the verse easier to understand, for it refers, not again to oaths which have already been dealt with, but to impure talk; it is this which in its wickedness is to be compared with oaths, just spoken of.
the heritage of Jacob] Originally this phrase meant the Holy Land, cp. Is. lviii. 14; but this is not its sense here; the reference is to the Jews in contradistinction to the Gentiles.
For all these things...] cp. Eph. v. 4, Col. iii. 8, Jas. i. 21, 2 Pet. ii. 7.
wallow] ἐνκυλίνδω (ἐνκυλίω) is used of rolling in the dirt, to which sin is here compared, cp. 2 Pet. ii. 22.
13. *gross rudeness*] The reference is not to abusive language, but

For therein is the word of sin.
14 Remember thy father and thy mother,
For thou sittest in the midst of great men;
That thou be not forgetful before them,
And become a fool by thy custom;
So shalt thou wish that thou hadst not been born,
And curse the day of thy nativity.
15 A man that is accustomed to words of reproach
Will not be corrected all the days of his life.

16 Two sorts *of men* multiply sins,
And the third will bring wrath:
A hot mind, as a burning fire, will not be quenched till it be consumed:
A fornicator in the body of his flesh will never cease till he hath [1]burned out the fire.

[1] Or, *made a fire blaze up.*

to impure talking, the coarse language of the undisciplined man; A.V. "intemperate swearing" follows 248.

the word of sin] i.e. according to the probable form of the original, "a sinful thing."

14. *For thou sittest*] probably a mistranslation for "When thou..." (בְּ); the Greek word means lit. "to sit in council."

by thy custom] If you habitually use coarse language you may forget yourself in "society" and behave like a fool, disgracing your parents, who will be blamed for having neglected to educate you properly, till you are so ashamed of yourself that you wish you had never been born.

And curse] cp. Job iii. 3, Jer. xx. 14.

15. This verse would come more appropriately immediately after *v.* 13.

words of reproach] Ryssel, Smend and others rightly suggest that the meaning of the original was "disgraceful words" (cp. Josh. v. 9, Sept.), which accords better with the context; the correctness of this is also borne out by the addition to the verse in 𝔖 which refers to impurity, and recalls 1 Thess. iv. 4, 5.

all the days of his life] so 𝔖; 𝔊 "all his days."

XXIII. 16—27. Concerning sins of impurity.

16. *Two...And the third*] With this numerical form of proverb cp. xxvi. 1, 5, 28, l. 25, Prov. xxx. 7, 15, 18, 21, 24, 29; see also *Pirqe Aboth* v.

will bring] on himself from God, cp. ii. 4, xlvii. 20.

will never cease...] 𝔄 has this clause: "He ceaseth not till the fire consumeth him." 𝔄 is wanting from here to xxv. 2ᶜ.

All bread is sweet to a fornicator:
He will not leave off till he die.
A man that goeth astray from his own bed,
Saying in his heart, Who seeth me?
Darkness is round about me, and the walls hide me,
And no man seeth me; of whom am I afraid?
The Most High will not remember my sins;
—And the eyes of men are his terror,
And he knoweth not that the eyes of the Lord are ten thousand times brighter than the sun,
Beholding all the ways of men,
And looking into secret places.
All things were known unto him or ever they were created;
And in like manner also after they were perfected.
This man shall be punished in the streets of the city;
And where he suspected not he shall be taken.
So also a wife that leaveth her husband,
And bringeth in an heir by a stranger.
For first, she was disobedient in the law of the Most High;
And secondly, she trespassed against her own husband;
And thirdly, she played the adulteress in whoredom,
And brought in children by a stranger.

17. *All bread*] a metaphor (𝔖 "All flesh"). Everything that satisfies his lustful desires is acceptable, cp. Prov. ix. 17 with context.

18. Cp. Job xxiv. 15.

The Most High...] With this contrast Prov. xv. 3.

19, 20. These verses form a parenthesis; Ben-Sira breaks off to dilate on the folly of the adulterer who fears the eyes of men, but forgets the all-seeing eye of God; cp. xvii. 19, 20, Ps. xxxiii. 14 ff., Prov. xv. 3, 11.

19. 𝔖 omits the first clause.

20. *And in like manner*...] i.e. God did not make the world, and leave it to itself, and cease to observe it, cp. Gen. ii. 1, 2 (Sept.).

21. *This man*...] i.e. after having been seen by "the eyes of men" of which he is in terror, see 19^a; the meaning is that he is detected in his act and is punished.

22. From this verse to the end of the chapter the reference is to adulteresses.

23. *the law of the Most High*] i.e. Exod. xx. 14, Deut. v. 18.

24 She shall be brought out into the congregation;
And upon her children shall there be visitation.
25 Her children shall not spread into roots,
And her branches shall bear no fruit.
26 She shall leave her memory for a curse;
And her reproach shall not be blotted out.
27 And they that are left behind shall know that there is nothing better than the fear of the Lord,
And nothing sweeter than to take heed unto the commandments of the Lord.[1]

24 Wisdom shall praise [2]herself,
And shall glory in the midst of her people.
2 In the congregation of the Most High shall she open her mouth,

[1] Verse 28 is omitted by the best authorities. [2] Gr. *her own soul.*

24. *She shall be brought...*] i.e. for judgement and punishment, see Lev. xx. 10, Deut. xxii. 21, 22, cp. Gen. xxxviii. 24, John viii. 1 ff.
And upon...] "Visitation" (ἐπισκοπή) refers primarily not to punishment, but to establishing the decision as to the illegitimacy of the children; 𝔖 reads: "Her sins shall be remembered."
25. *Her children...*] cp. Wisd. iii. 16—19, iv. 3—5.
26. *her reproach...*] cp. Ps. cix. 14.
27. *they that are left behind*] i.e. future generations; 𝔖 "All the inhabitants of the land." A.V., with 248 𝔏, adds *v.* **28**: "To follow the Lord is great glory, and it is length of days for thee to be accepted by him."

DIVISION C.

Ch. XXIV. 1—XXXIII. 18. Wisdom and the Law.

Hitherto Ben-Sira has been illustrating the way in which wisdom is to be practised in everyday life; he now shows that in doing this men are observers of the Law.

(*a*) XXIV. 1—XXVII. 3. The contrast between wise and foolish men.

XXIV. 1—34. The praise of Wisdom.

1. Most Greek MSS have the title "Praise of Wisdom."
Wisdom] See *Intr.* chap. IV. § ii.
shall praise herself] Lit. "shall praise her soul"; Wisdom is herself witness to her own excellence.
1, 2. "Her people" is usually understood to mean Israel, the home of wisdom (cp. *v.* 8), the congregation of the Most High, which she

And glory in the presence of his power.
I came forth from the mouth of the Most High, 3
And covered the earth as a mist.
I dwelt in high places, 4
And my throne is in the pillar of the cloud.
Alone I compassed the circuit of heaven, 5
And walked in the depth of the abyss.
In the waves of the sea, and in all the earth, 6
And in every people and nation, I got a possession.
With all these I sought rest; 7

addresses. "His power" may mean the manifestation of His glory in Israel, or possibly "His host." Smend, however, supposes that "her people" means her heavenly companions, "the congregation of the Most High" the assembly of angels (cp. Ps. lxxxii. 1), and "His power" the hosts of heaven.

3. *I came forth...*] Wisdom speaks. This section is largely based on Prov. viii. 22—ix. 12.

And covered the earth as a mist] There seems to be a reference here to Gen. i. 2 ("the spirit of God" moving on the face of the waters), and to Gen. ii. 6 ("there went up a mist from the earth, and watered the whole face of the ground"), cp. *v.* 5[b], "and walked in the depth of the abyss," and Prov. viii. 27, "When he set a circle upon the face of the deep" Wisdom was with him. In early Jewish belief the holy spirit is often identified with Wisdom, see, e.g., Wisd. i. 4—7, xi. 17; in the Midrash *Bereshith Rabba*, chap. LXXXV., it is said that Solomon's wisdom was the holy spirit guiding him.

4. *...the pillar of the cloud*] Better, "my throne is in a pillar of cloud" (=the *Shekhinah*). Philo (*Quis rer. Div. haer.* § 42, referred to by Ryssel and Smend) explicitly states that the "pillar of cloud" was Wisdom. This is further borne out by *v.* 10, "In the holy tabernacle I ministered before him," cp. Exod. xxxiii. 9, 10, "...the pillar of cloud descended and stood at the door of the tent"; in *Sotah* 33 *a* (Talmud Babli) it is said that the holy spirit and the *Shekhinah* dwelt in the Holy of Holies.

5. *the circuit of heaven*] cp. xliii. 12, Job xxii. 14, Prov. viii. 27.

And walked...] cp. Job xxxvi. 30, where the *Shekhinah* is also referred to.

depth of the abyss] cp. i. 3, "the waters under the earth."

6. *I got a possession*] so most Greek MSS (ἐκτησάμην), but ℵ[c.a] ἠγησάμην, "I ruled," so 𝔖𝔏; this latter reading gives better sense; cp. Is. xxvi. 13.

7. *With all these I sought rest*] i.e. with every people and nation. Ryssel refers to the Rabbinical legend, perhaps founded on this text in connexion with Deut. xxxiii. 2, Hab. iii. 3, that the Law was offered to the Gentiles, but was refused by them, and accepted by the Israelites

And in whose inheritance shall I lodge?
8 Then the Creator of all things gave me a commandment;
And he that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9 He created me from the beginning before the world;
And to the end I shall not fail.
10 In the holy tabernacle I ministered before him;
And so was I established in Sion.
11 In the beloved city likewise he gave me rest;
And in Jerusalem was my authority.
12 And I took root in a people that was glorified,

only (*Abodah Zara* 2 *b*, Talmud Babli); this is also spoken of in the Midrash *Pesiqta* 186 *a*, where it is said that originally the Torah was offered to all the nations of the world, but that Israel alone accepted it.

And in whose...] Wisdom abruptly addresses God.

8. *Let thy tabernacle be in Jacob...*] With this particularistic attitude contrast Enoch xlii. 1, 2: "Wisdom found no place where she might dwell; then a dwelling-place was assigned her in the heavens... then Wisdom returned to her place and took her seat among the angels," cp. xlviii. 1. For κατασκήνωσον cp. John i. 14.

And thine inheritance] 𝔖 "establish thyself."

9. *from the beginning...*] before time began (πρὸ αἰῶνος, by which Sept. renders the Hebr. word in Prov. viii. 23, "from everlasting"); from the beginning he created me (ἔκτισεν, so the Sept. renders Prov. viii. 23, R.V. "possessed," marg. "formed") and to the end of time (ἕως αἰῶνος) I shall not fail; Hebr. מעולם ("from eternity"), עד עולם ("to eternity").

10. *the holy tabernacle*] See note on *v.* 4.

I ministered before him] Wisdom is identified with the Law (see *v.* 23) which includes the law of worship; therefore in so far as the Law is carried out in worship, Wisdom can be spoken of as ministering; she is, as it were, thought of as the High-priestess of the Tabernacle and of the Temple (Smend).

And so] Better, "Thus also," since Solomon's temple took the place of the tabernacle.

11. *the beloved city*] cp. Ps. lxxxvii. 2, cxxxii. 14, Matt. xxiii. 37, Lk. xiii. 34, xix. 41; 248 𝔏 "the holy city"; 𝔖 "and in the city beloved like me."

he gave me rest] cp. Ps. cxxxii. 8, 14. 𝔖 "I rested" (=𝔏).

12. *I took root*] 𝔖 "I was magnified."

that was glorified] ℵ$^{c.a}$ "that was approved."

Even in the portion of the Lord's own inheritance.
I was exalted like a cedar in Libanus, 13
And as a cypress tree on the mountains of Hermon.
I was exalted like a palm tree on the sea shore, 14
And as rose plants in Jericho,
And as a fair olive tree in the plain;
And I was exalted as a plane tree.
As cinnamon and aspalathus, I have given a scent of perfumes; 15

in the portion...] cp. xvii. 17, Deut. xxxii. 9 (Sept.).

13. *like a cedar...*] cp. Ps. xcii. 12, the stateliest tree in Syria.

cypress] 𝔖 "olive-tree"; cp. l. 10, where κυπάρισσος is the rendering for עץ שמן ("oleaster") in 𝔊. Celebrated, like the cedar, for the durability of its wood; possibly a reference to the enduring character of Wisdom is intended.

the mountains of Hermon] The "mountains" refer to the three summits of Hermon, hence in Ps. xlii. 6, "the Hermons" (Hebr.). 𝔏 *in monte Sion*, cp. Deut. iv. 48 (Hebr. and Sept.).

14. *a palm tree...shore*] The palm, famous for its stateliness and gracefulness, "was common on the coasts, and to this day it grows on all the maritime plains" (Tristram, *NHB*, p. 382). A.V., with 248 and some other MSS, reads "Engaddi," i.e. Engedi, on the shore of the Dead Sea, the ancient name of which was Hazazon-Tamar (cp. Gen. xiv. 7, 2 Chron. xx. 2), i.e. Hazazon of the palm. "The palm-groves of Engedi are mentioned for their beauty alike by the Jewish historian Josephus, and the Roman naturalist Pliny" (Tristram, *op. cit.* p. 380); see Josephus, *Antiq.* XIV. iv. 1, Pliny, *Hist. Nat.* v. xv. 17.

rose plants in Jericho] not our rose, nor the so-called "rose of Jericho" (*Anastatica hieruntica*), but probably the oleander, one of the most beautiful and attractive plants of Palestine, which abounds in all the warmer parts by the side of pools and streams, and flourishes especially at Jericho (see Tristram, *op. cit.* p. 477). Cp. xxxix. 13, Wisd. ii. 8; "rose-flowers" are mentioned in Enoch lxxxii. 16.

a fair olive tree] The oil of it is still called "the balsam of Jericho," it abounds in the plains about Jericho.

plane tree] *Platanus orientalis*, it has a very bushy foliage of large leaves. A.V. following several cursives 𝔖𝔏 adds: "by the waters."

15. *cinnamon*] a tree of the laurel family. The spice is the inner rind separated from the bark, which is dried in the sun. The best oil of cinnamon is obtained by boiling the ripe fruit. It was one of the ingredients in the holy anointing oil (cp. Exod. xxx. 23, which along with *v.* 34 was evidently in the writer's mind).

aspalathus] a kind of Genista, the roots of which were used for making a perfume.

I have given a scent of] The words are omitted by several Greek MSS 𝔖 and Syro-Hex.

And as choice myrrh, I spread abroad a pleasant odour;
As [1]galbanum, and onyx, and stacte,
And as the fume of frankincense in the tabernacle.
16 As the terebinth I stretched out my branches;
And my branches are branches of glory and grace.
17 As the vine I put forth grace;
And my flowers are the fruit of glory and riches.[2]
19 Come unto me, ye that are desirous of me,
And be ye filled with my produce.

[1] See Exodus xxx. 34. [2] Verse 18 is omitted by the best authorities.

choice myrrh] i.e. balsam, cp. Exod. xxx. 23; probably what is now called the balsam of Mecca, the produce of *Balsamodendron opobalsamum*, see Driver, *Exodus*, *l.c.*

galbanum] a sweet-smelling resin used for making incense, cp. Exod. xxx. 34.

onyx] not the stone, but the calcareous matter attached to certain molluscs, especially on the Red Sea coasts; when burned it gives forth a sweet odour; it was used for perfumery, as well as an ingredient for incense, cp. Exod. xxx. 34 (E.VV. "onycha").

stacte] another odoriferous gum; the corresponding Hebr. word (like the Greek) indicates that it drops, i.e. from some tree, possibly the storax tree (Tristram, *op. cit.* p. 395), cp. Exod. xxx. 34.

15. *fume*] retained from A.V.; the only instance of its use in A.V.

16. *terebinth*] notable for its far-spreading branches, as can still be seen in Palestine. Robinson (*B.R.* II. 222) describes an immense terebinth which he saw between Hebron and Ramleh, "spreading its boughs far and wide like a noble oak....From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour."

I stretched out my branches] 𝔖 "I fixed my roots."

17. *...are the fruit*] i.e. produce the fruit, cp. Prov. iii. 16, viii. 18, 19.

After this verse A.V., following 70 248, adds *v.* **18**: "I am the mother of fair love, and fear, and knowledge, and holy hope; I therefore, being eternal, am given to all my children who are named of him (God)." For the latter clause 𝔏 reads: "In me is all the grace of the way and the truth, in me all hope of life and virtue," evidently a gloss from a Christian hand, identifying Wisdom with Christ.

19. *Come unto me*] cp. Prov. ix. 4. The invitation is to Jews only, see *vv.* 8 ff.

20, 21. From these verses are derived several lines in the well-known hymn of Bernard of Clairvaux, "Jesu dulcis memoria, Dans vera cordi gaudia, Sed super mel et omnia Eius dulcis praesentia....Qui te gustant,

For my memorial is sweeter than honey, 20
And mine inheritance than the honeycomb.
They that eat me shall yet be hungry; 21
And they that drink me shall yet be thirsty.
He that obeyeth me shall not be ashamed; 22
And they that work in me shall not do amiss.

All these things are the book of the covenant of the 23
Most High God,
Even the law which Moses commanded us for a heritage unto the assemblies of Jacob.[1]
It is he that maketh wisdom abundant, as Pishon, 25
And as Tigris in the days of new *fruits*;

[1] Verse 24 is omitted by the best authorities.

esuriunt; Qui bibunt, adhuc sitiunt." Trench, *Sacred Latin Poetry*, p. 246. It is translated as "Jesu, the very thought is sweet" (A. & M. 177, 178).

20. *sweeter than honey*] used in reference to the Law in Ps. xix. 10; cp. Prov. xvi. 24.

22. Cp. *Test. XII Patr.* Levi xiii. 7, 8: "Get Wisdom in the fear of God with diligence...the wisdom of the wise nought can take away... Even among his enemies shall Wisdom be a glory to him, and in a strange country a fatherland, and in the midst of foes shall prove a friend."

23. Wisdom has finished her speech; and in the same lofty poetical strain the author supplements her words with his own reflections. He identifies Wisdom with the Law. All that has been said in praise of Wisdom is true of the Law.

the book] i.e. of the Law. 70 248, which vary somewhat, add *v.* **24** of A.V.: "Faint not (to) be strong in the Lord; cleave unto him in order that he may strengthen you. The Lord Almighty is the only God, and beside him there is no Saviour."

law...] from Deut. xxxiii. 4, where the Sept. reads the plur. "assemblies" (*συναγωγαῖς*) as here, possibly with reference to the scattered congregations (synagogues) of the Dispersion.

25. *It is he...*] Better, "Which maketh...." The Law is compared to the great rivers of Paradise, and the Jordan, fertilizing the land with their abundant waters.

Pishon] possibly the Indus. See Gen. ii. 11 ff. *Tigris* = Hiddekel.

new fruits] cp. l. 8. In Num. xxviii. 26 Sept. for the firstfruits, apparently Pentecost: but Jerome on Hagg. ii. 4, quoted by Fritzsche, says that it means Nisan, or Abib, which was the beginning of the harvest; cp. Lev. xxiii. 10 ff.

26 That maketh understanding full as Euphrates,
And as Jordan in the days of harvest;
27 That maketh instruction to shine forth as the light,
As Gihon in the days of vintage.
28 The first man knew her not perfectly;
And in like manner the last hath not traced her out.
29 For her thoughts are filled from the sea,
And her counsels from the great deep.

30 And I came out as a [1]stream from a river,
And as a conduit into a garden.
31 I said, I will water my garden,
And will water abundantly my garden bed;
And, lo, my stream became a river,
And my river became a sea.
32 I will yet bring instruction to light as the morning,

[1] Gr. *canal.*

27. Read "That maketh instruction flow down as the Nile." The translator misread כיאר ("as the Nile," Am. viii. 8) as כאר ("as the light"), and altered the verb accordingly.

Gihon] supposed by Josephus and others to be the Nile. In that case the Nile is mentioned twice; but the addition of "and" at the beginning of the clause (248 254 ☧ Syro-Hex. 𝔏) shows that the Gihon is distinguished from the Nile. The latter river is in full flood in the time of the vintage (October).

28. *The first man...*] i.e. no man can ever know Wisdom fully.

29. *her thoughts are filled...*] The original, as is clear from 𝔊, used a comparison in each clause here. Render: "For her thoughts are fuller than the sea, and her counsels than the great deep." The Greek preposition ἀπό, "from," clearly represents the Hebr. *min*, which means "more than," as well as "from."

the great deep] the unfathomable abyss of waters under the earth, cp. xxiv. 5, Ps. xxxvi. 6.

30. *And I came out as a stream*] In *vv.* 30—34 the author is the speaker, who continues the metaphor of *vv.* 25—29, comparing himself to an irrigation canal drawn off from the great river of Wisdom. At first he intended to use it for himself alone, but as his knowledge increased, it became available for all seekers after Wisdom.

31. *I will water my garden*] cp. Is. lviii. 11.

my river became a sea] cp. Is. xi. 9.

32. The metaphor is changed, cp. Ps. xxxvi. 9^{b}. With this and the two following verses cp. 4 Macc. i. 15—19.

And will make [1]these things to shine forth afar off.
I will yet pour out doctrine as prophecy, 33
And leave it unto generations of ages.
Behold that I have not laboured for myself only, 34
But for all them that diligently seek her.

In three things I was beautified, **25**
And stood up beautiful before the Lord and men:
The concord of brethren, and friendship of neighbours,
And a woman and her husband that walk together in agreement.
But three sorts *of men* my soul hateth, 2
And I am greatly offended at their life:
A poor man that is haughty, and a rich man that is a liar,

[1] Gr. *them*.

these things] the things which have been said about Wisdom.
afar off] This does not refer to the Gentiles, but to the Dispersion, Acts ii. 39.

33. *I will yet pour out...as prophecy*] The comparison is to the irresistible outflow when the "spirit of prophecy" overpowers the prophet.

34. 𝔖 omits this verse; it occurs again in almost identical form in xxxiii. 17 (= 𝔊 xxx. 26).
her] i.e. Wisdom; 𝔄 "truth."

XXV. 1—XXVI. 18. PROVERBS ON VARIOUS SUBJECTS, CONTRASTING THINGS DESIRABLE AND UNDESIRABLE.

From the praise of Wisdom Ben-Sira turns again to practical affairs of life.

XXV. 1, 2. THREE LOVELY AND THREE HATEFUL THINGS.

1. 𝔊 is either a mistranslation or corrupt, and must be emended by the help of 𝔖 and 𝔄. "In three things do I delight, and they are beautiful before the Lord and man," reading ἠράσθην for ὡραίσθην, and καὶ ἔστιν ὡραῖα for καὶ ἀνέστην ὡραία. The context shows that it is not Wisdom who is now speaking; the section is wholly unconnected with what has preceded, and deals with a large variety of proverbs which are the author's, he is therefore speaking in his own name as in, e.g., xxvi. 28.
brethren] cp. vii. 12, x. 20, Ps. cxxxiii. 1.
a woman...] "a wife and a husband," cp. xl. 23[b].

2. *three sorts...*] cp. xxiii. 16.
And I am greatly...] Better, "And I utterly abhor their life."
A poor man...] The Hebrew of this and the next clause is quoted

And an old man that is an adulterer lacking understanding.

3 In *thy* youth thou hast not gathered,
And how shouldest thou find in thine old age?
4 How beautiful a thing is judgement for gray hairs,
And for elders to know counsel!
5 How beautiful is the wisdom of old men,
And thought and counsel to men that are in honour!
6 Much experience is the crown of old men;
And their glorying is the fear of the Lord.

7 There be nine things that I have thought of, and in mine heart counted happy;
And the tenth I will utter with my tongue:
A man that hath joy of his children;
A man that liveth and looketh upon the fall of his enemies:
8 Happy is he that dwelleth with a wife of understanding;

in *Pesachim* 113^{b} (Talm. B.) with the addition, "and a president that exalts himself above the congregation" (Cowley and Neubauer, p. xxiv.).

lacking understanding] 𝔔 omits this.

XXV. 3—6. THE BEAUTY OF WISDOM AMONG THE AGED.

3. The Hebr. of this verse is quoted in *Aboth de-R. Nathan* c. 24 thus, "If in thy youth thou hast had no delight in them, how wilt thou attain to them in thy old age?" (Cowley and Neubauer, p. xxiv.).

gathered] a general truth, but here with special application to wisdom, which is added in 𝔖, cp. vi. 18.

XXV. 7—11. TEN GOOD THINGS.

7. *There be nine...that I have thought of*] Lit. "Nine things that have come into my mind," i.e. nine types of men have I accounted happy.

and looketh upon the fall...] i.e. lives to see the ruin of his enemies. Such was the teaching of the Old Dispensation which looked for judgement on the wicked in this life, cp. Ps. xcii. 11; contrast the new law, Matt. v. 43, 44. But even in the O.T. there are warnings against malicious delight in an enemy's ruin: Prov. xvii. 5, xxiv. 17, 18.

8. Most of this verse is mutilated in Cod. C of 𝔔, and the order of the clauses varies.

Happy is he...] 𝔔𝔖 "Happy is the husband of an understanding wife." 𝔔𝔖 add what is doubtless original: "And that doth not

And he that hath not slipped with his tongue;
And he that hath not served a man that is unworthy of him:
Happy is he that hath found prudence; 9
And he that discourseth in the ears of them that listen.
How great is he that hath found wisdom! 10
Yet is there none above him that feareth the Lord.
The fear of the Lord passeth all things: 11
He that holdeth it, to whom shall he be likened?[1]

Give me any plague but the plague of the heart; 13
And any wickedness but the wickedness of a woman;
Any calamity, but a calamity from them that hate me; 14
And any vengeance, but the vengeance of enemies.
There is no head above the head of a serpent; 15

[1] Verse 12 is omitted by the best authorities.

plough with ox and ass," cp. Deut. xxii. 10; a metaphor to express the incongruity of a man marrying a wife without understanding or of lower social status; cp. 2 Cor. vi. 14: "Be not unequally yoked together with unbelievers."

And he that hath not slipped...] ℌ "Blessed is he that hath not," the rest of the clause is mutilated. Cp. xiv. 1, Jas. iii. 2.

unworthy] i.e. as ℌ𝔖 "inferior" in character or social status.

9. *that hath found prudence*] 𝔏 *qui invenit amicum verum*, "a true friend," 𝔖 "a friend."

10. *that feareth the Lord*] cp. i. 16.

11. *passeth*] i.e. surpasseth.

After this verse 248 and 𝔏 add *v.* **12** of A.V.: "The fear of the Lord is the beginning of his love, and faith is the beginning of cleaving unto him," cp. xxiv. 24. This, like xxiv. 18, is almost certainly a gloss from a Christian source.

XXV. 13—15. Some extreme forms of evil.

13. This verse is extant in Cod. C of ℌ, and is quoted in *Shabbath* 11ᵃ (Talm. B.), cp. Cowley and Neubauer, p. xxiv.

Give me] This is unnecessary, the clauses of this and the following verses are all exclamations.

plague] 𝔊 πληγή, "a stroke" (=ℌ).

15. *There is no head*] Read "There is no poison worse than the poison of a serpent, and there is no wrath worse than..."; "head" is an obvious misunderstanding of ראש (*rôsh*) which also has the meaning of "poison," cp. Deut. xxxii. 33, Job xx. 16.

And there is no wrath above the wrath of an enemy.

16 I will rather dwell with a lion and a dragon,
Than keep house with a wicked woman.
17 The wickedness of a woman changeth her look,
And darkeneth her countenance as a bear doth.
18 Her husband shall sit at meat among his neighbours,
And when he heareth it he sigheth bitterly.
19 All malice is but little to the malice of a woman:
Let the portion of a sinner fall on her.
20 *As* the going up a sandy way *is* to the feet of the aged,
So is a wife full of words to a quiet man.
21 Throw not thyself upon the beauty of a woman;
And desire not a woman for her beauty.

wrath] 𝔊 *θυμός* is used for "poison and venom" in the Sept. of Deut. xxxii. 33.

XXV. **16—26.** THE EVIL OF A WICKED WOMAN.

16. *I will rather*] Better, "I would rather"; lit. "I should be pleased," cp. Prov. xxi. 19, xxv. 24.

keep house] Lit. "dwell in a house along with."

17. 𝔙 is extant in Cod. C from here to the end of *v.* 24, with the exception of 23^{ab}.

changeth...] 𝔙 "maketh her husband's countenance black, and darkeneth his face into that of a bear."

as a bear] so 𝔙ℵA and the cursives; B𝔖 "as sackcloth" (𝔏 combines both renderings); the latter is more likely to be correct as it is a common metaphor in Hebr.; cp. on the other hand the Midrash *Bereshith Rabba* to xxxix. 7, where Potiphar's wife is called a she-bear.

18. *when he heareth*] 𝔊 *ἀκούσας*, 248 *ἀκουσίως* ("involuntarily") =𝔙𝔖.

19. *the malice of a woman*] cp. xlii. 14.

Let the portion...] i.e. Let it be the portion of the sinner (but not of the righteous) to have such a woman.

20. As *the going up a sandy way*] i.e. tedious and wearisome; lit. "a sandy ascent"; 248 𝔙𝔖𝔏 insert "as."

full of words] Lit. "tongueful," cp. viii. 3; 𝔙 simply "(a wife of) tongue"; 𝔖 "of long tongue."

21. *Throw not thyself*] Rather, "Fall not into the snare of a woman's beauty"; for the metaphor cp. Amos iii. 5. 𝔙 "Be not tempted," lit. "Do not fall."

for her beauty] so ℵA𝔏 Syro-Hex.; B and most other Greek

There is anger, and impudence, and great reproach, 22
If a woman maintain her husband.
A wicked woman is abasement of heart, 23
And sadness of countenance, and a wounded heart:
A woman that will not make her husband happy
Is *as* hands that hang down, and palsied knees.
From a woman *was* the beginning of sin; 24
And because of her we all die.
Give not water an outlet; 25
Neither to a wicked woman freedom of speech.
If she go not [1]as thou wouldest have her, 26

[1] Gr. *according to thy hand.*

authorities omit the words; 𝔊 "for her possessions," lit. "for what there is to her," this is also the sense of 𝔖, and it fits in better with the next verse.

22. *anger, and impudence*] 𝔊 "oppressive slavery," referring to a man who is dependent on his wife.

great] 𝔊 omits.

23. The first two clauses are wanting in 𝔊.

...*abasement of heart*] i.e. she brings her husband depression of spirit and a gloomy countenance and wounding of the heart.

hands that hang down] cp. Is. xxxv. 3, Hebr. xii. 12.

24. *From a woman...*] cp. Gen. iii. 6, 2 Cor. xi. 3, 1 Tim. ii. 14, and see *The Life of Adam and Eve*, §§ 15—19 (Kautzsch's edition); cp. *Intr.* chap. IV. § iv.

was *the beginning*] 𝔊𝔖 "began."

And because of her...] cp. the Targum (Pseudo-Jonathan, or "Targum Jerushalmi") to Gen. iii. 6, where it is said that at the moment in which Eve succumbed to temptation Sammael, the Angel of Death, appeared to her. The later Jewish theology, however, almost invariably points to Adam as the cause of death entering into the world (cp. 1 Cor. xv. 22), and that not so much on account of the "Fall" as that he refused to show penitence for what he had done. Cp. e.g. the Midrash *Bemidbar Rabba*, chap. XIII.: "When Adam transgressed the command of the Holy One, and ate of the tree, the Holy One demanded of him penitence, thereby revealing to him the means of freedom [from the result of his guilt], but Adam would not [show penitence]."

25. This and the following verse are wanting in 𝔊.

freedom of speech] so ℵA and the cursives, παρρησίαν; B ἐξουσίαν, "power," liberty to do as she pleases (cp. 1 Cor. viii. 9); 248 παρρησίαν ἐξόδου (cp. 𝔏 *veniam prodeundi*), from the first clause.

26. *as thou wouldest have her*] Lit. "according to thy hand" (Hebraism). 𝔏 adds: "She will shame thee in the sight of thine enemies," cp. xlii. 11.

Cut her off from thy flesh.[1]

26 Happy is the husband of a good wife;
And the number of his days shall be twofold.
2 A brave woman rejoiceth her husband;
And he shall fulfil his years in peace.
3 A good wife is a good portion:
She shall be given in the portion of such as fear the Lord.
4 Whether a man be rich or poor,
A good heart *maketh* at all times a cheerful countenance.

5 Of three things my heart was afraid;
And concerning the fourth [2]kind I made supplication:

[1] The remainder of this verse is omitted by the best authorities.
[2] Gr. *countenance*.

Cut her off from thy flesh] i.e. divorce her; the two have hitherto been regarded as "one flesh," cp. Gen. ii. 24, Eph. v. 31. 248 adds: "Give and send away"; 𝔖 "Cut off thy flesh, give her, and send her out of thine house." The "give" refers to the "bill of divorcement" (cp. Deut. xxiv. 1 ff., Matt. v. 31), the technical name for which is *Gêt*.

XXVI. 1—4. THE JOY OF A GOOD WIFE.

1. 𝔊 is extant in Cod. C from here to the end of *v.* 3, exc. 2^b.

Happy is the husband...] This clause is quoted in *Jebamoth* 63 *b* (Talmud Babli), but for "a good wife" it has "a beautiful wife"; 𝔊 has "good"; cp. Prov. xii. 4^a, xxxi. 10—12.

the number...twofold] i.e. the happiness, and therefore the value, of each day is doubled.

2. *rejoiceth*] 𝔊 "maketh fat," cp. *v.* 13.

his years] 248 𝔖𝔏 "the years of his life."

peace] 𝔖 "joy." 𝔊 is wanting from here to the end of xxvii. 4.

3. *a good portion*] This verse occurs in the Bab. Talm. *Jebamoth* 63 *b*, *Sanhedrin* 100 *b* (*Jebamoth*: "a good gift," cp. Prov. xviii. 22).

in the portion of] *Jebamoth* 63 *b*: "into the bosom of."

4. *Whether a man...*] The meaning of the verse is: When a man has a good wife, his heart is cheerful, whether he is rich or poor; and his happiness is visible in his looks.

XXVI. 5—12. A WICKED WIFE IS THE WORST OF EVILS.

5. *And concerning the fourth kind I made supplication*] to the Lord, that I might be saved from it. So B, but the text is uncertain;

The slander of a city, and the assembly of a multitude,
and a false accusation:
All these are more grievous than death.
A grief of heart and sorrow is a woman that is jealous 6
of *another* woman,
And the scourge of a tongue communicating to all.
A wicked woman is *as* a yoke of oxen shaken to and 7
fro:
He that taketh hold of her is as one that graspeth a
scorpion.
A drunken woman *causeth* great wrath; 8
And she will not cover her own shame.
The whoredom of a woman is in the lifting up of her 9
eyes;
And it shall be known by her eyelids.
Keep strict watch on a headstrong daughter, 10
Lest she find liberty for herself, and use it.
Look well after an impudent eye; 11
And marvel not if it trespass against thee.

and perhaps we should read, as A.V.: "And for a fourth was I sore afraid," cp. 𝔖 "And of four I was in great terror."

The slander of a city...] perhaps quite generally, the circulation of slanders against one in a town, the gathering of a disorderly mob, and false accusations; but it means more probably the propagation of calumnies, leading to a tumultuous assembly of the people, before which false charges are preferred, as in the case of Naboth, 1 Kings xxi., and St Paul at Ephesus, Acts xix. 23 ff. (cp. Acts xix. 29 *ἡ πόλις*, 32 *ἡ ἐκκλησία*, which is called *ὄχλος* 33, 35, contrasted with *ἡ ἔννομος ἐκκλησία*), cp. Acts xxiv. 12.

6. *the scourge of a tongue*] cp. li. 2, Job v. 21.

communicating to all] i.e. the grief and sorrow of her husband to all. It is better to follow 𝔖 in this clause: "The scourge of the tongue (are they) all together," i.e. slander, the concourse of the rabble, false accusation, a jealous wife—all are the results of the scourge of the tongue.

7. *a yoke of oxen*] i.e. a yoke used for oxen (Hebr. עֹל).

shaken to and fro] 𝔖 more correctly "a hard yoke."

9. *by her eyelids*] cp. Prov. vi. 25.

10. *Keep strict watch...*] cp. xlii. 9 ff. The same clause occurs again in xlii. 11[a].

Lest she find liberty] cp. xxiii. 16, 17.

11. *Look well after...*] Better, "Beware of [going after] a shameless eye"; cp. Prov. vi. 25[b].

12 She will open her mouth, as a thirsty traveller,
And drink of every water that is near:
At every post will she sit down,
And open her quiver against *any* arrow.

13 The grace of a wife will delight her husband;
And her knowledge will fatten his bones.
14 A silent woman is a gift of the Lord;
And there is nothing so much worth as a well-instructed soul.
15 A shamefast woman is grace upon grace;
And there is no [1]price worthy of a continent soul.
16 As the sun when it ariseth in the highest places of the Lord,
So is the beauty of a good wife in the ordering of [2]a man's house.
17 As the lamp that shineth upon the holy candlestick,
So is the beauty of the face in ripe age.
18 As the golden pillars are upon a base of silver,

[1] Gr. *weight.* [2] Gr. *his.*

XXVI. 13—18. THE BLESSING OF A GOOD WIFE.

13. This verse is omitted by 𝔖.

will fatten his bones] i.e. make his body vigorous. "The bones" denote the physical organism, and so are regarded as the seat of health, strength, sickness, etc., cp. Ps. vi. 2 ff.; cp. Prov. xv. 30, and the Hebr. of *v.* 2 above.

14. *And there is nothing...*] Lit. "And there is no exchange for...."

15. *grace upon grace*] i.e. supreme grace.

price] cp. vi. 15.

16. *the highest places of the Lord*] cp. xliii. 9.

in the ordering of a man's house] Or, "...of her house," reading αὐτῆς with $B^{a}\aleph A$ instead of αὐτοῦ B*.

17. *the holy candlestick*] the seven-branched golden lamp-stand in the temple of Zerubbabel, see 1 Macc. i. 21, iv. 49, 50.

in ripe age] Rather, "Upon a stately figure" (ἡλικία, "stature"; cp. Lk. xix. 3, Eph. iv. 13); this rendering is demanded by the comparison, see next verse.

18. *As the golden pillars are...*] Omit "the" and "are." Probably another reference to the furniture of the temple. Cp. 1 Macc. i. 22, 23, where an account is given of how Antiochus Epiphanes entered into the temple and stripped off the gold that was "on the face of the temple"; presumably he did the same with the pillars.

So are beautiful feet with the breasts of one that is stedfast.[1]

[1] Verses 19—27 are omitted by the best authorities.

with the breasts...] so BA, but this gives no sense; we must emend, with the help of ℵ and 248, *ἐπὶ πτέρναις εὐσταθέσι* ("upon firm soles," lit. "heels"), cp. 𝔏 *Super plantas stabiles mulieris*. This makes the comparison intelligible.

vv. **19—27** (A.V.) are only found in the cursives 70 248 and in 𝔖, with some variations. Opinions differ as to whether they are derived from a Greek or a Hebrew source. They are mainly based on Proverbs and other passages of Ecclus., and contain little that is original. According to the two cursives these verses are as follows:

19 My son, keep the flower of thine age healthy,
And give not thy strength unto strangers (cp. Prov. v. 9, 10).
20 Having sought out a fertile portion out of all the land,
Sow it with thine own seed, trusting in the goodness of thy stock.
21 Thus will thine offspring survive,
And, having confidence in their noble descent, will grow up.
22 A hired woman [i.e. a harlot] shall be accounted contemptible [lit. "equal to spittle[1]"];
But a married woman shall be accounted as a tower of death[2] to those that meddle with her[3].
23 An ungodly woman shall be given to a lawless man as his portion;
But a godly woman is given to him that feareth the Lord.
24 A shameless woman maketh light of dishonour;
But a shamefast daughter will reverence her husband.
25 A headstrong woman[4] (cp. *v.* 10) shall be regarded as a dog;
But she that hath modesty feareth the Lord[5].
26 The woman that honoureth her own husband will appear[6] wise unto all;
But (a woman) that dishonoureth (her husband) will be known to all as one that is godless in (her) overbearing [lit. "in her pride"].
Happy is the husband of a good wife,
For the number of his years (shall be) doubled (cp. *v.* 1).
27 A loud-voiced and tongueful woman will be regarded as a trumpet that putteth enemies to flight [lit. "for the rout of enemies"];
And the soul of every man in this plight will pass his life in the commotions of war.

[1] 𝔖 "is as nought." [2] For the explanation of this see 2 Macc. xiii. 5 ff. (Nestle). [3] 𝔖 "that cleave unto her." [4] 𝔖 "A woman that is not ashamed." [5] 𝔖 "But she that feareth the Lord hath shame." [6] 𝔖 "is accounted."

28 For two things my heart is grieved;
And for the third anger cometh upon me:
A man of war that suffereth for poverty;
And men of understanding that are counted as refuse:
One that turneth back from righteousness to sin;
The Lord shall prepare him for the sword.

29 A merchant shall hardly keep himself from wrong doing;
And a huckster shall not be acquitted of sin.

27 Many have sinned for a thing indifferent;
And he that seeketh to multiply *gain* will turn his eye away.

2 A nail will stick fast between the joinings of stones;

XXVI. 28. THREE THINGS THAT CAUSE GRIEF.

28. *A man of war*] Schechter (*Studies*, Second Series, p. 72) mentions that we have evidence in contemporary documents that Jews served as soldiers in the Ptolemaic armies. 𝔖 "one who is wealthy"; as Smend points out, there are three kinds of people referred to in this verse whose condition is contemplated as having been changed into the reverse of what it was, or ought to have been; this is clear from the last two examples, and therefore one expects the same in the first. 𝔊 may well be a misunderstanding of "a man of might" (=wealth) which presumably stood in the original, cp. e.g. Ruth ii. 1.

One that turneth back...] cp. Ezek. xviii. 24, Matt. xii. 45, 2 Pet. ii. 2.

XXVI. 29—XXVII. 3. THE TEMPTATIONS OF TRADE.

29. *A merchant...*] cp. *Pirqe Aboth* II. 6: "...nor is everyone that hath much traffic wise."

hardly] i.e. with difficulty; 𝔖 "with great difficulty." In *Erubin* 55 *b* (Talmud Babli) it is said, in the comment on Deut. xxx. 13, that knowledge (of the Law) "is not found either among hucksters or merchants," the reason being that their constant moving from place to place make study almost impossible. In *Qiddushin* 82 *a* (Schechter, *Studies*, Second Series, p. 72) the hawker and the shop-keeper are declared to be engaged in trades of "bad odour," and the latter is said to practise "the handicraft of robbery."

XXVII. **1.** *a thing indifferent*] i.e. which has no real value; but probably we should read *διαφόρου* (ℵ* "for gain," see note on vii. 18); cp. 1 Tim. vi. 9.

will turn his eye away] i.e. will have to shut his eye to many a shady transaction, cp. Prov. xxviii. 27.

2. *A nail*] Lit. "a tent-peg," cp. xiv. 24. 𝔏 has *si...sic* before either clause.

And sin will [1]thrust itself in between buying and selling.
Unless *a man* hold on diligently in the fear of the Lord, 3
His house shall soon be overthrown.

In the shaking of a sieve, the refuse remaineth; 4
So the filth of man in his reasoning.
The furnace will prove the potter's vessels; 5
And the trial of a man is in his reasoning.
The fruit of a tree declareth the husbandry thereof; 6
So is the utterance of the thought of the heart of a man.

[1] Gr. *rub.*

will thrust itself in] Perhaps συνθλιβήσεται (𝔏 *angustiabĭtur*) should be read for συντριβήσεται, "be rubbed," of the MSS.

3. The text is difficult, but the general sense is clear in connexion with *v.* 1: ill-gotten or ill-used wealth will soon be lost, cp. Prov. xiv. 11.

(*b*) XXVII. 4—XXIX. 28. VARIOUS WARNINGS AND PRECEPTS.

XXVII. 4—7. THE WORTH OF A MAN IS DISCERNED BY HIS REASONING.

4. 𝔖 omits this verse.

sieve] i.e. what is called at the present day in Palestine the *Kirbal-el-Kamachi* in which the corn which has been threshed is placed and sifted for the first time; all the refuse, including of course the straw on which the oxen have trodden, remains behind, while the grain passes through the sieve (see further *Zeitschrift des deutschen Pal. Vereins*, XCI. 2; Nowack, *Hebräische Archäologie*, I. pp. 233 f.). Cp. Lk. xxii. 31.

So the filth...] In the end his moral defects come to light.

5. 𝔊 of this and *v.* 6 is extant in Cod. A; see on vi. 23; but it is somewhat corrupt.

The furnace...] The point of the comparison in this verse is that just as flaws in a potter's vessel show themselves when it is baked in the furnace, so folly, or the like, in a man manifests itself when he reasons. The parallelism is not perfect, but one must not look for Western precision in Oriental similes of this kind. A more apt parallelism is that in *Test. XII Patr.* Naph. ii. 4: "As the potter knoweth the use of each vessel, what it is meet for, so also doth the Lord know the body, how far it will persist in goodness, and when it beginneth in evil."

trial of a man] i.e. the proof of what there is in him, cp. Prov. xxvii. 21.

6. *the husbandry thereof*] its culture; whether it has been carefully tended or not.

So is...] Better, "So the utterance (*al.* reasoning) of the thought (or

7 Praise no man before *thou hearest him* reason;
For this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her,
And put her on, as a long robe of glory.
9 Birds will resort unto their like;
And truth will return unto them that practise her.
10 The lion lieth in wait for prey;
So doth sin for them that work iniquity.

11 The discourse of a godly man is always wisdom:
But the foolish man changeth as the moon.

disposition) declares the hearts of men." Somewhat differently ℍ: "According to the culture of a tree will be its fruit, so thought is according to the disposition of a man." ℍ is wanting from here to XXX. 11.

7. 𝔖 omits this verse.

For this...] i.e. it is by this means that the real character of a man is tested.

XXVII. 8—10. Reward and retribution.

8. *thou shalt obtain her*] 𝔊 "thou shalt overtake"; 248 adds *αὐτό* (= 𝔖𝕃).

a long robe] reaching to the feet, *ποδήρης* (Rev. i. 13); cp. the high-priestly robe mentioned in xlv. 8, Wisd. xviii. 24. For the metaphor cp. "the robe of righteousness," Is. lxi. 10, Job xxix. 14; and see *Test. XII Patr.* Levi viii. 2: "Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth...."

9. *Birds will resort...*] quoted in the Babylonian Talmud *Baba Qamma* 92 *b* (see Cowley and Neubauer, p. xxii.) in the form: "Every bird dwelleth according to its kind," cp. xiii. 15.

resort unto] Better, "lodge with."

them that practise her] cp. John iii. 21, "He that doeth the truth." "Right action is true thought realized" (Bp Westcott).

10. *The lion lieth in wait*] cp. xxi. 2.

So doth sin...] Sin is personified as in Gen. iv. 7, "Sin coucheth at the door" like a beast of prey ready to spring upon its victim.

XXVII. 11—15. Varieties of speech.

11. *The discourse of a godly man...*] A "...of a wise man," so 𝔖. The reading of 𝕃, *Homo sanctus in sapientia manet sicut sol*, seems to be based on a genuine source, as it offers an excellent parallel to the second clause.

Among men void of understanding observe the opportunity; 12
But stay continually among the thoughtful.
The discourse of fools is an offence; 13
And their laughter is in the wantonness of sin.
The talk of a man of many oaths will make the hair stand upright; 14
And their strife maketh one stop his ears.
The strife of the proud is a shedding of blood; 15
And their reviling of each other is a grievous thing to hear.

He that revealeth secrets destroyeth credit, 16
And shall not find a friend to his mind.

12. *observe the opportunity*] The same phrase occurs in iv. 20, where the sense, however, is different; 𝔏 *Serva verbum tempori*; this may reflect something original, meaning, "Keep your words for the right moment"; you may easily be betrayed into unseasonable talk.

13. *an offence*] Or, "an abomination," cp. the verb in xxv. 2; προσόχθισμα in the Sept. several times = שִׁקּוּץ.

is in the wantonness of sin] The context implies the meaning: wanton talk provokes their laughter, cp. Prov. x. 23, xiv. 9.

14. *The talk of a man of many oaths*] cp. xxiii. 11. 𝔏 *Loquela multum jurans* [*jurantis*]; by the "talk" is, of course, meant the oaths in the talk, so 𝔖 "the oath [emended reading, instead of "the gift"] of the godless...."

will make the hair...] cp. Job iv. 15.

their strife] 𝔏 very pointedly, though paraphrastically, *irreverentia ipsius.*

maketh one stop] Lit. "is a stopping," i.e. one has to stop one's ears to avoid hearing the bad language which their strife occasions; ℵ "is a groaning."

15. *shedding of blood*] This must be understood metaphorically, as the reference is only to the strife of words.

is a grievous thing to hear] Lit. "(is) grievous hearing"; ℵ$^{c.a}$ "(is) evil hearing."

XXVII. 16—21. The evil of not keeping secrets.

16. *secrets*] 𝔏 adds the gloss "of a friend." Cp. xxii. 22, Prov. xx. 19, xxv. 9.

destroyeth credit] i.e. forfeits trust; cp. xxii. 22.

mind] Lit. "soul,"

17 Love a friend, and keep faith with him:
But if thou reveal his secrets,
Thou shalt not pursue after him;
18 For as a man hath destroyed his enemy,
So hast thou destroyed the friendship of thy neighbour.
19 And as a bird which thou hast loosed out of thy hand,
So hast thou let thy neighbour go, and thou wilt not catch him again:
20 Pursue him not, for he is gone far away,
And hath escaped as a gazelle out of the snare.
21 For a wound may be bound up, and after reviling there may be a reconcilement;
But he that revealeth secrets hath lost hope.

22 One that winketh with the eye contriveth evil things;
And no man will remove him from it.
23 When thou art present, he will speak sweetly,

17. *keep faith with him*] cp. xxix. 3. 𝔖 "put thy trust in him."

19. Another simile expressive of the irretrievable way in which a friend is lost when a man has forfeited confidence by revealing secrets.

20. For this verse 𝔖 reads: "For he hath fled like a gazelle out of the net, and like a sparrow out of the snare"; cp. Prov. vi. 5.

And hath escaped] 𝔏 adds the explanatory words: *Quoniam vulnerata est anima ejus.*

21. *For a wound...*] i.e. friends may quarrel sometimes, but they become reconciled again.

hath lost hope] of reconciliation, cp. xxii. 22. 248 "hath destroyed credit," as in *v.* 16.

XXVII. 22—24. The hatefulness of insincerity.

22. For this and the following verse 𝔖 has only: "He whose eye is proud (lit. 'high') it shall be his ruin."

One that winketh with the eye] cp. Ps. xxxv. 19, Prov. vi. 13, x. 10; a sign of malicious insincerity.

contriveth] Lit. "frameth," an architectural term, but mostly used metaphorically; 𝔏 *fabricat*; cp. xi. 33, Prov. iii. 29, vi. 14.

And no man will remove...] i.e. (reading αὐτοῦ) it is impossible to cure him. A.V., with 248, "and he that knoweth him will depart from him."

23. *he will speak sweetly*] B reads "he will sweeten thy mouth," but ℵAC 𝔏 Syro-Hex. read "...his mouth," which is more correct, the meaning being that he makes himself agreeable by what he says. 𝔏 *condulcabit os suum*; cp. xii. 16^a, Prov. xvi. 21.

And will admire thy words;
But afterward he will writhe his mouth,
And set a trap *for thee* in thy words.
I have hated many things, but nothing like him; 24
And the Lord will hate him.

One that casteth a stone on high casteth it on his 25
own head;
And a deceitful stroke will open wounds.
He that diggeth a pit shall fall into it; 26
And he that setteth a snare shall be taken therein.
He that doeth evil things, they shall roll upon him, 27
And he shall not know whence they have come to him.
Mockery and reproach are from the haughty; 28
And vengeance, as a lion, shall lie in wait for him.

he will writhe his mouth] Lit. "he will twist his mouth"; 𝔏 *pervertet os suum*, i.e. he will speak in a very different way.

And set a trap...] Better, "He will put (give) a stumbling-block in thy words," i.e. he will wrest thy words and put a wrong meaning upon them, so that they give offence to others.

24. *but nothing like him*] so 𝔖; but 𝔊 lit. "I likened them not unto him"; i.e. no hatred that I had for anything can be compared to the hatred I have for him.

will hate him] cp. Prov. vi. 16, viii. 13. 𝔖 adds "and curse him"; some addition seems to be required as the clause would otherwise be somewhat too short.

XXVII. 25—29. Nemesis.

25. *casteth it on his own head*] i.e. it falls back upon himself; 𝔖 "it will return upon him," cp. Prov. xxvi. 27^b; 𝔏 *super caput ejus cadet.*

And a deceitful stroke...] The Greek is obscure, but the sense required is that a treacherous blow wounds the striker himself. Cp. 𝔏 *et plaga dolosa dolosi dividet vulnera.*

26. *He that diggeth...*] a quotation from Prov. xxvi. 27^a or Eccles. x. 8, cp. Ps. vii. 15.

And he that setteth...] cp. Ps. ix. 15, 16.

27. *they shall roll*] Prov. xxvi. 27 explains the metaphor.

they have come] 𝔖 "evil hath come."

28. 𝔖 omits this verse.

for him] A.V. 248 rightly "for them," the reference being to "the haughty."

29 They that rejoice at the fall of the godly shall be taken in a snare;
And anguish shall consume them before they die.

30 Wrath and anger, these also are abominations;
And a sinful man shall possess them.

28 He that taketh vengeance shall find vengeance from the Lord;
And he will surely make firm his sins.

2 Forgive thy neighbour the hurt that he hath done *thee*;
And then thy sins shall be pardoned when thou prayest.

29. 𝔏 omits this verse. 𝔖 renders somewhat differently from 𝔊: "Snares and nets are for those who know (i.e. make) them; these shall cling to them until the day of their death." The verse reads like a gloss.

And anguish shall consume...] Retribution will overtake them in this world, cp. Job xxi. 19, 20.

XXVII. 30—XXVIII. 7. Forgiveness is better than vengeance which belongs to God only.

30. *these also*] as well as the sins mentioned in the preceding verses. With this section compare the parable of the Unmerciful Servant in Matt. xviii. 21 ff.

And a sinful man...] 𝔖 "And a deceitful man destroyeth his (own) way."

shall possess them] bitterly sarcastic. As the wise man by his efforts becomes the possessor of Wisdom (vi. 27), so the sinner becomes the possessor (ἐγκρατής) of a passionate temper.

XXVIII. **1.** 𝔏 has the title *De remissione peccatorum.*

He that taketh vengeance] cp. Deut. xxxii. 35, Rom. xii. 19.

make firm] a rare word (διαστηρίσει) meaning apparently that God will leave him hardened and impenitent, and therefore unforgiven. 248 and other cursives (cp. A.V.) read διατηρήσει, "will mark," "observe"; cp. Job xiv. 16, 17, Ps. cxxx. 3. See the converse in 2 Cor. v. 19. 𝔖 "And all his sins are reserved for him"; i.e. kept in remembrance against him.

2. *Forgive thy neighbour...*] cp. Matt. vi. 14, 15. In *Rosh Hashshana* 17*a* (Talmud Babli) it is said: "God forgives him who forgives his neighbour"; cp. *Erubin* XVII. 72 (Mishna): "He who hath pity on men to him will God be merciful."

that he hath done thee] simply an addition retained from A.V. to make the sense clear.

And then thy sins shall be pardoned] With the teaching of this verse cp. the important passage from *Test. XII Patr.* Gad vi. 3—7: "Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he

Man cherisheth anger against man;
And doth he seek healing from the Lord?
Upon a man like himself he hath no mercy;
And doth he make supplication for his own sins?
He being himself flesh nourisheth wrath:
Who shall make atonement for his sins?
Remember thy last end, and cease from enmity:
Remember corruption and death, and abide in the commandments.
Remember the commandments, and be not wroth with thy neighbour;
And *remember* the covenant of the Highest, and wink at ignorance.

repent and confess, forgive him. But if he deny it, do not get into a passion with him, lest catching the poison from thee he take to swearing, and so thou sin doubly....But if he be shameless, and persisteth in his wrongdoing, even so forgive him from the heart, and leave to God the avenging." This pseudepigraph belongs to 109—106 B.C. (see Charles' edition, p. xv.). In view of such teaching as this in pre-Christian times (and cp. the quotations from Rabbinical literature given above, which cannot be due to Christian influence), it is not necessary to regard the verse before us as a later, Christian, interpolation (so Edersheim).

3. *And doth he seek healing...*] "healing" = forgiveness; the meaning of the verse is that one who is at enmity with his neighbour cannot expect forgiveness from God; cp. the Midrash *Sifre* 93 *b*: "He only who is merciful with mankind may expect mercy from Heaven" (quoted by Schechter, *Studies*, Second Series, p. 94).

4. 𝔖 omits this verse.

Upon a man like himself] i.e. upon a fellow-creature.

he hath no mercy; And doth...] cp. Matt. v. 7; in *Megillah* 28 *a* (Talmud Babli) it is said: "So long as we are merciful, God is merciful to us; if we are not merciful to others, God is not merciful to us."

5. *Who shall make atonement*] 𝔖 "Who will forgive," cp. 1 Sam. ii. 25.

6. *Remember thy last end*] cp. vii. 36, xxxviii. 20, Lam. i. 9.

from enmity] 𝔊 "being at enmity" (partic.); 70 248 add: "And be not wroth with (thy) neighbour," as in *v.* 7.

and abide in the commandments] 𝔖 "and keep thyself from sinning"; this is preferable as being a better parallel to the preceding clause, and also because "commandments" occurs in the next verse.

7. *Remember the commandments, and...*] cp. x. 6, Lev. xix. 13. In *Shabbath* 20 *a* (Talmud Babli) it is said that the most important law is, "Thou shalt love thy neighbour as thyself." Cp. Matt. xix. 19.

and wink at ignorance] "overlook" sins of ignorance; any wrong which your neighbour has done you unconsciously or involuntarily.

8 Abstain from strife, and thou shalt diminish thy sins:
For a passionate man will kindle strife;
9 And a man that is a sinner will trouble friends,
And will make debate among them that be at peace.
10 [1]As is the fuel of the fire, so will it burn;
And as the stoutness of the strife is, *so* will it burn:
As is the strength of the man, *so* will be his wrath;
And as is his wealth, *so* will he exalt his anger.
11 A contention begun in haste kindleth a fire;

[1] The order of the lines in this verse is uncertain.

XXVIII. 8—12. WARNINGS AGAINST STRIFE AND CONTENTION.

8. The warning against anger and quarrelsomeness (xxvii. 30) is now taken up and developed.

thou shalt diminish...] 𝔖 "sins will depart from thee."

For a passionate man...] 𝔖 omits this clause.

9. *will trouble friends*] disturb and destroy their friendship.

And will make debate] Lit. "will cast calumny" (διαβολήν), and so will bring about enmity; this corresponds with "will kindle strife" in 8b. The particular action here referred to is that of alleging that one of two friends has accused the other of something, cp. *vv.* 13, 14. 𝔏 has: *Et in medio pacem habentium inmittet inimicitiam.*

10. *As is the fuel...*] cp. Prov. xxvi. 20, Jas. iii. 5.

And as the stoutness...] The marg. note in R.V. refers to the fact that this clause has got out of place in B, where it is the last clause of the verse.

stoutness] στερέωσις; the precise meaning of this word is doubtful; probably the "grounds" or "matter" of the quarrel, which would give a good parallel to ὕλη in the first clause. In the only instance of the word given in Schleusner (Aquila, Is. xli. 21) it=the Hebrew עֲצֻמוֹת, so it probably represents some derivative of עָצַם, the *solid grounds* of quarrel.

so *will it burn*] The recurrence of the same word is probably not original; two cursives read αὐξηθήσεται ("it will increase" [=𝔖]) instead of repeating ἐκκαυθήσεται; this also gives better sense.

As is the strength] Better, "rank" or "position," as the corresponding word in the next clause ("wealth") shows that it is not bodily strength that is meant; 𝔖 "as the glory of his hands," a phrase which does not refer to material strength.

so *will he exalt his anger*] Lit. "So will he let his anger rise"; a poor man would have to exercise self-control, but a rich man, who is well supported because he is rich, can give free vent to his feelings.

11. *A contention begun in haste*] i.e. a hasty quarrel, one entered into without forethought or self-control. It seems clear that these

And a hasty fighting sheddeth blood.
If thou blow a spark, it shall burn; 12
And if thou spit upon it, it shall be quenched:
And both these shall come out of thy mouth.

Curse the whisperer and double-tongued: 13
For he hath destroyed many that were at peace.
A third person's tongue hath shaken many, 14
And dispersed them from nation to nation;
And it hath pulled down strong cities,
And overthrown the houses of great men.
A third person's tongue hath cast out brave women, 15

words are a mistranslation, or else a repetition of "a hasty quarrel" in the next clause. Some word for a spark, or some inflammable material is wanted; 𝔖 may be right: "Resin and pitch," i.e. something that catches fire immediately.

12. *If thou blow a spark...*] In the Midrash *Wajjikra Rabba*, chap. XXXIII. this is quoted thus: "There was a glowing coal before him; he blew upon it, and it blazed up; he spat upon it, and it was extinguished." From this quotation it would appear that the original read "glowing coal" instead of "spark."

And if thou spit...] 248 accidentally omits this clause.

And both these...] The meaning is that both strife and peace are dependent upon a man's language and behaviour; it lies with him as to which it is to be, cp. Prov. xv. 1.

XXVIII. 13—26. THE MISCHIEF DONE BY AN EVIL TONGUE.

13. *the whisperer and double-tongued*] cp. v. 9, 14; and with the whole section cp. Jas. iii. 1—12. 𝔖 reads for the first clause: "May the third tongue be cursed."

14. *A third person's tongue*] making mischief between two others by slander. Lit. "third tongue" = לישון תליתאי, a technical expression in Rabbinical literature for the tongue of the slanderer, e.g. *Arachin* 15*b* (Talmud Babli): "The third tongue kills three," viz. the slanderer, the slandered, and he who believes the slander; on the last of these see *v.* 16 below.

hath shaken] brought them down from positions of honour, and driven them into exile.

15. *A third person's tongue*] See preceding verse; it should be: "the third tongue," so 𝔊, as above.

hath cast out brave women...] has brought about the divorce of good and faithful wives (cp. vii. 26, xxvi. 2) and deprived them of the result of their labours.

And deprived them of their labours.
16 He that hearkeneth unto it shall not find rest,
Nor shall he dwell quietly.
17 The stroke of a whip maketh a mark in the flesh;
But the stroke of a tongue will break bones.
18 Many have fallen by the edge of the sword:
Yet not so many as they that have fallen because of the tongue.
19 Happy is he that is sheltered from it,
That hath not passed through the wrath thereof;
That hath not drawn its yoke,
And hath not been bound with its bands.
20 For the yoke thereof is a yoke of iron,
And the bands thereof are bands of brass.
21 The death thereof is an evil death;
And Hades were better than it.
22 It shall not have rule over godly men;
And they shall not be burned in its flame.
23 They that forsake the Lord shall fall into it;
And it shall burn among them, and shall not be quenched:

16. ℌ omits this verse.

He that hearkeneth...] This is the third person "killed" by a slander; see quotation above, *v.* 14.

17. *a mark in the flesh*] R.V. retains the paraphrase of A.V.

will break bones] cp. Prov. xxv. 15.

18. *by the edge*] Lit. "by the mouth," according to the regular Hebr. expression, e.g. 1 Sam. xv. 8, which regards the sword as "devouring."

19. Cp. Ps. xxxi. 20 (Sept.), "Thou shalt shelter them in a pavilion from the contradiction of tongues."

That hath not drawn its yoke] For the expression cp. Deut. xxi. 3.

its bands] i.e. of the tongue; a slanderous tongue is the cause of burdensome trouble, and involves men in difficulties.

20. *a yoke of iron*] heavy and unbreakable, cp. Jer. xxviii. 14.

21. *The death thereof is an evil death*] i.e. the death which is inflicted by a slanderous tongue (cp. quotation under *v.* 14 above), because it is the cause of so much grief and trouble before death releases its victim.

And Hades were better...] ℌ "There is rest in Hades rather than with it" (lit. "her," the stroke of the tongue).

22. *It shall not have rule over*] Or, "It shall not take hold of."

shall not be burned...] ℌ "The flames of the fire shall not burn thee." For the figure of the tongue being like a fire see Jas. iii. 5, 6.

It shall be sent forth upon them as a lion;
And as a leopard it shall destroy them.
Look that thou hedge thy possession about with thorns; 24
Bind up thy silver and thy gold;
And make a balance and a weight for thy words; 25
And make a door and a bar for thy mouth.
Take heed lest thou slip therein; 26
Lest thou fall before one that lieth in wait.

He that sheweth mercy will lend unto his neighbour; **29**
And he that strengtheneth him with his hand keepeth the commandments.
Lend to thy neighbour in time of his need; 2

23. *shall destroy*] Lit. "shall mangle," cp. 𝔖 "shall tear them in pieces."

The contents of *vv.* 24, 25 show that the clauses have got out of place; the order should be: 24^a, 25^b, 24^b, 25^a.

24a. *that thou hedge*] 𝔖 "thou hedgest," which, as the context shows, is probably more correct.

25b. *And make a door...*] cp. xxii. 27, Ps. cxli. 3. Just as a man guards his possession by hedging it in, so should he guard his tongue by, metaphorically speaking, keeping a door and bolt before it. 70 248 place this clause in its proper place (= 𝔖), though they repeat it after 25^a.

24b. *Bind up...*] cp. Deut. xiv. 25, 2 Kings v. 23.

25a. *And make a balance...*] Just as a man takes care of his money, so should he guard his words, and weigh them before uttering them, cp. xvi. 25, xxi. 25.

26. *lest thou slip*] cp. xxv. 8.

therein] i.e. with thy tongue. 𝔖 omits; 𝔏 *in lingua tua.*

XXIX. 1—13. On lending and borrowing.

1. One Greek cursive has the title: "Concerning loans" (= 𝔏).

He that sheweth...] cp. Exod. xxii. 25, Lev. xxv. 36, Matt. v. 42.

he that strengtheneth him with his hand] i.e. he that relieveth or upholdeth, cp. Lev. xxv. 35; 𝔖 "he that taketh hold of (him) by the hand."

2. *Lend to thy neighbour...*] cp. Prov. xix. 16, 17. It is noticeable that there is no mention of usury (interest) here; this is thoroughly in accordance with Biblical and Rabbinical Judaism; see, e.g., Lev. xxv. 36, "Take thou no usury of him, or increase"; *Baba Bathra* 90 *a* (Talmud Babli), "A usurer is comparable to a murderer, for the crimes of both are equally irremediable" (quoted by Abrahams in *Jewish Life in the Middle Ages*, p. 237).

And pay thou thy neighbour again in due season.
3 Confirm thy word, and keep faith with him;
And at all seasons thou shalt find what thou needest.
4 Many have reckoned a loan as a windfall,
And have given trouble to those that helped them.
5 Till he hath received, he will kiss a man's hands;
And for his neighbour's money he will speak submissly:
And when payment is due, he will prolong the time,
And return words of heaviness, and complain of [1]the times.
6 If he prevail, he shall hardly receive the half;
And he will count it as a windfall:
If not, he hath deprived him of his money,

[1] Gr. *the season.*

And pay thou thy neighbour...] cp. iv. 31, Ps. xxxvii. 21. In *Pirqe Aboth* II. 13, it is said: "Go and see which is the evil way a man should shun....Rabbi Simeon said, 'He that borroweth, and payeth not again.'"

3. *keep faith*] cp. xxvii. 17.

4. *a windfall*] Lit. "a find" which they are justified in keeping; the clause illustrates the quotation from *Pirqe Aboth* above.

5. *Till he hath received*] i.e. the loan; ℌ "When he receiveth it."

he will kiss...] not in token of affection, but of hypocritical servility; lit. "kiss profusely" (*καταφιλήσει*); cf. the traitor's kiss in Matt. xxvi. 49 (R.V. marg.).

for his neighbour's money] i.e. for the purpose of obtaining it.

he will speak submissly] Lit. "he humbles (his) voice"; R.V. retains the archaism "submissly" for "submissively."

when payment is due] At the proper time for repayment he will procrastinate.

he will prolong the time] i.e. procrastinate. In *Pirqe Aboth* II. 16, it is said: "Let the property of thy neighbour be precious unto thee as thine own."

words of heaviness] not of sorrow and regret for his inability to pay, but of grumbling that he is badly off and times are bad.

complain of the times] Lit. "the season"; times are bad. Or, complain that the date fixed for repayment (cp. *v.* 2) is too soon.

6. The subjects (borrower and lender) alternate somewhat confusingly in this verse. The meaning seems to be, that if the lender succeeds in getting anything at all back, he with difficulty gets half, and must regard it as a piece of luck, because he had almost given up all hope of repayment; but if he (the lender) does not succeed—contrast with the first clause—the borrower has deprived the lender of his money, and the lender has made an enemy of the borrower, instead of the latter feeling under an obligation to the former.

And he hath gotten him for an enemy without cause:
He will pay him with cursings and railings;
And for honour he will pay him disgrace.
[1]Many on account of *men's* ill-dealing have turned away; 7
They have feared to be defrauded for nought.
Howbeit with a man in poor estate be longsuffering; 8
And let him not wait for *thine* alms.
Help a poor man for the commandment's sake; 9
And according to his need send him not empty away.
Lose *thy* money for a brother and a friend; 10
And let it not rust under the stone to be lost.
Bestow thy treasure according to the commandments 11
of the Most High;

[1] Some ancient authorities read *Many therefore.*

without cause] i.e. unnecessarily, omitting *οὐ* with ℵ[c.a]A (= 𝔖𝔏).

He will pay him...] i.e. the borrower will repay the lender with cursings, etc.

disgrace] Instead of giving him credit for his assistance, he abuses him for asking for repayment.

7. *Many on account of*] ℵ*A "Many therefore...," i.e. Many men have refused to lend, because they were afraid of losing their money and incurring abuse besides; ℵ[?] some cursives 𝔖𝔏 Syro-Hex., however, insert a negative: "Many not on account of stinginess"; i.e. the *πονηρία* in the first case is that of the borrower: in the second, that of the lender; in the special sense of stinginess.

They have feared...] 𝔖 "But because they feared a foolish quarrel."

8. *be longsuffering*] cp. Matt. xviii. 26.

And let...] 𝔖 omits this clause.

let him not wait] So most MSS. B however omits the negative, giving the sense "And for compassion thou shalt prolong him" (the same word as in 5[c]), i.e. give him time for repayment. This may be right, for it is not alms but loans that are in question, and it gives a good parallel to the preceding clause.

9. 𝔏 has the title *De dato in proximo.*

for the commandment's sake] See Deut. xv. 7, 8, cp. Ecclus. xxxii. 7.

empty] 248 omits. For the second clause 𝔖 has: "And grieve not for the loss," which evidently reflects a better reading.

10. *Lose...*] cp. xxxvii. 6.

let it not rust under the stone] cp. Matt. vi. 19, Jas. v. 3; 𝔖 "place it not," 248 𝔏 "hide it not."

to be lost] Lit. "for perishing"; 𝔖 "or a wall."

11. *Bestow...*] 𝔖 "Lay up for thyself a treasure of charity and love." "Lay up," cp. Matt. vi. 19, 20, 1 Cor. xvi. 2. The giving of alms was

And it shall profit thee more than gold.
12 Shut up alms in thy store-chambers;
And it shall deliver thee out of all affliction:
13 It shall fight for thee against thine enemy
Better than a mighty shield and a ponderous spear.

14 A good man will be surety for his neighbour;
And he that hath lost shame will fail him.
15 Forget not the good offices of thy surety;
For he hath given his life for thee.
16 A sinner will overthrow the good estate of his surety;
17 And he that is of an unthankful mind will fail him that delivered him.

the means of securing eternal life, according to Rabbinical teaching; the technical term "perfect righteous man" (צדיק גמור) was applied to him who gave alms to the poor; he was looked upon as having fulfilled the whole Law (*Shabbath* 55 *a*, Talmud Babli), cp. Matt. xix. 21, "If thou wouldst be *perfect*, go, sell all that thou hast, and give to the poor...."

than gold] 𝔖 "than all that thou hast."

12. 𝔏 has the title *De Misericordia*.

Shut up alms...] i.e. let the money gained and laid up be used for giving to the poor.

it shall deliver thee...] cp. vii. 32, xii. 2, Tobit ii. 14, iv. 9—11.

13. *a ponderous spear*] The MSS vary between "a spear of weight" (ὀλκῆς) and "a spear of strength" (ἀλκῆς) = A.V. "a strong spear."

XXIX. 14—20. Concerning Suretiship.

14. *will be surety*] cp. viii. 13; more charitable advice than that in Prov. xxii. 18, where to become surety is regarded as the sign of a man void of understanding; cp. Prov. vi. 1 ff.

And he...] i.e. it is only he who has lost shame who will...; the reference is to the man for whom someone has become surety.

will fail him] 𝔖 "will run away from (him for whom he has become) his surety."

15. 𝔖 omits this verse.

the good offices] χάριτας, i.e. kindnesses freely bestowed.

his life] Lit. "soul." The surety might become responsible in his own person, cp. Prov. xx. 16.

16. *will overthrow the good estate*] An unprincipled man will ruin his surety by failing to meet his obligations.

his surety] 248 adds: "A sinner will flee from him who stands surety."

17. *unthankful*] 248 "unprofitable."

Suretiship hath undone many that were prospering, 18
And shaken them as a wave of the sea:
Mighty men hath it driven from their homes;
And they wandered among strange nations.
A sinner that falleth into suretiship, 19
And undertaketh contracts for work, shall fall into lawsuits.
Help thy neighbour according to thy power, 20
And take heed to thyself that thou fall not *to the same.*

The chief thing for life is water, and bread, 21

18. *that were prospering*] 𝔖 omits this; it is unnecessary.
Mighty] i.e. wealthy and powerful.

19. *A sinner*] 70 248 𝔖𝔄 read: "that transgresseth the commandments of the Lord will fall into suretiship."
that falleth into suretiship] The meaning of this verse is a little obscure; apparently it is intended to be a contrast to what is said in the preceding verse; in *v.* 18 reference is made to good men who stand surety, and suffer, at the hands of unscrupulous men, for their kindness; here the reference is to sinful men who deliberately pose as philanthropic, and become surety on behalf of needy persons, but they do so with the express purpose of gaining advantage—presumably by usury. The Greek ἐμπεσών has the sense of "rushing in violently"; ℵ$^{c.a}$A and cursives read ἐμπεσεῖται (=𝔖𝔄).
And undertaketh contracts for work] Probably rather, "pursueth gain." ἐργολαβεία means primarily "a contract for work," but here it seems to mean "profit." The verb ἐργολαβεῖν, "to contract," has also the general meaning "to make money." 𝔖 "who pursueth after taking sins upon himself"; 𝔄 *qui conatur multa agere.*
shall fall into lawsuits] "...into judgements"; 𝔊 has a play on the word "fall into" here.

20. *Help thy neighbour*] i.e. in the matter of suretiship as far as you can afford to do it, but be careful not to risk ruining your own estate, cp. viii. 13.
that thou fall not to the same] Omit "to the same." This verse sums up the duty of suretiship.

XXIX. 21—28. On contentment and independence.

21. 𝔄 has the title *De frugalitate honesta et hospitalitate.* Cp 1 Tim. vi. 8.
The chief thing] See note on i. 14, on ἀρχή; cp. xxxix. 26.
for life] A^{a} most cursives 𝔖𝔄 Syro-Hex. read "for man's life."

And a garment, and a house to cover shame.
22 Better is the life of a poor man under a shelter of logs,
Than sumptuous fare in another man's house.
23 With little or with much, be well satisfied.[1]
24 It is a miserable life to go from house to house:
And where thou art a sojourner, thou shalt not *dare to* open thy mouth.
25 Thou shalt entertain, and give to drink, and have no thanks:
And besides this thou shalt hear bitter words.
26 Come hither, thou sojourner, furnish a table,
And if thou hast aught in thy hand, feed me with it.
27 Go forth, thou sojourner, from the face of honour;
My brother is come to be my guest; I have need of my house.

[1] The remainder of this verse is omitted by the best authorities.

to cover shame] i.e. to cover nakedness; ℵ$^{c.a}$ adds "of a man."

22. *a shelter of logs*] a "log cabin," which the context implies is his own.

23. *With little or with much...*] cp. Phil. iv. 11, Hebr. xiii. 5. ℵ$^{c.a}$ 248 add as the second clause: "And thou wilt not hear reproach (concerning) thy house"; but for *οἰκίας* we must read *παροικίας*, "sojourning," with 𝔏 *et improperium peregrinationis non audies*, cp. *v.* 24.

24. *And where thou art...thou shalt not...*] B𝔖𝔏 have the 3rd pers.

25, 26. *Thou shalt entertain...*] The "sojourner" here is not the "sojourner" in the technical O.T. sense, but a man staying in another man's house, a "sponge" or parasite. Such men (see *Dict. of Classical Antiq.* s.v.) were common in ancient Greece and Rome. He is here evidently expected to render services in return for his board and lodging. He has to entertain the guests, pass the wine, prepare the table, help the dishes; and then, when his room is wanted, he is unceremoniously turned out.

27. *thou sojourner*] 𝔖𝔏 omit.

from the face of honour] 𝔊 has evidently translated the original literally; the meaning is: "Go away from the honour [that hath been shown thee]"; cp. 𝔏 *Exi a facie honoris amicorum meorum*, i.e. the honour reserved for friends. As long as there was no one else to be entertained the sojourner is allowed entrance, but as soon as friends of the host come, the sojourner is shown the door; such is the lot of sojourners. The letter of the Law has been kept, but not its spirit, cp. Lev. xix. 33, 34.

My brother] 𝔖 "a traveller," omitting "to be my guest."

I have need of my house] 𝔖 omits.

These things are grievous to a man of understanding; 28
The upbraiding of house-room, and the reproaching of the money-lender.

He that loveth his son will continue to lay stripes upon 30
him,
That he may have joy of him in the end.
He that chastiseth his son shall have profit of him, 2
And shall glory of him among his acquaintance.
He that teacheth his son shall provoke his enemy to 3
jealousy;
And before friends he shall rejoice of him.
His father dieth, and is as though he had not died; 4
For he hath left one behind him like himself.
In his life, he saw and rejoiced *in him*; 5
And when he died, he sorrowed not:

28. *a man of understanding*] Lit. "a man that hath understanding"; 248 omits "a man." A man who has no education may put up with these insults; but a man of intelligence feels bitter annoyance when he is twitted by his host (*vv.* 24 ff.), or dunned by his creditors.

The upbraiding of...] 𝔖 reads differently: "Upbraiding and usury, and the loan of the money-lender"; it is a summing-up of the last two sections. 𝔖 adds: "Give very freely to the poor, and feed him with that which is in thine hand. And if he be naked, clothe him, for (in so doing) thou coverest thine own flesh; and thou lendest to God himself, and he will repay thee sevenfold," cp. Is. lviii. 7, Matt. xxv. 35, 36. Smend thinks this addition is from an original Hebrew, though secondary, text.

(*c*) XXX. 1—20. Further examples of practical wisdom.

XXX. 1—13. The upbringing of children.

1. 𝔊 prefixes the title "Concerning Children"; 𝔏 *De disciplina filiorum.*

He that loveth his son...] cp. Prov. xiii. 24, xxiii. 13, 14, xxix. 15.

in the end] i.e. ultimately.

2. *He that chastiseth*] cp. Prov. xxix. 17.

shall have profit] ὀνήσεται, cp. Philemon 20, where it is a play on the name Onesimus ("Profitable"); ℵ$^{c.a}$ reads αἰνεθήσεται ("shall have praise") = 𝔏; 248 reads εὐφρανθήσεται (A.V. "shall have joy") = 𝔖.

4. *as though he had not died*] The father lives in the son. On the significance of this see Kirkpatrick's notes on Ps. cix. 9 ff.

5. *And when he died...*] See *v.* 1^{b}.

6 He left behind him an avenger against his enemies,
And one to requite kindness to his friends.
7 He that maketh too much of his son shall bind up his wounds;
And his heart will be troubled at every cry.
8 An unbroken horse becometh stubborn;
And a son left at large becometh headstrong.
9 Cocker thy child, and he shall make thee afraid:
Play with him, and he will grieve thee.
10 Laugh not with him, lest thou have sorrow with him;

6. *an avenger against his enemies*] thoroughly Jewish, but very human; 𝔏 modifies the meaning: *Reliquit enim defensorem domus contra inimicos.*

7. *He that maketh too much*] For περὶ ψυχῶν of B and some other MSS, περιψύχων, "he that coddleth," must be read (and of course υἱόν). Cp. Prov. xxix. 21ª.

shall bind up] either the boy's wounds—he is always fussing over every little injury—or his own wounds; he will eventually suffer from the wounds inflicted by the spoiled child; so apparently 𝔖 "will multiply."

his heart] Lit. "his bowels"; the seat of the feelings.

8. *becometh*] ἀποβαίνει, "turns out."

stubborn] used of the ways of men in Judg. ii. 19.

And a son left...] cp. Prov. xxix. 15ᵇ.

becometh headstrong] rash and reckless, a word (προαλής) occurring here only in the Greek Bible; a different word from that rendered "headstrong" in xxvi. 10.

9. *Cocker*] For illustration of this archaism see Wright's *Bible Word Book.*

and he shall make thee afraid] Better, "amaze thee." The Greek word (ἐκθαμβήσει) contains the idea of astonishment; the word occurs in the first of the New Oxyrhynchus Sayings, "Jesus saith, Let not him who seeks the Father cease until he find Him; and having found Him, *let him be amazed*, and *being amazed* he shall reign, and reigning he shall rest" (Swete's reconstruction, see *Expos. Times*, xv. p. 489). In the verse before us a reference to the father's surprise at his son's subsequent behaviour is probably intended.

Play with him...] The thought in the writer's mind seems to be that of the danger lest a father should lose the child's respect by permitting too great familiarity. On the whole subject of the education of Jewish children, and the relationship between the father and his children, see Samuel Marcus, *Die Pädagogik des Israelitischen Volkes* (Vienna, 1877).

10. *lest thou have sorrow...*] meaning that when the child gets older he will take liberties with his father.

And thou shalt gnash thy teeth in the end.
Give him no liberty in his youth, 11
[1]And wink not at his follies.
[1]Bow down his neck in his youth, 12
And beat him on the sides while he is a child,
Lest he wax stubborn, and be disobedient unto thee;
[1]And there shall be sorrow to thy soul.
Chastise thy son, and take pains with him, 13
Lest his shameless behaviour be an offence unto thee.

[1] These three lines are absent from the oldest MSS.

And thou shalt gnash thy teeth] cp. Ezek. xviii. 2 (Sept.); lit. "and thou shalt blunt thy teeth"; 𝔖 "he will blunt...," making the child the subject (so too in the Talmudical quotation of this passage, according to Ryssel); this latter is probably more correct as it is what the sense demands, "he will set thy teeth on edge." The reference seems to be to the proverb in Ezek. xviii. 2, only here the conditions are reversed; the fault in each case is, however, represented as lying with the father.

11. 𝔙 in Cod. B is extant from here to xxxiii. 3 (𝔊 xxxvi. 3).

Give him no liberty] 𝔙 "Let him not rule," cp. 𝔊 ἐξουσία ("authority").

And wink not at his follies] Most MSS of 𝔊 omit 11[b] and 12[a] by *homoioteleuton*. The scribe's eye passed from the first "youth" (*νεότητι*) to the second, and he missed the intervening words. 𝔙 "And forgive not his corruptions" (=𝔖); 𝔏 *Et ne despicias cogitatus illius*. In 𝔙 a marginal note suggests an alternative for "his corruptions," but as it is abbreviated, one cannot say for certain what it represents; possibly a word=*cogitatus illius*.

12. 𝔙 prefixes the two following clauses:

"As a python pounces upon a wild beast,
So chastise (lit. 'crush') his loins while he is yet young."

(Cp. clause *b* below.) Probably the somewhat grotesque simile is a corruption of the text; Schechter conjectures: "Beat his shoulder while he is yet tender."

Bow down...] 𝔊 omits (exc. 70 248); it is read by 𝔙 (reading "head" for "neck") 𝔖𝔏. The clause is, however, probably a gloss taken from vii. 23.

And beat him...] cp. 𝔙 above, and xlii. 5.

And there shall be sorrow...] 𝔊 omits (exc. 70 106 248); 𝔙 "And there shall be born to thee from him vexation of spirit."

13. *Chastise*] so 𝔙, but 𝔖𝔏 "Teach," which may, however, also be intended by *παίδευσον* in 𝔊.

and take pains with him] Or, "make use of him," a free translation of 𝔙 "and make his yoke heavy."

Lest his shameless behaviour] The text of 𝔙 is uncertain, but probably

14 Better is a poor man, being sound and strong of constitution,
Than a rich man that is plagued in his body.
15 Health and a good constitution are better than all gold;
And a strong body than wealth without measure.
16 There is no riches better than health of body;
And there is no gladness above the joy of the heart.
17 Death is better than a bitter life,

we should read: "lest by his waxing stubborn he stretch out his neck against thee," carrying on the picture of the yoke (Smend); the meaning being that unless a son be held in check and kept well in hand he will rise up against his father.

XXX. 14—20. THE BLESSING OF GOOD HEALTH.

14. Above this verse in B a later hand has inserted the title "Concerning Health"; in A this occurs in the margin against *v.* 16.

15. *all gold*] ℌ "refined gold." 𝔊 was perhaps thinking of such passages as Song of Songs v. 15, Lam. iv. 2, where bodily vigour is symbolized by fine gold, cp. xxxi. 6[a] (Hebr.).

a strong body] The reference to the body in the first clause leads one to expect some other word here, just as in the next verse "health of body" is balanced by "joy of the heart": and this is supplied by ℌ, which has "a good spirit" instead of "a strong body."

than wealth without measure] ℌ "than pearls" (or "corals"), a word of uncertain meaning used only in the poetical books, and usually as a simile expressive of value, e.g. Prov. iii. 15, viii. 11 (of Wisdom), xxxi. 10 (of a virtuous woman), Lam. iv. 7 (of a healthy body); R.V. always translates it "rubies," which is most likely wrong, but see the marginal note to Job xxviii. 18, and Hastings' *DB*, s.v.

16. B has the title "Concerning meats" above this verse.

And there is no gladness...] ℌ "And there is no possession (lit. 'good')..."; 𝔊 εὐφροσύνη misunderstood the force of the Hebr. טובה (lit. "goodness," but here "goods") in this connexion.

above the joy of the heart] In ℌ (lit. "above goodness of heart") there is a play on the double meaning of "good," "possession" and "joy"; for the Hebr. phrase cp. Deut. xxviii. 47, "gladness of heart."

17. ℌ has two forms of this verse:

"Better death than a useless (lit. 'empty') life, and eternal rest than constant pain;
Better death than a wicked life, and to go down to Sheol than continual pain."

These represent the original Hebr. and a recension of ℌ, see *Intr.* ch. VI. § iii.

[1]And [2]eternal rest than a continual sickness.
Good things poured out upon a mouth that is closed 18
Are *as* messes of meat laid upon a grave.
What doth an offering profit an idol? 19
For neither shall it eat nor smell:
So is he that is afflicted of the Lord,
Seeing with his eyes and groaning, 20
As an eunuch embracing a virgin and groaning.

Give not over thy soul to sorrow; 21
And afflict not thyself in thine own counsel.

[1] The oldest MSS. omit *And eternal rest.* [2] Gr. *age-long rest.*

And eternal rest] Most Greek MSS read "than a bitter life or continual sickness," omitting "and eternal rest."

18. *Good things...laid upon a grave*] Dainties are as useless to the invalid who cannot eat them as food laid upon a grave for the dead or offered to an idol. The practice of placing food on the grave for the use of the dead was widely prevalent among ancient nations, and possibly is alluded to in Deut. xxvi. 14 (see Driver's note; and cp. *Dict. of Classical Antiq.*, s.v. "Funerals"). ℌ, however, reads "placed before an idol"; 𝔊 misread or misunderstood ℌ, taking גלול ("an idol") for גולל (the flat stone lying on a grave), cp. *Chullin* 72*a* (Talmud Babli), "He who touches a gravestone (גולל) is unclean" (quoted by Levy, *Chaldäisches Wörterbuch*, s.v.). In referring to sacrifices to idols the writer has, of course, heathen rites in view, but in earlier days the practice was also in vogue among the Israelites, see Deut. iv. 28, Is. lvii. 6, Hos. ii. 8, Ep. of Jeremiah (Baruch vi. 27, 28), cp. Bel and the Dragon 3.

19. This verse and 20[a] are wanting in the text of ℌ, but are added in the margin, thus: "What shall it profit the idols of the nations, which neither eat nor smell?" (cp. Deut. iv. 28, Ps. cxv. 4—7). "So is he that hath riches, but cannot enjoy them" (= 𝔖).

20. *Seeing with his eyes*] viz. all his wealth, and groaning because he cannot enjoy it.

(*d*) XXX. 21—XXXI. 11 (𝔊 XXXIV. 11). THE FOLLY OF INCREASING CARES.

XXX. 21—XXXI. 2. AN EXHORTATION TO DISMISS SORROW AND CARE.

21 ff. Cp. Eccl. xi. 9, 10, which the writer seems to have in mind.

21. *And afflict not thyself*] Do not be worried and anxious. ℌ "And cause not thyself to stumble."

in thine own counsel] ℌ "in thine iniquity," but the margin corrects this to "counsel" (= 𝔖).

22 Gladness of heart is the life of a man;
And the joyfulness of a man is length of days.
23 Love thine own soul, and comfort thy heart:
And remove sorrow far from thee;
For sorrow hath destroyed many,
And there is no profit therein.
24 Envy and wrath shorten *a man's* days;
And care bringeth old age before the time.
25 A cheerful and good heart
Will have a care of his meat and diet.
31 Wakefulness that cometh of riches consumeth the flesh,

22. *is length of days*] 𝔙, wrongly, "putteth afar anger"; 𝔖 "lengtheneth his days."

23. *Love thine own soul*] ℵ$^{c.a}$C most cursives (exc. 248) read "beguile thy soul," cp. xiv. 16; this is the right reading as 𝔙 shows.

And remove sorrow far from thee...] This and the next clause are quoted in *Sanhedrin* 100 *b* (Talmud Babli), "Let not sorrow enter into thy heart, for sorrow hath killed mighty men."

therein...] 𝔙 "...in sorrow." 248 omits this clause.

24. Here begins the displacement in the text of 𝔊, which has been noticed in *Intr.* ch. VII. § 1. All known MSS of 𝔊 are derived from an archetype in which two pairs of leaves, containing respectively xxx. 25—xxxiii. 13 *a* and xxxiii. 13 *b*—xxxvi. 16, according to the numbering of E.VV., were transposed. The order of the chapters in 𝔊 fails to give a natural sequence, whereas that of 𝔖 and 𝔏, now confirmed by 𝔙, yields excellent sense. The true order has fortunately been followed from the first in the E.VV., no doubt under the influence of the Vulg. Some edd. of the Sept., e.g. Tischendorf, follow the order of the Greek MSS, but Swete in his ed. has wisely adopted what is unquestionably the true order. He gives of course the ordinary Greek numeration of chapters and verses as well as that which corresponds to E.VV. See Pref. to vol. II. of his ed. of the Sept., p. vi.

25. (𝔊 xxxiii. 13^{bc}.)

A cheerful and...] R.V. retains A.V. here. But probably we should render, "A heart that is liberal and cheerful at meals will have a care for its food"; a liberal-minded man will see that there is no stint in his entertainments. For λαμπρά in the sense of "liberal" cp. xxxi. 23, "him that is liberal of his meat." The text of 𝔙 is different:

> "The sleep of a good heart is in place of delicacies,
> And his food agrees with him."

Cp. Prov. xv. 15^{b}.

XXXI. (𝔊 XXXIV.) **1.** *Wakefulness that cometh...*] 𝔙 "The watching (so the marg.) of riches..."; i.e. one of the penalties of possessing wealth is the constant worry of looking after it.

And the anxiety thereof putteth away sleep.
Wakeful anxiety will crave slumber;
And [1]in a sore disease sleep will be broken. 2

A rich man toileth in gathering money together; 3
And when he resteth, he is filled with his good things.
A poor man toileth in lack of substance; 4
And when he resteth, he becometh needy.
He that loveth gold shall not be justified; 5
And he that followeth destruction shall himself have his fill *of it*.

[1] This appears to be the meaning; but the Greek text here is probably corrupt.

And the anxiety...] cp. Matt. xiii. 22, and see xlii. 9, where almost the identical words are used in reference to a daughter.

2. The text of 𝔊 is corrupt, that of 𝔙𝔖 gives good sense: "Anxiety concerning food (i.e. about obtaining it) driveth away sleep, yea more than a sore disease doth it disturb slumber"; 𝔙 adds two other clauses:

"Reproach driveth away a faithful friend,
And he who keepeth a secret loveth [his friend] as himself."

These evidently do not belong to the original of 𝔙.

XXXI. 3—11. (𝔊 XXXIV. 3—11.) THE CURSE AND THE BLESSINGS OF WEALTH.

3. *in gathering money together*] Lit. "in the gathering together of money" (ἐν συναγωγῇ χρημάτων), in contradistinction to "in lack of substance" (ἐν ἐλαττώσει βίου) in *v.* 4.

resteth] from his day's toil.

he is filled with his good things] Better, "with his luxuries"; 𝔙 "it is to partake of dainties," cp. xviii. 32.

4. *A poor man toileth...*] cp. xi. 11; i.e. the poor man has to toil for the bare necessities of life; if he rests, which of course he must do, he becomes needier still. 𝔙 has a doublet to this verse: "The poor laboureth to the lessening of his strength, and when he resteth it is no rest to him"; Schechter would render the last clause, by a very slight shifting of the Hebr. letters: "And when he resteth it is sighing for him." The addition of 𝔙 represents a recension of the original, see *Intr.* ch. v. § i.

5. *And he that followeth...*] The parallelism of the two clauses is not good according to the text of 𝔊; "gold" might, it is true, be paralleled in the present connexion with "destruction," but the words "shall have his fill" do not correspond with "shall not be justified." If 𝔊 be emended on the basis of 𝔖 we get instead of καὶ ὁ διώκων

6 Many have been given over to ruin for the sake of gold;
And their perdition [1]meeteth them face to face.
7 It is a stumblingblock unto them that sacrifice unto it;
And every fool shall be taken therewith.
8 Blessed is the rich that is found without blemish,
And that goeth not after gold.

[1] Or, *cometh to pass in their faces*

διαφθορὰν αὐτὸς πλησθήσεται the following: καὶ ὁ διώκων διάφορον αὐτὸς πλανηθήσεται, "he that followeth after gain shall himself go astray"; the correspondence between "gold" and "gain," and between "shall not be justified" and "shall go astray" is more pointed than the present text of 𝔊; the emended reading is supported by 𝔙. Cp. Prov. xxviii. 20ᵇ, and with this and the following verses cp. 1 Tim. vi. 9.

6. *have been given over...*] For ἐδόθησαν εἰς πτῶμα it is better to read with 248, on the basis of 𝔙, ἐδέθησαν, "have become bond-servants"; the meaning would then be, "Many have entangled themselves in moral ruin for the sake of gold." 𝔏 agrees with 𝔊 excepting that it omits "for the sake of," thus making *gold* instead of *the love of it* in man the cause of destruction; this distinction is illustrated by 1 Tim. vi. 10, "For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith."

And their perdition...] i.e. they cannot escape it; 𝔙 is in part corrupt, but it should run: "And their destruction came about for the sake of pearls" (or "corals," see note on xxx. 15); the κατὰ πρόσωπον αὐτῶν of 𝔊 was very likely due to misreading פנינים ("pearls") as פניהם ("their face") (Smend). After this verse 𝔙𝔖, varying slightly, add: "And they found not deliverance from the evil, nor yet help in the day of wrath" (or "day of evil" according to the margin of 𝔙); cp. Prov. xi. 4ᵃ.

7. *stumblingblock*] cp. Is. viii. 14; lit. "tree of stumbling," like a fallen tree that lies across the path to trip up the traveller (Lev. xix. 14); or perhaps it="idol," cp. Ezek. vii. 19, Hos. iv. 12.

unto them that sacrifice unto it] 𝔙 "to the fool." Covetousness is idolatry, cp. Col. iii. 5, and the reff. in Lightfoot *ad loc.*

8. *without blemish*] ἄμωμος=Hebr. תמים, "perfect" or "upright," cp. Gen. xvii. 1, etc. (cp. 𝔖 דלא מומא).

that goeth not after] i.e. that does not make the acquisition of wealth the one absorbing passion of life; the corresponding Hebr. word has the sense of turning aside into devious and crooked paths.

gold] 𝔙𝔖 "mammon." The word "mammon" occurs here, as far as is known, for the first time, though in Ps. xxxvii. (xxxvi. in Sept.) 3 אמונה ("faithfulness") seems to have been misread ממון since it is rendered ἐπὶ τῷ πλούτῳ. It is an Aramaic word meaning "wealth," and occurs frequently (as a loan-word) in the later Jewish literature; e.g.

Who is he? and we will call him blessed: 9
For wonderful things hath he done among his people.
Who hath been tried thereby, and found perfect? 10
Then let him glory.
Who hath had the power to transgress, and hath not transgressed?
And to do evil, and hath not done it?
His goods shall be made sure, 11
And the congregation shall declare his alms.

Pirqe Aboth II. 16: "Rabbi Jose said, Let the wealth (ממון) of thy friend be precious unto thee as thine own"; cp. Lk. xvi. 9 ff.; it is used in a specifically bad sense in the Gospels.

9. *Who is he?*] 248 adds *οὗτος* (=𝔖𝔏), making it emphatic.

10. *Who hath been tried thereby*] by wealth; 𝔖𝔖 wrongly: "Who is he that did cleave unto it?"

and found perfect] 𝔖𝔖 "and shall have peace."

Then let him glory...] 𝔄 adds here:

"For his life (is) in abundance of peace; I will be to thee for glory.
Who hath blessed him and made perfect his life; she shall be to thee for glory";

in the margin "I will be to thee for glory." These are explanatory glosses.

And to do evil] cp. Ps. xv. 3. 𝔖𝔖 add "to a (𝔖 'his') neighbour" (ולהרע רעה), the similarity of the two words accounts for the omission in 𝔊.

11. *His goods...*] 70 248 prefix "Wherefore" (=𝔖𝔏).

And the congregation...] cp. the custom, evidently an ancient one, in the modern synagogues of inscribing the names of benefactors on the walls, and reading them out at stated times to the assembled congregation; Kohler (in the *Jewish Encycl.* III. 671 *b*) says: "The records of every Jewish community, ancient and modern, evidence the fact beautifully expressed in *Cant. R.* iv. 1, v. 2" (i.e. the Midrash on the Song of Songs), "'Behold thou art fair my love,'—in all works of charity; 'I sleep, but my heart waketh,'—'I sleep' in regard to all other commandments, but 'my heart waketh' whenever works of charity are to be performed."

his alms] 𝔖𝔖 "his praise."

(*e*) XXXI. 12—XXXII. 13. (𝔊 XXXIV. 12—XXXV. 13.) Of wisdom among guests and hosts.

XXXI. 12—18. (𝔊 XXXIV. 12—18.) On manners at table.

12. 𝔄 has the title "Instruction concerning food and drink (lit. 'bread and wine') together." One Greek cursive (254) has the title "Concerning meats"; 𝔏 *De Continentia.*

12 Sittest thou at a great table? [1]be not greedy upon it,
And say not, Many are the things upon it.
13 Remember that an evil eye is a wicked thing:
What hath been created more evil than an eye?
Therefore it sheddeth tears from every face.
14 Stretch not thine hand whithersoever it looketh,
And thrust not thyself with it into the dish.
15 Consider thy neighbour's *liking* by thine own;
And be discreet in every point.
16 Eat, as *becometh* a man, those things which are set
before thee;

[1] Gr. *open not thy throat upon it.*

Sittest thou at a great table?] a well furnished table; 𝔖 prefix "My son," and read: "If thou sittest at the table of a great man."

be not greedy upon it] Lit. "Open not thy throat towards it," rather than "Do not make remarks"; but for this the opening of the mouth would be sufficient.

13. *Remember...*] 𝔖 omits this clause. 𝔊 is difficult in this verse, and it is complicated because it contains not only two variant texts, but also marginal notes on each. According to Smend's emendation we should read: "Consider how wicked an evil eye is. A more evil thing than the eye God hath not created, therefore it (is the eye that) weeps for all things." This may be paraphrased thus: The "evil eye" is the sign of envy; how evil a thing it is therefore; more evil, indeed, than anything that God has created; no wonder that *it*, and no other member of the body, is the source of tears.

from every face] 𝔊 lit. "because of all things" (מפני כל); the meaning is that it is from the eye that tears flow whenever anything happens which calls for tears. The thought that this is the function of the eye because nothing more evil than it has been created is very *naïve*. For an account of the functions of the various parts of the body see *Test. XII Patr.* Naphth. ii. 8 (Charles), cp. *Berakhoth* 61 *ab* (Talmud Babli).

14. Do not greedily seize whatever your eye fancies, or push yourself forward with it to reach the dish ("it"=the eye); cp. "dippeth his hand in the dish," Matt. xxvi. 23.

15. *Consider...*] 𝔊 "Know that thy neighbour is like thee (lit. 'like thy soul')"=𝔖.

And be discreet...] 𝔖𝔏 omit this clause; 𝔊 "In anything that thou hatest be discreet"; behave properly even if you get something you do not like.

16. *Eat*] 𝔊 "sit," but "eat" in the margin (=𝔖).

as becometh *a man*] Lit. "like a human being"; do not gnaw or "gobble," i.e. like an animal. Cp. xiv. 9.

And eat not greedily, lest thou be hated.
Be first to leave off for manners' sake; 17
And be not insatiable, lest thou offend.
And if thou sittest among many, 18
Reach not out thy hand before them.

How sufficient to a well-mannered man is a very little, 19
And he doth not breathe hard upon his bed.
Healthy sleep cometh of moderate eating; 20
He riseth early, and his wits are with him:
The pain of wakefulness, and colic,
And griping, are with an insatiable man.
And if thou hast been forced to eat, 21

And eat not greedily...] καὶ μὴ διαμασῶ, meaning that he is not to chew his food in such a way as to disgust his neighbour. 𝔙 contains here the following doublet: "Know that thy neighbour is like thee; and eat like a man the thing that is set before thee; and be not greedy, lest thou be despised."

17. One Greek cursive has here the title "Concerning Self-Control." The text of 𝔙 in this verse is somewhat mutilated. 𝔖 omits the second clause.

be not insatiable] With the Hebr. word as emended Smend compares a cognate Arabic word which is used of a dog licking his plate.

18. *Reach not*] cp. *v.* 14.

before them] so 𝔖, but 𝔙 better, "before thy neighbour."

XXXI. 19—22. (𝔊 XXXIV. 19—22.) Concerning moderation in eating.

19. *How sufficient...*] cp. Prov. xiii. 25.

well-mannered] Lit. "educated," "disciplined."

he doth not breathe hard] cp. Eccl. v. 12. The word in 𝔙 occurs elsewhere only in Joel ii. 24, iii. (Hebr. iv.) 13, of the "overflowing" of vats; the reference here is to vomiting.

20. 𝔙𝔖𝔏 rightly place clauses *cd* before *ab*.

Healthy sleep] 𝔙 lit. "sleep of life," i.e. the sleep that gives life and health.

cometh of moderate eating] cp. xxxvii. 29 ff.

early] 𝔙 "in the morning."

his wits are with him] 𝔊𝔙 lit. "his soul is with him"; R.V. gives the right sense.

The pain of wakefulness] 𝔙 "Pain and sleeplessness, torture and want of breath," but the Hebrew is very uncertain.

insatiable] 𝔙 "foolish."

21. *And if thou hast...*] Or, "If thou art overpowered with meats,"

Rise up in the midst thereof, and thou shalt have rest.
22 Hear me, my son, and despise me not,
And at the last thou shalt find my words *true*:
In all thy works be quick,
And no disease shall come unto thee.

23 Him that is liberal of his meat the lips shall bless;
And the testimony of his excellence shall be believed.
24 Him that is a niggard of his meat the city shall murmur at;

i.e. if the mistaken hospitality of your host has compelled you to eat too much. For the Hebr. word cp. Ezek. i. 8, "none could compel."

Rise up in the midst...] ℵ$^{c.a}$ 248 etc. = A.V. "Rise...vomit and thou shalt have rest" = (ℌ); cp. Seneca's words in reference to the Roman banquets of his time: *Vomunt ut edant; edunt ut vomant.*

22. *my son*] ℌ adds a doublet "and receive my instruction."

be quick] i.e. be prompt and energetic; but ℌ "be modest," or "be moderate," which suits the context better.

disease] ℌ "harm." With the whole section cp. xxxvii. 29—31.

XXXI. 23, 24. (𝔊 XXXIV. 23, 24.) TWO TYPES OF HOST.

23. In this and the next verse 𝔊 has misunderstood ℌ and given a wrong meaning of the original.

Him that is liberal] According to 𝔊 the reference is to a generous host; but in ℌ it refers to one who behaves himself seemly at food, i.e. to a guest; the Hebr. phrase על לחם, as seen from xli. 19^{c} (Hebr.), means "(sitting) at meat" (Smend).

excellence] ℌ lit. "goodness"; the Hebr. טוב is used in many connexions with varying meaning.

shall be believed] 𝔊 "(is) faithful"; ℌ "shall stand secure." All three renderings are founded on the Hebr. root—a good instance for seeing how easily misunderstandings of ℌ could arise when the translator was not fully cognisant of Hebrew; cp. the words in the translator's preface: "Ye are entreated therefore...to pardon us if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases."

With the interpretation of this verse in 𝔊 cp. the Rabbinical saying: "Three things make man popular with his fellow-creatures—an open hand, a free table, and a little gaiety" (*Aboth de-Rabbi Nathan*, ed. Schechter, II. 31).

24. *Him that is a niggard...*] The same phrase as in the last verse for "sitting at meat" occurs here again in ℌ; there it meant a modest guest, here the reverse (ℌ רע, lit. "bad").

And the testimony of his niggardness shall be sure.

Shew not thyself valiant in wine;
For wine hath destroyed many.
The furnace proveth the temper *of steel* by dipping;
So doth wine *prove* hearts in the quarrelling of the proud.
Wine is as good as life to men,
If thou drink it in its measure:
What life is there to a man that is without wine?
And it hath been created to make men glad.
Wine drunk in season *and* to satisfy
Is joy of heart, and gladness of soul:
Wine drunk largely is bitterness of soul,
With provocation and conflict.

shall be sure] In 𝔖 the same word is used as that rendered "shall be believed" in the preceding verse.

XXXI. 25—30. (𝔊 XXXIV. 25—30.) THE GOOD GIFT OF WINE MUST NOT BE ABUSED.

25. *Shew not thyself...*] cp. Is. v. 22.
valiant in wine] i.e. at wine; in 𝔖 it is the phrase corresponding to "at meat" in the last two verses, viz. על היין.
wine 2°] 𝔖 תירוש, "new wine" or "must."

26. *the temper* of steel *by dipping*] 𝔊 ἐν βαφῇ is probably a gloss, it spoils the parallelism; 𝔖𝔖 "the work of the smith." The parallelism lies between "furnace" and "wine"; as the furnace tries steel, so does wine try men; each brings out from the object "proved" its quality. 𝔖 adds an explanatory gloss at the end of this verse: "The man of understanding proveth the work of the worker, so strong drink (trieth) the hearts of the wicked."

27. There is some uncertainty about the text of 𝔖 in this verse, two forms of it occur; in both there are corruptions, we follow the text as emended by Smend.
Wine is as good...] 𝔖 "As water of life is wine to man."
men] 𝔖𝔏 "from the beginning"; 𝔊 ἀνθρώποις is apparently a corruption of ἀπ' ἀρχῆς. Or it may be a free translation in imitation of Judg. ix. 13, Ps. civ. 15.

28. *to satisfy*] 𝔊 "sufficient," and no more.
gladness of soul] 𝔖 "joy and delight."

29. *Wine drunk largely...*] 𝔖, followed in the main by 𝔖, "Headache, shame, and disgrace, are (the result of) wine drunk in provocation and wrath."

30 Drunkenness increaseth the rage of a fool unto his hurt;
It diminisheth strength, and addeth wounds.

31 Rebuke not thy neighbour at a banquet of wine,
Neither set him at nought in his mirth:
Speak not unto him a word of reproach,
And press not upon him by asking back *a debt.*
32 Have they made thee ruler *of a feast?*
Be not lifted up,
Be thou among them as one of them;
Take thought for them, and so sit down.
2 And when thou hast done all thy office, take thy place,

30. *Drunkenness*] Rather, "strong drink," ℌ "wine," "fermented wine," חמר.

the rage...] ℌ "snares to a fool," so 𝔖.

XXXI. 31—XXXII. 13. (𝔊 XXXIV. 31—XXXV. 13.)
CONCERNING BEHAVIOUR AT A BANQUET.

31. *Rebuke*] cp. xix. 13 ff., xx. 1, 2.

Neither set him at nought] Neither show contempt for him.

And press not...] cp. xx. 14; obviously an unreasonable demand at a banquet. The text of ℌ is only partly legible; following Smend's restoration it reads: "And quarrel not with him before other people" (lit. "before the eyes of the sons of men").

XXXII. (XXXV.) **1.** A later hand has added to B in the margin the title Περὶ ἡγουμένων, "Concerning rulers," i.e. of feasts.

ruler of a feast] cp. 2 Macc. ii. 27, John ii. 8.

Be not lifted up] In *Aboth de-Rabbi Nathan* 11. 15 (ed. Schechter) it is said that a man must not boast to his wife, "I have been made the ruler of the feast," lest she should despise him for his conceit. Among the duties of the ruler of the feast was probably that of drawing up a list of guests to be invited, for, as Schechter (*Studies*, 2nd Series, p. 85) points out, "we know from a later source that 'men of a refined mind' in Jerusalem never accepted an invitation unless they knew beforehand who were to be their fellow-guests" (*Sanhedrin* 23 *a*). It was also the duty of the ruler of the feast to say grace.

Be thou among them...] i.e. before the feast has begun mix with the guests, as though the place of honour had not been assigned unto thee.

Take thought...] i.e. he is not to take his place at the feast until he has seen that all the guests have been assigned their seats.

and so sit down] Rather, "and give them seats accordingly"; arrange them according to their proper precedence.

2. *And when...*] ℌ "Prepare their need, and having prepared [margin 'and after'], recline."

That thou mayest be gladdened on their account,
And receive a crown for thy well ordering.

Speak, thou that art the elder, for it becometh thee, 3
but with sound knowledge;
And hinder not music.
Pour not out talk where there is a performance of 4
music,
And display not thy wisdom out of season.
As a signet of carbuncle in a setting of gold, 5
So is a concert of music in a banquet of wine.
As a signet of emerald in a work of gold, 6
So is a strain of music with pleasant wine.

Speak, young man, if there be need of thee; 7
Yet scarcely if thou be twice asked.

take thy place] Lit. "recline," cp. Lk. xi. 37.

on their account] 𝔖 "in their honour."

a crown] Garlands were commonly used by guests at feasts, cp. Is. xxviii. 1—4, Wisd. ii. 8 (see Gregg's note). But here some special crown voted to a successful symposiarch seems to be meant. The Hebr. is corrupt; Hart proposes כליל, "crown," which occurs frequently in Rabbinical literature; 𝔖 "honour" (=𝔏), cp. Wisd. ii. 8. Schechter (*Studies*, 2nd Series, p. 88) says: "Some of the sources seem to hint at a custom that the man honoured with saying the grace crowned himself with a wreath for his function. The Hebrew formula picturing the saints in the world to come as sitting with wreaths on their heads and feasting on the glory of the Divine Presence, also points to the popularity of this adornment among the Jews."

3. *Speak, thou...*] cp. viii. 9. 𝔖 omits this verse.

music] cp. xlix. 1[d]. 𝔖 "song," which μουσικά includes.

4. *Pour not out talk*] The same graphic expression as in xx. 13, xxxv. 14 (𝔊 xxxii. 17).

where there is a performance of music] 𝔊 ἀκρόαμα (something heard), can refer to both music and acting.

display not thy wisdom] Lit. "do not play the wise man."

5, 6. Music at a banquet is compared to jewels beautifully set, cp. Exod. xxviii. 17 ff. In 𝔖𝔖 these verses have been expanded by glosses and alternative readings of no substantial value.

7. *if there be need of thee*] "if you are wanted," i.e. if it is necessary—but not otherwise.

Yet *scarcely if...*] Or, "hardly twice, even if thou be asked again." Apparently the meaning is that the young man, in presence of his

8 Sum up thy speech, many things in few words;
Be as one that knoweth and yet holdeth his tongue.
9 *If thou be* among great men, behave not as their equal;
And when another is speaking, make not much babbling.
10 Before thunder speedeth lightning;
And before a shamefast man favour shall go forth.
11 Rise up betimes, and be not the last;
Get thee home quickly and loiter not:
12 There take thy pastime, and do what is in thy heart;
And sin not by proud speech:
13 And for these things bless him that made thee,
And giveth thee to drink freely of his good things.

elders, must, at the outside, not speak more than twice, i.e. he is to listen, not to give his opinion. 𝔖 seems to agree with this in saying: "Twice, or three times if thou art spoken to" (lit. "if they ask thee"). 𝔖 omits this and the next verse.

Sum up thy speech] Be brief and to the point.

8. *...and yet holdeth his tongue*] cp. *Taanith* 5 *b* (Talmud Babli): "They talk not during meals" (quoted by Schechter, *op. cit.* p. 87).

9. *behave not as their equal*] 𝔖 lit. "set not up," i.e. do not presume, cp. 𝔏 *non praesumas*.

And when another...] 𝔖 "And (among) princes do not continue talking perpetually," for the force of the Hebr. word טרד see Prov. xix. 13, xxvii. 15.

10. 𝔖 omits this verse.

Before thunder] 𝔖 "Before hail" (cp. xliii. 15), 𝔏 also *ante grandinem*.

11. *Rise up betimes*] 𝔖 "At the appointed time," i.e. for rising up from table.

Get thee home...] One form of 𝔖 reads for this, "And if there come (aught) into thine heart speak," see 12ª 𝔖; according to the other, "Depart to thine house and finish (thy) pleasure," cp. *v.* 12ª.

loiter not] 𝔊 lit. "be not easy-tempered," the meaning being possibly that he is not to accede to requests to stay on after the feast is over.

12. This verse exists in two forms in 𝔖 which mixes up *vv.* 11, 12:

(1) "At the time of (rising from) table, multiply not words;
And if (aught) cometh into thine heart, speak."
(2) "Depart to thine house, and finish (thy) pleasure;
In the fear of God, and not in senselessness (lit. 'in lack of heart')"
[the reading "in lack of all" is obviously a corruption].

13. *And giveth thee...*] 𝔖 "(And) poureth upon thee his goodness."

He that feareth the Lord will receive *his* discipline; 14
And they that seek *him* early shall find favour.
He that seeketh the law shall be filled therewith: 15
But the hypocrite shall stumble thereat.

This last verse is an exhortation to recognize the true giver of the things which have been enjoyed during the feast.

NOTE.—Schechter (*op. cit.* pp. 85 f.) gives the following interesting details regarding the feasts referred to in the above section: "The hour for dining seems to coincide, in the Rabbinic age at least, with that of the Romans, namely eleven o'clock in the morning (*Shabbath* 11 a). The guests were expected to appear some time before, when they were taken to the vestibule, to wait there for their friends, and to be treated to refreshments. In Jerusalem the fashion was to pass round three courses of refreshments, during which time a flag was hoisted on the front of the house as a signal for the guests to appear. With the removal of the flag after the third course of refreshments, the 'ten minutes of grace' were over, and the assembled guests entered the dining-hall. This was furnished with couches and small tables, in the arrangement of which more heed was paid, I believe, to the rules of precedence than to those of comfort. The Talmud has a regular 'order of the table,' which is exceedingly interesting (*Tosephta Berakhoth* 6), and should be studied in connection with corresponding matter in Marquardt's *Privatleben der Römer*." See also *Dict. Class. Ant.* under "Coena" and "Symposium."

(*f*) XXXII. **14**—XXXIII. **18**. (𝔊 XXXV. **14**—XXXVI. **16**[a] and XXX. **25**—**27**). VARIOUS WAYS OF MANIFESTING WISDOM.

XXXII. **14**—**17**. (𝔊 XXXV. **14**—**17**.) CONTRAST BETWEEN THE GOD-FEARING AND THE SINFUL MAN.

14. In 𝔖 this verse occurs in five different forms, including the marginal readings, though they do not differ greatly. 𝔊 is in substantial accordance with what was probably the original form. We follow Smend's restoration of the text.

He that feareth the Lord] 𝔖 "he that seeketh God."

his *discipline*] cp. xviii. 14, where the same phrase is translated "them that accept chastening," cp. Job v. 17, Hebr. xii. 5 ff.

15. 𝔖 omits this verse.

He that seeketh the law] The Hebr. word "seek" is used in the sense of devoting oneself to the Law by study and observance; the root דרשׁ (DRSH) is that from which the word *Midrash* comes; cp. Eccles. i. 13, and esp. Ezra vii. 10, where the identical phrase occurs, "to seek," i.e. study "the Law of the Lord."

shall be filled therewith] 𝔖 "shall obtain it," as in Prov. iii. 13, viii. 35, etc.

the hypocrite] Lit. "he that maketh pretence" to observe it. The

16 They that fear the Lord shall find judgement,
And shall kindle righteous acts as a light.
17 A sinful man shunneth reproof,
And will find a judgement according to his will.

18 A man of counsel will not neglect a thought;
A strange and proud man will not crouch in fear,
Even after he hath done a thing by himself without counsel.
19 Do nothing without counsel;

meaning of ℌ is uncertain, but from the context 𝔊 evidently gives the sense correctly. Smend refers to a cognate Arabic word, which means a deceptive reflection from water. The reference seems, therefore, to be to one who studies the Law but does not observe it, cp. Matt. xxiii. 23—28, Jas. i. 23, 24, and the Midrash *Debarim Rabba* to Deut. iii. 25, where Rabbi Simlai (3rd cent. A.D.) says: "The teacher sitteth down and teacheth publicly, 'Thou shalt not lend on usury,' yet he himself lendeth on usury; he teacheth, 'Thou shalt not rob,' yet he himself robbeth; he teacheth, 'Thou shalt not steal,' yet he himself stealeth"; cp. Lk. iv. 23, Rom. ii. 21—24.

16. *shall find*] i.e. shall find out what is right. ℌ𝔖 "shall understand" (בין), cp. Prov. xxviii. 5.

shall kindle righteous acts] cp. Matt. v. 14—16.

17. *A sinful man*] ℌ "a violent man."

will find a judgement] Rather, "an interpretation" (*σύγκριμα*) of the Law in defence of his own conduct; a free translation of ℌ which means lit. "will drag the Law after his need," i.e. he does not follow the Law, but makes the Law follow his convenience.

XXXII. 18—23. (𝔊 XXXV. 18—23.) The need of forethought before action.

18. In ℌ this verse occurs in three forms which only differ in a few words.

will not neglect a thought] i.e. will not disregard another man's suggestions. ℌ, according to the most probable reading, "will not conceal insight."

A strange and...] Read with ℌ "A proud and scornful man (cp. Prov. xxi. 24) will not receive teaching." 𝔊 misread זד ("proud") as זר ("stranger"), and apparently misunderstood the remaining words, confusing תורה "Law" with מורא ("fear"). The last line is a gloss: the proud man will not draw back even when he has got himself into difficulties by declining to take advice.

19. 𝔏 has the title *Cum consilio omnia facienda.*

Do nothing...] cp. xxxvii. 16.

And when thou hast once done, repent not.
Go not in a way of conflict;
And stumble not in stony places.
Be not confident in a [1]smooth way.
And beware of thine own children.
In every work trust thine own soul;
For this is the keeping of the commandments.

He that believeth the law giveth heed to the command- 24
ment;

[1] Gr. *without stumblingblocks.*

repent not] Better, "regret not." The double imperatives, in this and the next verse may, however, according to a common Hebrew idiom (cp. Gesenius-Kautzsch § 110. 2), express a condition and consequence: "Take counsel...and thou wilt not have to regret,"—Avoid dangerous courses, and you will not come to harm.

20. *in a way of conflict*] Rather, "in a way of stumbling," i.e. in a way wherein thou art liable to be tripped up; 𝔙 "in a way of snares," cp. Ps. cxli. 9.

in stony places] 𝔊 ἐν λιθώδεσιν is a corruption for ἐν λίθῳ δίς, "on a stone twice," as is shown by 𝔙𝔖 "on a stumbling-block twice."

21. *in a smooth way*] Lit. "in a way without stumbling-blocks," i.e. even where there is no obvious danger one must walk with caution; this is more or less what 𝔙 comes to mean: "Be not confident in a way of molestation (or 'plundering'), where you may suddenly be attacked by robbers." The word for "molestation" (lit. "prey") is used in Prov. xxiii. 28 of a strange woman, "she also lieth in wait as (for) prey." (See *Oxford Hebr. Lex.*, s.v.)

22. *And beware of thine own children*] There are circumstances in which it is unwise to trust even your nearest and dearest, cp. xxxiii. 19 ff., Mic. vii. 5, 6, Matt. x. 35, 36. 𝔙 reads "and take heed to thy paths," which suits the parallelism. 𝔊 probably confused ארחתיך ("thy paths") with אחריתך ("thy posterity").

23. *In every work*] 𝔙𝔖 "In all thy works," but another form of 𝔙 has "In all thy ways."

trust thine own soul] Read with 𝔙𝔖 "keep thy soul," cp. Prov. xiii. 3, xvi. 17, xix. 16, xxii. 5, in all these passages it is the same Hebr. phrase as is used here.

For this is...] 𝔙 "for he that doeth this keepeth the commandment."

XXXII. 24—XXXIII. 3. (𝔊 XXXV. 24—XXXVI. 3.)

The observance of the Law brings its own reward.

24. *He that believeth...*] 𝔙𝔖 "He that observeth the Law preserveth his soul," cp. Prov. xix. 16.

And he that trusteth in the Lord shall suffer no loss.
33 There shall no evil happen unto him that feareth the Lord;
But in temptation once and again will he deliver him.
2 A wise man will not hate the law;
But he that is a hypocrite therein is as a ship in a storm.
3 A man of understanding will put his trust in the law;
And the law is faithful unto him, as when one asketh at the oracle.

shall suffer no loss] 𝔐 "shall not be ashamed," cp. Ps. xxii. 5[b]; 𝔖 "shall not perish eternally" (a Christian gloss).

XXXIII. (𝔊 XXXVI.) **1.** *There shall no evil happen...*] cp. Job v. 19, Prov. xii. 21.

2. This and the next two verses are omitted in 𝔖.

A wise man...] 𝔐 "He shall not become wise that hateth the Law."

But he that is a hypocrite...] "that maketh pretence," the same word as in xxxii. 15. 𝔐 "But he shall be tossed about in a tempest like a ship." Cp. the similar figure applied to the man who does not ask in faith, in Jas. i. 6.

3. *will put his trust in the law*] 𝔐 "discerneth a matter," or "a word." Hart believes that "the Lord" has fallen out; this is very probable; "the word of the Lord" is a synonym for the Law, cp. Ps. cxix. 105.

as when one asketh at the oracle] Rather, "as the inquiry of Urim"; i.e. in the Law he will find trustworthy answers to his questionings. B reads ὡς ἐρώτημα δικαίων, "...of righteous men," but δήλων of most MSS is certainly right. In xlv. 10 δήλοις ἀληθείας means "the Urim and Thummim." In 1 Sam. xxviii. 6, and elsewhere, ἐν τοῖς δήλοις (sc. λίθοις), "by clear (stones)," is the rendering of "by Urim." On the Urim and Thummim see *HDB.* IV. 838, and Driver, *Exodus*, p. 313. They appear to have been jewels, kept in the "pouch of judgement" attached to the Highpriest's Ephod, and used in casting the sacred lot. On the Babylonian origin of "Urim and Thummim" (=the Assyrian words *Urtu* and *Tamitu*, "Oracles and Decisions," i.e. the "Tablets of Destiny") see Muss-Arnolt in the July No. of the *American Journal of Semitic Languages and Literatures*, 1900. The text is mutilated in 𝔐, but Smend suggests the reading: "The Law is for him frontlets, (and) a binding on the hand." This would be a reference to Deut. vi. 8, "And thou shalt bind them (i.e. the words of God=the Law) for a sign upon thy hand, and they shall be for frontlets between thine eyes," cp. Deut. xi. 18, Exod. xiii. 9, 16. "Frontlets" (*Tôtaphôth*) are the phylacteries mentioned in Matt. xxiii. 5; in the Targums the word

Prepare *thy* speech, and so shalt thou be heard; 4
Bind up instruction, and make thine answer.
The heart of a fool is *as* a cartwheel; 5
And his thoughts like a rolling axletree.
A stallion horse is as a mocking friend; 6
He neigheth under every one that sitteth upon him.

"Tefillin[1]" is used for them, and this is the term which has been applied to them since pre-Christian times. The words from Deuteronomy, quoted above, were taken in a literal sense, and every Jew wore the Head-Tefillah and the Hand-Tefillah whenever he offered up prayer (this is done at the present day by all orthodox Jews). Each of these Tefillin consists of a little black square box made of the skin of a "clean" animal, and each contains the words of the Law (Exod. xiii. 1—10, 11—16, Deut. vi. 4—9, xi. 13—21), written on parchment, also made of the skin of a "clean" animal; they are fastened, by means of long straps, to the forehead and to the palm of the left hand. They were originally worn as amulets, i.e. safe-guards (cp. the Greek φυλακτήριον) against demons.

XXXIII. 4—6. (G XXXVI. 4—6.) The need of thinking before speaking.

H is wanting from here to XXXV. 8 (G XXXII. 10) incl.

4. *Bind up instruction*] i.e. gather together, as a man gathers clothes and provisions for a journey, and binds them up in a bundle. Cp. Exod. xii. 34, Is. viii. 16. L *Conservabit disciplinam.*

5. *And his thoughts...*] G ὁ διαλογισμὸς αὐτοῦ...; the point of the comparison is not clear; probably what is intended is that the limited circle of a fool's ideas, which recur again and again, is like the monotonous revolving of a wheel or "axletree." In ancient carts the axletree sometimes revolved with the wheel, instead of being fixed.

6. *A stallion horse...*] S "Like a saddled horse is the love of vain men." As the horse neighs after the mare regardless of the rider's feelings, so a mocking friend will not refrain from jests, however ill-timed. Cp. Hos. x. 11.

XXXIII. 7—15. (G XXXVI. 7—15.) Differences in nature, and diversities in the lot and character of men are due to the will of God.

In this section Ben-Sira faces the perplexing problem of the differences in the lot and character of men. That contrasts prevail throughout all creation is due to the will of the Creator. See *Intr.* ch. IV. § 1.

[1] In Hebrew this word means "prayers," but in Aramaic "ornaments"; the latter is the most probable sense in which the word is to be understood. At the same time, as they are only worn at prayers it is possible that those are right who accept the former meaning.

7 Why doth one day excel another,
When all the light of every day in the year is of the sun?
8 By the knowledge of the Lord they were distinguished;
And he varied seasons and feasts:
9 Some of them he exalted and hallowed,
And some of them hath he made ordinary days.
10 And all men are from the ground,
And Adam was created of earth.
11 In the abundance of his knowledge the Lord distinguished them,
And made their ways various:
12 Some of them he blessed and exalted,
And some of them he hallowed and brought nigh to himself:

7. *Why doth one day...*] The writer was probably thinking both of the variation in the length of days, and of fine and wet days, as well as of the difference between feast-days and ordinary days; this seems to be implied from the context.

8. *By the knowledge of the Lord*] With this verse cp. the interesting passage in *Sanhedrin* 65 *b* (Talmud Babli), where a Roman general is stated to have said to Rabbi Aqiba (early 2nd cent. A.D.) in reference to the Sabbath: "And why is (this) one day (different) from (other) days? He [R. Aqiba] said to him: And why is one man (different) from (other) men [he was referring to the Roman officer]? He [the officer] said: Thus has my master [i.e. the Emperor] willed. The Sabbath [replied the Rabbi] has my Master willed to be distinguished."

And he varied seasons and feasts] appointed various festivals. See Deut. xvi. 1, 9, 13.

9. *hath he made ordinary days*] Lit. "hath he put into the number of days."

10. *from the ground*] cp. Job x. 9.

11. *In the abundance...the Lord*] ℵ "But in the wisdom of God."

distinguished] differentiated between; just as all days were originally "equal" and some became "exalted and hallowed," so it has been with men.

their ways] i.e. their destinies, cp. *v.* 13[d].

12. *Some of them he blessed*] cp. Gen. ix. 1, xii. 2, etc.

And some of them he hallowed...] The reference is to those ordained to the priesthood; this is clear from the word ἤγγισεν ("brought nigh"); the term is used technically in reference to those who are chosen to minister before God, cp. Num. xvi. 5, Jer. xxx. 21, Ezek. xl. 46, xlii. 13, xlv. 4.

Some of them he cursed and brought low,
And overthrew them from their place.
As the clay of the potter in his hand, 13
All his ways are according to his good pleasure;
So men are in the hand of him that made them,
To render unto them according to his judgement.
Good is set over against evil, 14
And life over against death:
So is [1]the sinner over against the godly.
And thus look upon all the works of the Most High; 15
Two and two, one against another.

[1] A line of this verse is here omitted by the best authorities.

Some of them he cursed] cp. Gen. ix. 25.

And overthrew them from their place] cp. Is. xxii. 19.

13. *As the clay of the potter...*] cp. Jer. xviii. 4, 6, Rom. ix. 21. 𝔖 "as the clay moulded...."

To render unto them...] Better, "To assign to them (their destiny)." It will be seen that the clauses of this verse gain a clearer sense by the following transposition:

"As the clay of the potter in his hand,
So are men in the hand of him that made them;
All his ways are according to his good pleasure,
To assign unto them according to his judgement."

"His," in the third clause, will then of course refer to God.

14. *Good is set over against evil*] cp. with this and the next verse the similar thought in the *Test. XII Patr.* Asher v. 1, 2: "...There are two in all things, one against the other, and the one is hidden by the other.... Death succeedeth to life, night to day, and darkness to light; wherefore also eternal life awaiteth (i.e. followeth after) death."

Cp. the συστοιχίαι, or opposing principles, of Pythagoras (Aristotle, *Metaphys.* I. 5); among these Life and Death do not figure, but φῶς καὶ σκότος ("Light and Darkness," cp. 𝔖) do; see, further, Lightfoot's *Galatians*, p. 181, on Gal. iv. 25.

So is the sinner...] 248 (cp. A.V.) prefixes the words, "As the godly over against the sinner." For this clause 𝔖 reads "Light was created darkness."

15. *And thus look upon...*] cp. Eccles. vii. 13 (Greek); the writer means that throughout the creation there are always antitheses, everything has its counterpart, cp. xlii. 24, and *Test. XII Patr.* Asher i. 3, 4: "Two ways hath God given to the sons of men, and two inclinations... therefore all things are by twos, one over against the other"; cp. Ecclus. xv. 14, and the note on xxi. 11. See, further, *Intr.* ch. IV. § v.

16 And I awaked up last,
As one that gleaneth after the grape-gatherers:
By the blessing of the Lord I got before them,
And filled my winepress as one that gathereth grapes.
17 Consider that I laboured not for myself alone,
But for all them that seek instruction.
18 Hear me, ye great men of the people,
And hearken with your ears, ye rulers of the congregation.

XXXIII. 16—18. (𝔊 XXXVI. 16ᵃ—XXX. 25—27.)
A VINDICATION OF THE AUTHOR'S RIGHT TO GIVE INSTRUCTION.

Ben-Sira concludes this division of his book by describing how, though he had arisen so late in time, he had been enabled to gather some gleanings of the great vintage of Wisdom, which might be profitable to all seekers after truth; cp. xxiv. 30—34.

16. *And I awaked up last*] cp. 1 Cor. xv. 8. 𝔖 "And I came at the last" (אחרית), i.e. in these latter days.

As one that gleaneth...] The reader will remember that xxxiii. 16ᵇ (ὡς καλαμώμενος, "As one that gleaneth")—xxxvi. 13ᵃ [E.VV. 11ᵇ] (φυλὰς Ἰακώβ, "the tribes of Jacob together") in E.VV. and Swete's Greek text are xxx. 25—xxxiii. 16ᵃ of the Greek MSS, and of the ordinary editions of the Greek; see *Intr.* ch. II. § iv. Cp. for the figure Is. xxiv. 13, Jer. xlix. 9.

grape-gatherers] i.e. those who have been seeking after Wisdom, cp. Wisd. vi. 12—20.

I got before them] Omit "them" and render "I made progress"; 𝔄 *speravi*, which should most likely be read *superavi*, "I excelled," cp. Gal. i. 14, and see xxiv. 33.

17. (𝔊 xxx. 26.) 𝔖 omits this verse.

Consider that...] cp. xxiv. 34.

18. (𝔊 xxx. 27.) *ye great men of the people*] i.e. the religious leaders of the people, cp. Acts iv. 8, vii. 27; "the people" = of course the Jews.

ye rulers of the congregation] more specifically the religious teachers of the people; by "congregation" is probably meant the assembly of those who met together for instruction in religious knowledge; this is what the synagogue was primarily intended for; the synagogue as a place of worship was a later development. Although it is extremely doubtful whether synagogues existed in Palestine before the Maccabæan struggle, it is certain that they did exist in the Dispersion before then; Ben-Sira may have had the Dispersion synagogues in mind, but there is reason to doubt that his grandson was referring to those in Palestine as well. On the whole subject of the origin and constitution of the Synagogue, see M. Friedländer, *Synagoge und Kirche in ihren Anfängen*, pp. 53—78.

To son and wife, to brother and friend, 19
Give not power over thee while thou livest;
And give not thy goods to another,
Lest thou repent and make supplication for them *again.*
Whilst thou yet livest, and breath is in thee, 20
Give not thyself over to anybody.
For better it is that thy children should supplicate 21
thee,
Than that thou shouldest look to the hand of thy
sons.
In all thy works keep the upper hand; 22
Bring not a stain on thine honour.
In the day that thou endest the days of thy life, 23
And in the time of death, distribute thine inheritance.

DIVISION D.

Ch. XXXIII. 19—XXXVI. 17. (𝔊 XXX. 28—XXXVI. 22.) Man's righteousness.

(*a*) XXXIII. 19—XXXV. 20. (𝔊 XXX. 28—XXXII. 26.) Wisdom in secular and spiritual things.

XXXIII. 19—23. (𝔊 XXX. 28—32.) The advantage of independence.

19. (𝔊 xxx. 28.) *Give not power over thee*] As the next clause shows the reference is to the giving away of possessions during a man's lifetime.

give not thy goods...] There was a danger of this among the very pious, since by so doing they accumulated *Mitzvôth* (i.e. "commandments"), see *Intr.* ch. IV. § vi.

20. (𝔊 xxx. 29.) In 𝔖 this verse rightly comes after 19ᵇ, where it logically belongs.

Give not thyself over...] Lit. "Exchange not thyself...," i.e. Do not let anyone else take thy place.

21. (𝔊 xxx. 30.) *Than that thou...*] i.e. Be dependent on them; A.V. quaintly "stand to their courtesy"; cp. xl. 29; and for the phrase cp. Ps. cxxiii. 2.

22. (𝔊 xxx. 31.) *Bring not a stain...*] i.e. Keep your independence; do not risk ending an honourable life in a position of degrading dependence.

23. (𝔊 xxx. 32.) *death*] 𝔖 Syro-Hex. "thy death."

distribute...] See *Intr.* ch. IV. § vi.

thine inheritance] 𝔊 omits "thine," but it is read by 𝔖𝔏.

24 Fodder, a stick, and burdens, for an ass;
Bread, and discipline, and work, for a servant.
25 Set thy servant to work, and thou shalt find rest:
Leave his hands idle, and he will seek liberty.
26 Yoke and thong will bow the neck:
And for an evil servant there are racks and tortures.
27 Send him to labour, that he be not idle;
For idleness teacheth much mischief.
28 Set him to work, as is fit for him;
And if he obey not, make his fetters heavy.

XXXIII. 24—31. (𝔊 XXX. 33—40.) PRECEPTS ON THE TREATMENT OF SERVANTS.

24. (𝔊 xxx. 33.) In the margin of BC there is the title "Concerning Bond-servants"; 𝔏 has the title *De disciplina servorum.*

for an ass] cp. Prov. xxvi. 3; the bond-servant and the beast of burden are placed upon the same level in the tenth commandment. Contrast with this Matt. x. 25, xx. 27, Eph. vi. 9, Col. iv. 1, Philemon 16.

discipline] παιδεία here means "chastisement," so 𝔖; cp. Prov. xxix. 19.

a servant] i.e. bond-servant, although the specific word for this, δοῦλος, is never used in Ecclus., but only οἰκέτης (as here), and παῖς (in the next verse); in each case the Hebr. probably had עֶבֶד. On the status of slaves see *HDB.*, under "Servant."

25. (𝔊 xxx. 34.) *Set thy servant...rest*] i.e. you will have no trouble if you give him plenty to do.

26. (𝔊 xxx. 35.) 𝔖 omits this verse.

Yoke and thong...racks and tortures] If you have an idle and worthless slave, no punishment is too severe for him: if you have a good and faithful slave, treat him as a son. For severe punishment of slaves cp. Exod. xxi. 20 ff., Matt. xviii. 34, Lk. xii. 46; on the other hand, cp. Exod. xxi. 1—7, Lev. xxv. 46, Deut. xv. 12—18. Generally, the slaves of Jews were Gentiles, see Lev. xxv. 44—46, Neh. v. 1—8. On Jewish slaves see the writer's art. on the "Parable of the Unjust Steward" in the *Expositor*, Apr. 1903, p. 276.

27. (𝔊 xxx. 36.) *Send him to labour*] 𝔊 more vigorously: "Thrust him into labour"; 𝔖 "Work with thy slave."

that he be not idle] 𝔖 "lest he rebel."

For idleness...] This clause = 𝔊 xxx. 37.

teacheth] cp. 2 Thess. iii. 11.

28. (𝔊 xxx. 38ab.) *Set him to work...*] Lit. "Set him to works," i.e. such as he is fit for.

make his fetters heavy] cp. Lam. iii. 7; 𝔏 *curva illum compedibus*, "bend him double with fetters."

And be not excessive toward any; 29
And without judgement do nothing.

If thou hast a servant, let him be as thyself, 30
Because thou hast bought him with blood. 31
If thou hast a servant, treat him as thyself;
[1]For as thine own soul wilt thou have need of him:
If thou treat him ill, and he depart and run away,
Which way wilt thou go to seek him?

[1] The Greek text of this line is probably corrupt.

29. (𝔊 xxx. 38cd.) *And be not excessive...*] Still, observe moderation in punishments; do nothing unjustly or illegally (*ἄνευ κρίσεως* probably = בלא משפט, "unjustly," Jer. xxii. 13).

And without judgement] 𝔖 "And that which is not according to the Law."

30. (𝔊 xxx. 39ab.) *If thou hast a servant*] 𝔖 "If thou hast (only) one servant"; so, too, in *v.* 31; we should perhaps read *εἷς* for *εἰ* in 𝔊.

Because thou hast bought...] 𝔖 "And fight not against the blood of thy soul," i.e. against thine own blood; 𝔏 *quoniam in sanguine animae comparasti illum*; the meaning is that this slave (the only one he possesses) has been bought with the owner's money ("blood," in the sense of "life" = substance, cp. Gen. ix. 4, Lev. xvii. 11, 14), and that therefore the latter will be, as it were, damaging his own flesh (cp. 2 Chron. xix. 10) if he maltreats his slave; cp. the usage, in later times, among the Romans, whose chief aim was to get as much work as possible out of their slaves, i.e. their full money's worth (see Wallon, *Histoire de l'esclavage dans l'antiquité*, II. pp. 214 ff.).

31. (𝔊 xxx. 39cd.) *treat him as thyself*] ℵAC𝔖𝔏 Syro-Hex., "...as a brother."

For as thine own soul...] 𝔖 "For like thee [i.e. like the loss of thyself] so will be thy loss [i.e. if thou lose thy servant]."

If thou treat him ill...] This and the next clause = 𝔊 xxx. 40.

The order of the clauses in these two last verses differs in 𝔖, which is, however, more logical and, therefore, probably more correct; on the basis of 𝔖 we should read thus:

30a If thou hast (only) one servant, let him be as thyself,
31b For like (the loss of) thyself, so will be thy loss (of him).
31a If thou hast (only) one servant, treat him as a brother,
30b And maltreat not (lit. "fight not against") thine own blood.
31cd follow naturally.

XXXIV. 1—8. (𝔊 XXXI. 1—8.) THE VANITY OF DREAMS, DIVINATION, AND SOOTHSAYING.

1. One Greek cursive (296) has the title "Concerning dreams" (= 𝔏).

34 Vain and false hopes are for a man void of understanding;
And dreams give wings to fools.
2 As one that catcheth at a shadow, and followeth after the wind,
So is he that setteth his mind on dreams.
3 The vision of dreams is *as* this thing against that,
The likeness of a face over against a face.
4 Of an unclean thing what shall be cleansed?

Vain and false hopes...] i.e. a foolish man indulges in delusive hopes. 𝔖 "He that seeketh empty things findeth delusion." This reading commends itself on account of the parallel in the next clause, "dreams" being regarded as "empty things" which deceive those who are guided by them. Cp. Enoch xcix. 8: "And they will become godless by reason of the foolishness of their hearts, and their eyes will be blinded through the fear of their hearts and through visions in their dreams." On the trust placed in dreams by the ancient Babylonians, see Ungnad, *Die Deutung der Zukunft bei den Babyloniern und Assyrern*, in "Der alte Orient," x. iii. pp. 28 ff.

give wings] Lit. "cause to flutter," i.e. "excite vehemently," cp. Cant. vi. 4 (Greek), where R.V. margin renders "to make afraid," but the meaning there is also "to excite." ἀναπτερόω is a good classical word, almost always used metaphorically, in the sense of exciting eager expectation.

and followeth after the wind] a figure for waste of labour.

that setteth his mind on] ὁ ἐπέχων, "that trusteth in" or "giveth heed to"; this is the force of the word whenever it is used in Ecclus.; see v. 1 of trusting in wealth, v. 8 in unrighteous gains, xiii. 11 in a mighty man, xv. 4 in the Law, xvi. 3 in unprofitable children, xxxv. 12 (𝔊 xxxii. 15) in unrighteous sacrifice, xxxvii. 11 (last clause) in any evil person.

on dreams] 𝔖 "a night-vision"; 𝔏 *ad visa mendacia*.

3. *The vision of dreams*] 𝔖 "So is the vision and the dream of the night." Smend suggests that, in view of what is said in the second clause, where the reflection of a face in a mirror is clearly implied, the original probably expressed the word "mirror" in this clause, which he would render: "As (the reflection of) a thing in a mirror, so is the vision of dreams" (cp. Jas. i. 24).

The likeness of a face...] cp. Prov. xxvii. 19. The meaning of the verse in the original probably was that just as that which is seen in a mirror is not a reality, so that which is seen in a dream is also unreal.

4. *what shall be cleansed*] Better, "shall be clean," cp. Job xiv. 4; "the passive καθαρίζεσθαι is often found in the sense of 'to be clean' (cp. δικαιοῦσθαι), cp. xxiii. 10, 1 Sam. xx. 26, Ezek. xxxvi. 25" (Smend, *in loc.*).

And of that which is false what shall be true?
Divinations, and soothsayings, and dreams, are vain: 5
And the heart fancieth, as a woman's in travail.
If they be not sent from the Most High in *thy* visita- 6
tion,
Give not thy heart unto them.
For dreams have led many astray: 7
And they have failed by putting their hope in them.

5. *Divinations...*] cp. Num. xxiii. 23, Deut. xviii. 14, 1 Sam. vi. 2, Is. xliv. 25, Jer. xxix. 8, Ezek. xxi. 29.

soothsayings] οἰωνισμοί, "auguries"; the verb οἰωνίζομαι means "to seek an omen from birds," whether from the way in which they fly, or from the kind of sound they utter. Among the Arabs the practice of drawing omens from the flight of birds was also in vogue; Wellhausen (*Reste arabischen Heidentums*, p. 200) quotes Alqama to the effect that: "he who obstinately sets ravens in flight, though enjoying prosperity, rushes without doubt into adversity." Among all peoples the birds, more than any other animals, were believed to indicate by their flight (i.e. whether they flew to the right or the left) the approach of good or bad luck (cp. the modern phrase "a bird of ill omen"); in Arabic *'Auf* (="bird") means also "fate" (Wellhausen, *op. cit.* p. 202). For Babylonian belief on the subject cp. e.g. Ungnad, *op. cit.* p. 29.

fancieth] φαντάζεται, "pictures to itself"; that which is hoped for is pictured in the mind; see next note.

as a woman's in travail] 𝔊 can scarcely be right here. Ryssel points out with much force that in antiquity, it is true, pregnant women were regarded as being the victims of fearsome forebodings and the like; but that is not applicable here where it is a question of labour pains (ὡς ὠδινούσης). Smend conceives the original to have been אֲשֶׁר תְּחוֹלֵל ("that which thou hopest for"), this was then misread or misunderstood as אִשָּׁה תְּחוֹלֵל ("a woman in travail"). If this conjecture is correct, the Hebrew meant originally something approximating to the modern phrase: "The wish is father to the thought"; cp. 𝔖 "He that trusteth (or hopeth) in them, his heart is there."

6. *If...not*] i.e. unless.

they] i.e. the dreams; Ben-Sira could not condemn all dreams as vain in view of such O.T. passages as e.g. Gen. xxxvii. 5 ff., Job xxxiii. 15—18, etc.

in thy *visitation*] Omit "thy"; gracious visitation (Job x. 12) is meant, when God comes to instruct, cp. Job iv. 12, 13.

7. *For*] B𝔄 omit, but it is better to insert it with all other Greek MSS and 𝔖𝔏.

And they have failed] Better, "have been disappointed," cp. xiv. 2^b; so 𝔖.

8 Without lying shall the law be accomplished;
And wisdom is perfection to a faithful mouth.

9 A well-instructed man knoweth many things;
And he that hath much experience will declare understanding.
10 He that hath no experience knoweth few things:
But he that hath wandered shall increase *his* skill.
11 In my wandering I have seen many things;
And more than my words is my understanding.
12 Ofttimes was I in danger even unto death;

8. *Without lying...*] the contrast between vain, fleeting, and unsubstantial dreams, and the stability of the Law; what dreams teach is folly, but what the Law teaches is wisdom; cp. 𝔏 *Sine mendacio consummabitur verbum legis.*

The two clauses of this verse do not run smoothly, and the variations found in the Versions, as well as in the Greek MSS, show that the original offered difficulties. In the second clause 𝔏 is of some help: *Et sapientia in ore fidelis complanabitur*; there can be little doubt that *in ore fidelis* is better than the reading of 𝔊, where we must read στόματι πιστοῦ for στ. πιστῷ; then *complanabitur* (*complebitur*?) shows that probably τελείωσις should be a verb, cp. xv. 10, 𝔏 *in ore fideli abundabit* (sc. *sapientia*). The second clause might then be read: "And wisdom is perfected in the mouth of him that is faithful," cp. Prov. xxxi. 26 (Sept. xxix. 43).

XXXIV. 9—17. (𝔊 XXXI. 9—20.) THE ADVANTAGE OF WISDOM, AND THE BLESSEDNESS OF THE FEAR OF THE LORD, EXEMPLIFIED BY THE PERSONAL EXPERIENCE OF THE AUTHOR.

9. *well-instructed...*] πεπαιδευμένος (= 𝔖 "wise"), 𝔄A^{vid} 248 307 (Syro-Hex.) πεπλανημένος, "that hath wandered about," i.e. travelled.

will declare understanding] 𝔖 "searcheth out all things."

10. *He that hath no experience*] Better, "He that hath had..."; 𝔏 *Qui non est expertus.*

But he that hath wandered...] This clause = xxxi. 11 in 𝔊. Ben-Sira knows by his own experience, which he proceeds to give in the following verses, that travel enlarges the mind, which is thus enabled to assimilate more knowledge.

skill] Or, "subtlety," πανουργίαν, i.e. worldly wisdom, here in a good sense; rather "knowledge of the world"; 𝔖 "wisdom"; see note on vi. 32.

11. (= 𝔊 12.) *And more than my words...*] A.V. gives the right sense: "I understand more than I can express"; I have learned more than I can attempt to describe.

And I was preserved because of these things.
The spirit of those that fear the Lord shall live; 13
For their hope is upon him that saveth them.
Whoso feareth the Lord shall not be afraid, and shall 14
not play the coward;
For he is his hope.
Blessed is the soul of him that feareth the Lord: 15
To whom doth he give heed? and who is his stay?
The eyes of the Lord are upon them that love him, 16
A mighty protection and strong stay,
A cover from the hot blast, and a cover from the
noonday,
A guard from stumbling, and a succour from falling.
He raiseth up the soul, and enlighteneth the eyes: 17
He giveth healing, life, and blessing.

12. (= 𝔊 13.) *these things*] i.e. referring to what follows, *vv.* 13—17; the protecting care of God which watches over the godly.

13. (= 𝔊 14.) The author now goes on to express his gratitude to God for preserving him in the dangers of his travels. 𝔏 has the title *De timentibus Deum*.

spirit] πνεῦμα must be understood here in the sense in which it is used e.g. in Is. xxxviii. 16 (Sept.), where it means the life of the body.

For their hope...] This clause = *v.* 15 in 𝔊.

14. (= 𝔊 16.) 𝔖 omits this verse.

and shall not play the coward] in the presence of dangers such as those referred to in *v.* 12.

he] emphatic, God Himself.

15. The first clause of this verse = 𝔊 17, the second = 𝔊 18.

Blessed...] cp. Ps. cxii. 1.

who is his stay] cp. Ps. xviii. 18.

16. (= 𝔊 19.) *The eyes of the Lord...*] cp. xv. 19, Ps. xxxiii. 18, xxxiv. 15.

A mighty protection...] cp. li. 2, Ps. xviii. 35[b] (Sept. xvii. 36, ὑπερασπισμός, as here).

A cover from...] a shelter from the scorching simoom, cp. xviii. 16, Ps. xci. 4, 6, Is. xvi. 4, xxxii. 2, Hos. xiii. 15.

A guard from stumbling...] cp. Ps. lvi. 13, Prov. iv. 12; 𝔖 "A saviour from affliction."

17. (= 𝔊 20.) *He raiseth up the soul*] cp. xl. 26.

and enlighteneth...] cp. Ps. xiii. 3, xxxvi. 9, Prov. xv. 30.

He giveth healing] cp. Ps. xxx. 2.

life, and blessing] cp. Ps. xxi. 4, xxxvi. 9, cxxxiii. 3.

18 He that sacrificeth of a thing wrongfully gotten, his
offering is made in mockery;
And the mockeries of wicked men are not well-pleasing.
19 The Most High hath no pleasure in the offerings of
the ungodly;
Neither is he pacified for sins by the multitude of
sacrifices.
20 *As* one that killeth the son before his father's eyes
Is he that bringeth a sacrifice from the goods of the
poor.
21 The bread of the needy is the life of the poor:
He that depriveth him thereof is a man of blood.

XXXIV. 18—26. (𝔊 XXXI. 21—31.) ON THE WRONG SPIRIT IN OFFERING SACRIFICES.

From the contemplation of the security of those who fear the Lord, Ben-Sira passes on to warnings against false forms of religion. The fear of the Lord demands, above all things, the observance of the moral law. The rich and powerful may be ever so zealous in their outward conformity to ritual and worship, but so long as they grind down the poor and suffer them to be oppressed, sacrifices and legal observances are unavailing. With this section cp. Is. i. 11 ff., Am. v. 21—24.

18. (=𝔊 21, 22.) Cp. Prov. xxi. 27. 𝔏 has the title *De oblatione iniqua.*

He that sacrificeth...] cp. xxxv. 12b.

is made in mockery] μεμωκημένη BℵA, but A and several cursives read μεμωμημένη ("polluted"), 𝔏 *maculata*; cp. Mal. i. 7, 8, where, however, a different word is used in the Sept., and Jer. li. 18; 𝔓 may have had תְּעֻתָּעִים as there.

And the mockeries...] This clause=𝔊 22. "Mockeries," μωκήματα BℵA, but ℵc.aA μωμήματα ("pollutions"), and ℵc.a 248 δωρήματα ("gifts")=𝔖𝔏.

19. (=𝔊 23.) *hath no pleasure...*] cp. vii. 9, Prov. xv. 8, xxi. 3.

Neither is he pacified for sins] cp. v. 6, see *Intr.* ch. IV. § vi.

multitude of sacrifices] cp. Is. i. 11.

20. (=𝔊 24.) The meaning of this verse is that sacrifices which the rich are enabled to offer because they have grown wealthy by oppressing the poor are as heart-rending to God as the sight of his son's murder would be to a father, cp. Ps. lxviii. 5, "A father of the fatherless, and a judge of the widows is God in His holy habitation." Cp. the quotation from Philo, under xxxv. 1 below.

21. (=𝔊 25.) *The bread of the needy...*] "A scanty supply of food is all the livelihood of the poor," and the man who robs them of it is virtually a murderer.

a man of blood] a murderer, cp. Ps. v. 6b (Hebr.).

As one that slayeth his neighbour is he that taketh 22
away his living;
And *as* a shedder of blood is he that depriveth a
hireling of his hire.
One building, and another pulling down, 23
What profit have they had but toil?
One praying, and another cursing, 24
Whose voice will the Lord listen to?
He that washeth himself after *touching* a dead body, 25
and toucheth it again,
What profit hath he in his washing?
Even so a man fasting for his sins, 26
And going again, and doing the same;
Who will listen to his prayer?
And what profit hath he in his humiliation?

22. (=𝔊 26, 27.) An elaboration of the previous verse. "As" (R.V.) in each clause should be omitted.

And as *a shedder of blood...*] This clause=𝔊 27. 𝔖 (which is paraphrastic) has: "And he that sheddeth innocent blood wrongeth God, and he that depriveth an hireling of his hire wrongeth his Creator, and shall receive an evil recompense." Cp. Jas. v. 4, and *Baba Mezia* 112*a* (Talmud Babli): "Everyone who defraudeth the hireling of his hire is like one that taketh away his life" (quoted by Smend). The frequent reference to this form of injustice seems to imply that it was very common, see Lev. xix. 13, Deut. xxiv. 14, 15, Jer. xxii. 13, Mal. iii. 5, Tobit iv. 14.

23, 24. (=𝔊 28, 29.) The rich man prays, but the curse of the poor man whom he oppresses counteracts his prayer, and he gets no more result than the man whose work is pulled down by another as fast as he builds it.

the Lord] 𝔊 "the Master," 𝔖𝔏 "God."

25, 26. (=𝔊 30, 31.) As the man who purifies himself from ceremonial pollution and at once pollutes himself again gets no advantage, so the man who fasts for his sins and at once repeats them cannot expect forgiveness. Cp. Hebr. x. 26, 2 Pet. ii. 20ff. For the pollution incurred by touching a corpse see Num. xix. 11.

26. *a man fasting for his sins*] See *Intr.* ch. IV. § vi.

in his humiliation] i.e. "in his fasting"; 𝔖 "that he fasted," cp. Ps. xxxv. 13.

XXXV. 1—11. (𝔊 XXXII. 1—13.) On the right spirit in offering sacrifices.

The spiritual sacrifices of the observance of the Law, benevolence, moral rectitude, etc. are placed in the forefront; but the material sacri-

35 He that keepeth the law multiplieth offerings;
He that taketh heed to the commandments sacrificeth a peace offering.

fices enjoined by the Law are not to be neglected, cp. Matt. xxiii. 23. We have here the expansion of the prophetic teaching which runs through the whole of the prophetic literature of the O.T., and is summed up in Hos. vi. 6; cp. 1 Sam. xv. 22, Ps. li. 16—19, Prov. xxi. 3.

1. (= 𝔊 1, 2.) *He that keepeth...*] This does not mean that the Law is observed by offering sacrifices, but that he who fulfils the commandments of the Law is thereby offering an efficacious substitute for sacrifices: cp. 𝔖: "If thou hast done that which is written in the Law thou multipliest the service (of God)." It is of importance to remember that the sacrificial system was losing much of its importance in certain circles among the Jews already in pre-Christian times (cp. e.g. Ps. l. 7—15, li. 15—17); the silence in this book (with but few exceptions, see xxxviii. 11) as to the atoning efficacy of sacrifices is significant. "It is beyond doubt that within Judaism itself, and especially throughout the Diaspora, tendencies were already abroad by which the temple-cultus, and primarily its element of bloody sacrifices, was regarded as unessential and even of doubtful validity"; and again: "With regard to the sacrificial system, the right of abandoning the literal meaning had been clearly made out, as that system had already become antiquated and depreciated in the eyes of a large section of the people" (Harnack, *The Mission and Expansion of Christianity*, 2nd ed. I. pp. 50, 54). It is true that the reference here is to the beginning of the Christian era, but the tendency must have been working for a long time previous to this; and it is this *tendency* which is so apparent in the verses before us. Cp. also the following important passage from Philo (*De plantat. Noe*, II. § 25; I. 345, Mangey): "There are those who think that slaughtering bulls is religiousness, and who set apart for sacrifice—inexpiable sinners that they are!—a portion of what they have got by theft, or breach of trust, or robbery, in order to escape punishment for their misdeeds. To such I would say: The tribunal of God is incorruptible; those who have a guilty conscience he turns away from, even if they offer a hundred bulls every day; but the blameless, even if they bring no sacrifice at all, he receives. For God delights in fireless altars surrounded by the chorus of virtues, not in altars blazing with a great fire that the impious sacrifices of unhallowed men have set aflame, which do but remind him of the ignorance and deep guilt of each who so offers." (Quoted by G. F. Moore in the *Encycl. Bibl.* col. 4223.)

He that taketh heed...] This clause = 𝔊 2.

a peace offering] זבח שלמים (*zebach shelamim*); ordinarily a private sacrifice, but the annual sacrifice of two lambs at Pentecost (see Lev. xxiii. 19), which was also a peace-offering, was public.

He that requiteth a good turn offereth fine flour; 2
And he that giveth alms sacrificeth a thank offering.
To depart from wickedness is a thing pleasing to the 3
Lord;
And to depart from unrighteousness is a propitiation.
See that thou appear not in the presence of the Lord 4
empty.
For all these things *are to be done* because of the 5
commandment.

2. (=𝔊 3, 4.) *offereth fine flour*] This was the "meal-offering," מנחה (*minchah*), and was reckoned as a free-will offering (see Lev. ii. 1—3), i.e. it was not one of the obligatory sacrifices.

And he that giveth...] This clause=𝔊 4.

a thank offering] Or, "a praise-offering," תודה (*tōdah*); this was also a free-will offering, and belonged to the private sacrifices; it was an offering of praise and thanksgiving for deliverance from peril, and the like.

3. (=𝔊 5.) *a propitiation*] ἐξιλασμός; 𝔏 *deprecatio pro peccatis*; cp. v. 5, xvii. 29, xviii. 12, 20. 𝔖 is wanting in all these passages excepting v. 5, where סליחה ("forgiveness") is the Hebr. word. The verb סלח occurs frequently in the O.T., and is always used of divine forgiveness; but the noun, which is late Hebrew, is only used three times, Ps. cxxx. 4, Neh. ix. 17, Dan. ix. 9, in the two latter passages the plur. is used to denote "abundant forgiveness"; in these the Sept. renders the word ἱλασμός, ἐλεήμων (Neh. ix. 17=2 Esdras xix. 17 in the Sept.), and ἵλεος, respectively. ἐξιλασμός is the rendering of חַטָּאת ("sin-offering") in Ezek. xliii. 23, xlv. 19, and of כִּפֻּרִים ("atonement") in Exod. xxx. 10, Lev. xxiii. 27, 28, xxv. 9; in 1 Chron. xxviii. 11 it is used of the mercy-seat (כַּפֹּרֶת); it occurs also in Ezek. vii. 25, where the Hebr. is probably corrupt (see Cornill's *Ezechiel*, in loc.). These are the only passages in which the word occurs in the Septuagint. On the O.T. conception of "propitiation" see Driver in *HDB.* IV. 130 ff.

4. (=𝔊 6.) *See that thou appear not...*] i.e. in visits to the Temple, see Exod. xxiii. 15 (Sept.), Deut. xvi. 16 (Sept.). This command, which originally had reference to the offering of material sacrifices only, is applied here primarily to spiritual sacrifices (see the preceding verses), though the thought of material sacrifices is not absent (see the following verses).

5. (=𝔊 7.) *For all these things...*] These words betray the writer's conviction that the importance of the sacrifices lies rather in the fact that they are the fulfilment of the Law than that they possess any efficacy *per se*; it is in agreement with this that no stress is laid on the atoning power of sacrifices. On the other hand, the context shows that Ben-Sira held that the sacrifices commanded by the Law must be

6 The offering of the righteous maketh the altar fat;
And the sweet savour thereof *is* before the Most High.
7 The sacrifice of a righteous man is acceptable;
And the memorial thereof shall not be forgotten.
8 Glorify the Lord with a good eye,
And stint not the firstfruits of thine hands.
9 In every gift shew a cheerful countenance,
And dedicate thy tithe with gladness.
10 Give unto the Most High according as he hath given;

offered with a cheerful heart. 𝔖 renders this verse: "For whosoever doeth that which is pleasing (unto the Lord) keepeth the commandment"; a repetition of *v.* 2.

6. (=𝔊 8.) *maketh the altar fat*] i.e. is acceptable unto God (cp. the next clause and 7^a), see Ps. xx. 3: "Remember all thy offerings, and accept [Hebr. 'accept as fat'] thy burnt sacrifice."

7. (=𝔊 9.) *The sacrifice of...is acceptable*] This is another way of expressing the words in 6^a.

memorial] See Lev. ii. 1—3; τὸ μνημόσυνον (=Hebr. אזכרה, *'azkārāh*) was the part of the meal-offering which was consumed by fire, "a thing most holy of the offerings of the Lord made by fire." The fact that frankincense was mixed with it was the reason of its being spoken of as a "sweet savour." "The *Azkara* or *Memorial* was a technical term in the Levitical ritual (1) for the portion of the 'meal-offering' mixed with oil and burnt with incense on the altar (Lev. ii. 2); (2) for the incense placed on the shewbread and afterwards burnt (Lev. xxiv. 7). Though probably the term originally meant only 'a fragrant offering' (see Dillmann on Lev. ii. 2) it was interpreted to mean 'a memorial' (Sept. μνημόσυνον, Vulg. *memoriale*) as bringing the offerer to God's remembrance" (Kirkpatrick, *Psalms*, pp. 138 f.). In each of the corresponding clauses, therefore, of *vv.* 6, 7, the same subject is dealt with.

8. (=𝔊 10.) *Glorify the Lord*] Rather, "Honour...," cp. Prov. iii. 9.

with a good eye] cp. *v.* 10; liberally and cheerfully, not grudgingly. In Prov. xxii. 9, "He that hath a bountiful eye" is lit. "one good of eye."

firstfruits] cp. Deut. xxvi. 2, Prov. iii. 9 (ἀπαρχή, as here).

9. (=𝔊 11.) 𝔓 is extant from here to xxxviii. 27^b incl. in Cod. B.

In every gift] 𝔓 "In all thy works," 𝔖 "In all thy gifts."

shew a cheerful countenance] cp. Prov. xxii. 9 (Sept.), "God blesseth a cheerful giver"; cp. 2 Cor. ix. 7.

dedicate thy tithe...] See Deut. xii. 6, xiv. 23 (note "rejoice" in *v.* 26), xxvi. 12 ff. (note "that which is holy," in *v.* 13, applied to the tithe as *dedicated* to Jehovah); cp. Tobit i. 6, 7.

10. (=𝔊 12.) *unto the Most High*] 𝔓 "unto him," but under this is added "unto God"; 𝔖 "unto the Lord."

And as thy hand hath found, *give* with a good eye.
For the Lord recompenseth, 11
And he will recompense thee sevenfold.

Think not to corrupt with gifts; for he will not receive 12
them:
And set not thy mind on an unrighteous sacrifice;
For the Lord is judge,
And with him is no respect of persons.
He will not accept any person against a poor man; 13
And he will listen to the prayer of him that is wronged.

as thy hand hath found] Lit. "according to the finding of thy hand"; in proportion as God has prospered you, and you have been successful, give generously. Cp. Tobit iv. 8. ℌ has in the margin the following, which is, presumably, intended to follow after *v.* 10: "A lender to the Lord is he that giveth to the poor; and who hath power of recompense if not He?" 𝔖 has this in the text after *v.* 10; it is based on Prov. xix. 17ᵃ.

11. (=𝔊 13.) *For the Lord recompenseth*] ℌ "For a God of recompenses is He," cp. Prov. xix. 17ᵇ, Jer. li. 56.

sevenfold] cp. vii. 3, xx. 12.

XXXV. **12—20.** (𝔊 XXXII. **14—26.**) GOD CARETH FOR THE OPPRESSED, AND WILL HEAR THEIR CRY; BUT THE UNMERCIFUL AND UNRIGHTEOUS SHALL BE PUNISHED.

12. (=𝔊 14, 15.) *Think not to corrupt with gifts*] a rare word (δωροκοπεῖν) for ℌ "bribe not," cp. Deut. x. 17, i.e. think not that God can be bribed with sacrifices like a human judge can be with gifts. Cp. *Book of Jubilees* v. 16: "He is not one that respecteth persons, and He is not one that accepteth gifts....He that giveth all things that are on the earth receiveth no gifts, and respecteth the person of no man, and taketh nothing from his hand; for He is a righteous judge."

And set not thy mind...] This clause=𝔊 15. ℌ "Rely not upon," as in *v.* 1.

an unrighteous sacrifice] ℌ𝔖 "sacrifice (𝔖 plur.) of violence (or extortion)," i.e. such as are offered from extortions from the poor, cp. xxxiv. 20 ff., and see the quotation from Philo under xxxv. 1.

For the Lord is judge] ℌ "For a God of judgement is He"; cp. Is. xxx. 18, Mal. ii. 17.

And with him...] cp. Deut. x. 17.

13. (=𝔊 16.) *of him that is wronged*] ℌ "of him that is oppressed."

14 He will in no wise despise the supplication of the fatherless;
Nor the widow, [1]when she poureth out her tale.
15 Do not the tears of the widow run down her cheek?
And is not her cry against him that hath caused them to fall?
16 He that serveth *God* according to his good pleasure shall be accepted,
And his supplication shall reach unto the clouds.
17 The prayer of the humble pierceth the clouds;
And till it come nigh, he will not be comforted;

[1] Gr. *if.*

14. (=𝔊 17.) *He will in no wise despise*] Or, "overlook."
the supplication] 𝔙 "the cry," and in the margin "the sigh" (=𝔖); 𝔊=𝔏 *preces.*
her tale] 𝔊 λαλίαν (lit. "talk"), i.e. as 𝔙 "complaint" (=𝔖). With the whole verse cp. Exod. xxii. 21, 22, Ps. lxviii. 5, Prov. xxiii. 10, 11.

15. (=𝔊 18, 19.) 𝔖 omits this verse.
of the widow] 𝔙 omits.
And is not...] This clause=𝔊 19. In 𝔙, as read by Smend, *v.* 15 runs: "Do not tears run down upon the cheek, and she sigheth (lit. 'there is sighing') against them that cause them to run down"; cp. Lam. i. 2. But 𝔙 text has מרודיה, "over her afflictions," cp. Lam. i. 7, iii. 19.

16. (=𝔊 20.) *He that serveth...accepted*] This rendering gives good sense; the prayer of the man who serves God as He desires (*v.* 3) will penetrate to His dwelling-place. It is doubtful, however, if it represents the original; 𝔙 is corrupt here; as emended by Schechter (who is followed by Smend) the text may be rendered: "The cry of the oppressed is an acceptable (offering)," i.e. the lifting up of his voice in plaintive prayer to God is accepted as a sacrifice.
And his supplication...] 𝔙 "And his cry hasteneth (unto) the clouds." For the idea of the Almighty dwelling above the clouds cp. Ps. lxviii. 34, civ. 3. In *Chagigah* 13 *b* (Talmud Babli) it is said that God dwells behind the *pargôd* ("curtain") of clouds.

17. (=𝔊 21, 22[a].) *The prayer*] 𝔙 "The cry for help."
humble] 𝔙 "poor" (דל), cp. Job xxxiv. 28[a].
pierceth] Lit. "passeth through," so 𝔙; 𝔏 *nubes penetrabit*, the same thought occurs in 𝔖, "ascendeth above the clouds."
till it come nigh] i.e. to God.
he will not be comforted; And he will not depart] 𝔙 "it (i.e. the cry) will not rest, and will not depart"; 𝔙 makes "prayer" the subject which is what the sense demands, for it is the prayer which is figuratively represented as entering into God's presence.

And he will not depart, till the Most High shall visit;
And he shall judge [1]righteously, and execute judgement.
And the Lord will not be slack, neither will he be 18
longsuffering toward them,
Till he have crushed the loins of the unmerciful;
And he shall repay vengeance to the heathen;
Till he have taken away the multitude of the haughty,
And broken in pieces the sceptres of the unrighteous;
Till he have rendered to *every* man according to his 19
doings,
And *to* the works of men according to their devices;
Till he have judged the cause of his people;
And he shall make them to rejoice in his mercy.
Mercy is seasonable in the time of his afflicting *them*, 20

[1] Some ancient authorities read *for the righteous.*

shall visit] i.e. punish the oppressor.

And he shall judge...] This clause = 𝔊 22ᵃ.

righteously] 𝔐 reads צֶדֶק apparently, not צַדִּיק ("a righteous man"); some cursives read "for the righteous (men)"; cp. 𝔏 *justos*.

18. (= 𝔊 22ᵇᶜᵈ, 23.) *will not be slack...*] i.e. in executing judgement; the Greek words for "be slack" and "be longsuffering" both occur in 2 Pet. iii. 9.

them] i.e. those upon whom judgement is to be executed.

Till he have crushed the loins] cp. the similar expression in Deut. xxxiii. 11.

And he shall repay...] Or, "have repaid." This and next two clauses = 𝔊 23.

the multitude of the haughty] 𝔐 lit. "the sceptre of pride," i.e. the domination of the haughty.

the sceptres of the unrighteous] 𝔐 "the staff of the wicked."

19. (= 𝔊 24, 25.) *Till he have rendered...*] cp. Prov. xxiv. 12.

to every *man...doings*] 𝔐 "to man (the reward of) his work"; "man" (= אנוש) is collective.

And to *the works...*] 𝔐 "the recompense of men according to their devisings."

Till he have judged...] This and the next clause = 𝔊 25.

he shall make them to rejoice] Better, "and made them rejoice."

in his mercy] 𝔐 "in his salvation"; cp. Is. xxv. 9.

20. (= 𝔊 26.) *Mercy*] 𝔐 probably "His good-will" (lit. "favour"), but the text is mutilated. א 248 "as mercy...so (are) clouds...."

of his afflicting them] Better, "in the time of their (i.e. His people's) affliction"; the reference is to the affliction which God's people (see 19ᶜ)

As clouds of rain in the time of drought.

36 Have mercy upon us, O Lord the God of all, and
behold;
2 And send thy fear upon all the nations:[1]
3 Lift up thy hand against the strange nations;
And let them see thy mighty power.
4 As thou wast sanctified in us before them,
So be thou magnified in them before us.
5 And let them know thee, as we also have known thee,
That there is no God but only thou, O God.

[1] The remainder of this verse is omitted by the best authorities.

have suffered from their oppressors (*αὐτοῦ* refers to λαοῦ). 𝔖 is mutilated.

As clouds of rain...] 𝔖 "as the time" (בעת) is a corruption for כעב ("as a cloud"); for the simile cp. Ps. lxxii. 6, Prov. xvi. 15. 𝔖 has two clauses added to this verse, but as only a few letters are decipherable it is impossible to make anything of them.

(*b*) XXXVI. 1—17. (𝔊 XXXIII. 1—13ᵃ, XXXVI. 16ᵇ—22.) A PRAYER TO GOD ON BEHALF OF HIS PEOPLE.

This prayer for the speedy deliverance and restoration of Israel follows naturally on the preceding anticipation of the certainty of vengeance on the oppressors of the nation.

1. *Have mercy upon us*] 𝔖 "Save us."

and behold] 𝔖𝔏 omit; this belongs to *v.* 2 according to 𝔊. In 𝔏 there is added: *nos et ostende nobis lucem miserationum tuarum.*

2. *nations*] 248 (= A.V.) adds "that seek thee not" (= 𝔏); 𝔖 adds a gloss, "that have not known thee"; cp. Ps. lxxix. 6.

3. *Lift up...*] 𝔖 "Shake" or "brandish the hand"; the lifting-up of the hand is for the purpose of smiting, see Is. xix. 16.

the strange nations] 𝔖 "a foreign people"; it is probable that the Greek nation is here intended; see *Intr.* ch. III.

4. *As thou wast sanctified...*] 𝔖 "As thou didst sanctify thyself"; as thou didst show thyself holy in the sight of the nations by punishing us for our sins (Ezek. xxviii. 23), so now show thy greatness by punishing them in our sight, cp. Ezek. xxxviii. 23, etc. The thought that the Holy One of Israel manifests His holiness alike in punishing His people and in taking vengeance on their oppressors is prominent in Isaiah and Ezekiel.

5. *That there is no...*] cp. Is. xlv. 14, 1 Kings viii. 43, 60.

O God] 𝔊𝔏 "O Lord"; 𝔖𝔖 omit.

Shew new signs, and work divers wonders; 6
Glorify thy hand and thy right arm.[1]
Raise up indignation, and pour out wrath; 7
Take away the adversary, and destroy the enemy.
Hasten the time, and remember the oath; 8
And let them declare thy mighty works.
Let him that escapeth be devoured by the rage of fire; 9
And may they that harm thy people find destruction.

[1] The remainder of this verse is omitted by the best authorities.

6. *Shew new signs...work...*] Rather, as 𝔙 (lit. "repeat") shows, "do fresh wonders," such as those of the Exodus, cp. Exod. vii. 3, Jer. xxxii. 20, 21.

Glorify...] This clause = 𝔊 7. Cp. Exod. xv. 6, 11.

thy right arm] cp. Ps. xcviii. 1, Is. li. 9, lxiii. 12; 70 248 add "that they may declare thy wondrous works" (= A.V.).

7. (= 𝔊 8, 9.) *Raise up indignation...*] Better, "Stir up," cp. Is. xlii. 13.

Take away...] Better, "bring to nought." This clause = 𝔊 9. 𝔙 "Subdue the adversary and thrust out the enemy."

8. (= 𝔊 10.) *Hasten the time*] cp. Is. lx. 22. 𝔙𝔖 "Hasten the end," i.e. of the present age; it is the inauguration of the Messianic Era that is meant, one of the signs of the approach of which was the destruction of God's enemies, cp. e.g. *Sibylline Orac.* iii. 689 ff., *Book of Jubilees* xxxvi. 10, 11, 2 (4) Esdras v., vi., ix., and especially xiii. 2—13. This is one of the few references to the Messianic Hope in Ecclus.; see *Intr.* ch. IV. § viii.

remember the oath] 𝔙 "ordain the appointed time." All the Greek MSS have gone astray in reading ὁρκισμοῦ (C ὅρκων, 248 ὀργῆς), excepting ℵ 23 which read ὁρισμοῦ, "the determined time," cp. 𝔏 *finis*; i.e. the time of the end.

And let them declare] 𝔙𝔖 "For who will say to thee, What doest thou?" i.e. God alone is responsible regarding the time of the inauguration of the Messianic Era, no one has a right to question His doings; cp. Is. xlv. 9, where almost the identical words occur, in a similar connexion, and Acts i. 7, 8.

9. (= 𝔊 11.) 𝔙 omits this verse.

Let him that escapeth be devoured] cp. 1 Kings xix. 17. If they escape one form of judgement let them be overtaken by another.

by the rage of fire] 𝔊 ἐν ὀργῇ πυρός, 𝔖 "in wrath and in fire"; cp. *Book of Jubilees* xxxvi. 10: "And in the day of confusion and curse and of wrath and indignation will He (God) burn them in the fire that burneth and consumeth."

they that harm] C "they that do evil," but both AC read originally "they that dwell."

10 Crush the heads of the rulers of the enemies,
That say, There is none but we.
11 Gather all the tribes of Jacob together,
And [1]take them for thine inheritance, as from the beginning.

[1] The ancient authorities read *I took them for mine inheritance*: but the Greek text is here very confused.

10. (=𝔊 12.) *Crush the heads...*] 𝔖 reads: "Bring to nought the head of the princes (?) of Moab (marg. 'the enemy,' sing.), that saith, There is none beside me." Ben-Sira is using the language of Num. xxiv. 17, where the word rendered "corners" in the E.VV., and meaning probably "temples of the head," was understood by the ancient Versions (Sept., Vulg.), and probably also by Ben-Sira, to mean "princes." Some particular king is very likely meant, probably Antiochus the Great, or Seleucus IV, or even Antiochus IV (Smend, p. 321, see *Intr.* chap. III.), but Ben-Sira veils his meaning under cover of the quotation. 𝔊 has generalized the particular reference by rendering in the plural.

There is none...] cp. Is. xlvii. 8, 10.

11. (=𝔊 xxxiii. 13[a], xxxvi. 16[b].) *And take...*] This clause= 𝔊 xxxvi. 16[b].

take them for thine inheritance] 𝔖𝔖 "And let them inherit." The reading of nearly all the Greek MSS κατεκληρονόμησα αὐτούς, 'I took them for mine inheritance,' is "the result of a desperate effort on the part of the scribes to bring the verb into harmony with ἠγρύπνησα ('I awoke,' xxxiii. 16), which immediately precedes it in the Greek order. The imperative is suggested in the Latin order by the foregoing σύναγε, but it is quite possible that the future stood here originally; the Old Latin has *hereditabis*, and it is supported by the important cursive 106 (Parsons), which reads κατακληρονομήσεις" (Swete, *The Old Testament in Greek*, II. p. vii. note). We must, therefore, read with Swete κατακληρονομήσεις..., "thou wilt take them for thine inheritance." The gathering together of the scattered tribes of Israel was always regarded as an indispensable preliminary to the inauguration of the Messianic Era, cp. e.g. Is. xi. 11, 12, xxvii. 13, Mic. vii. 12, Zech. x. 6—11; *Test. XII Patr.* Asher vii. 5—7: "...But the Lord will gather you together in faith through His tender mercy, and for the sake of Abraham, Isaac, and Jacob." In the Midrash *Pesiqta Rabba* § 1. in reference to Ezek. xxxvii. 12, 13 ("...Behold, I will open your graves, and cause you to come up out of your graves"), it is said that those Israelites who have been buried outside Palestine will creep through cavities in the earth until they reach the Holy Land; thus they too will take their part in the ingathering of Israel in that day.

as from the beginning] 𝔖 "as (in) the days of old," cp. Mic. vii. 20; i.e. the times from the conquest of Canaan till the fall of Samaria

O Lord, have mercy upon the people that is called by thy name,
And upon Israel, whom thou didst liken unto a first-born. 12
Have compassion upon the city of thy sanctuary, 13
Jerusalem, the place of thy rest.
Fill Sion; exalt thine oracles, 14
And *fill* thy people with thy glory.
Give testimony unto those that were thy creatures in the beginning, 15

(B.C. 722) when the Israelites first began to be scattered. 𝔖 "as thou saidst from the days of old."

12. (= 𝔊 xxxvi. 17.) *that is called by thy name*] i.e. the name under the protection of which they stood, cp. Jer. xiv. 9, Jas. ii. 7, and often; 𝔏 reads *super quam invocatum est nomen tuum.*

thou didst liken] ὡμοίωσας, but ℵ$^{c.a}$ 157 248 ὠνόμασας ("thou didst name firstborn") = 𝔎𝔖; the Hebr. word (כנה) means specially "to give a title of honour," cp. Is. xlv. 4 ("I have surnamed thee").

unto a firstborn] cp. Exod. iv. 22.

13. (= 𝔊 xxxvi. 18.) *the place*] so ℵA𝔎𝔖, but BC𝔏 "the city."

14. (= 𝔊 xxxvi. 19.) *Fill...oracles*] This is an attempt to render the reading of the majority of Greek MSS ἆραι τὰ λόγιά σου, which is a corruption or correction of the true reading preserved in B (and partly in ℵA), ἀρεταλογίας σου..., "Fill Sion with thy praise." The word probably puzzled transcribers because it is used in profane Greek in a bad sense, "buffoonery"; but Deissmann (*Bible Studies*, E. T., p. 93) points out that Symmachus uses it in Ps. xxx. 5 (Sept. xxix. 6) to render רנה, "praise." The clause may, therefore, be translated: "Fill Sion with thy praise," which forms a good parallel to "thy glory" in the second clause. 𝔎 reads "Fill Sion with thy majesty" (הודך) which is not essentially different from B; in the margin it reads "from thy splendours," i.e. in the realms above.

And fill *thy people*] "fill" is not required; for λαόν should be read ναόν, "sanctuary," so 𝔎𝔖, cp. Hag. ii. 7; see the same mistake in xlix. 12.

15. (= 𝔊 xxxvi. 20.) *unto those that were thy creatures*] 𝔎𝔖 "unto thy works"; cp. xvi. 26.

in the beginning] 𝔎𝔖 "from the beginning." Judging from the context the reference here is to the patriarchs; God is called upon to vindicate the *raison d'être* of these. In the Midrash *Bereshith Rabba*, ch. I., the Patriarchs and Israel are reckoned among the seven (according to other authorities six, see *Intr.* ch. IV. § iii.) things which God created (or thought of creating) before the Creation; the throne of glory is also said to be one of these things, see *v.* 14.

And raise up the prophecies that have been in thy name.
16 Give reward unto them that wait for thee:
And men shall put their trust in thy prophets.
17 Hearken, O Lord, to the prayer of thy suppliants,
According to the blessing of Aaron concerning thy people;
And all they that are on the earth shall know
That thou art the Lord, the [1]eternal God.

[1] Gr. *God of the ages.*

raise up] ἔγειρον = 𝔖 הקים, but this latter is also used in the sense of "to establish," and so "to give effect" or "to fulfil," see Lev. xxvi. 9, Deut. viii. 18.

the prophecies] 248 "the prophets" (= 𝔏); 𝔖 "the vision," cp. 1 Sam. iii. 1; 𝔗 combines both, "the prophecies of the prophets," and this is evidently what is meant.

that have been] 𝔖 "spoken."

16. (= 𝔊 xxxvi. 21.) *And men shall put...*] Better, "And let thy prophets be proved true,"...ἐμπιστευθήτωσαν (= 𝔖).

17. (= 𝔊 xxxvi. 22.) *thy suppliants*] BC ικετῶν, an error by "itacism" for οἰκετῶν, "servants," ℵA (= 𝔖𝔗𝔏).

According to the blessing...people] See Num. vi. 23 ff.; but we must read with 𝔖 "According to thy favour upon thy people," cp. Ps. cvi. 4; 𝔗 "According to the desire of thy people." The words "of Aaron" (= 𝔏) are a gloss based on the misreading εὐλογίαν ("blessing") for εὐδοκίαν ("favour"); 307 is the only Greek MS which reads the latter, but it retains "of Aaron."

thy people] ℵ "thy son," but ℵ$^{c.a}$ "thy people."

all they...earth] 𝔖 "all the ends of the earth," cp. Is. lii. 10; 𝔗 again combines by reading "All they that dwell on the ends of the earth."

the eternal God] cp. Gen. xxi. 33, Is. xl. 28.

Smend points out that it is noteworthy that in a passage like this there should be no mention of the Messiah, cp. xlvii. 22; but it should be noted that uncertainty as to who the central figure in the eschatological drama is to be is characteristic of both O.T. and apocalyptic writers; moreover, the Messianic Era is often dealt with without any reference to the Messiah. (See further *Intr.* ch. IV. § viii., and the present writer's *The Doctrine of the Last Things, Jewish and Christian*, pp. 125, 193, 2nd ed.)

With the whole of this prayer should be compared the *Shemoneh 'Esreh*, or "Eighteen Benedictions," in the Jewish Prayer Book; see Singer's ed. pp. 44—53; see also the Psalm in ch. li. and the notes there given.

The belly will eat any meat; 18
Yet is one meat better than another.
The [1]mouth tasteth meats taken in hunting: 19
So doth an understanding heart false speeches.
A froward heart will cause heaviness: 20
And a man of experience will recompense him.
A woman will receive any man; 21

[1] Gr. *throat.*

DIVISION E.

Ch. XXXVI. 18 (G XXXVI. 23)—XXXIX. 11.

An entirely new division of the book begins here. From his impassioned prayer for the restoration of Israel Ben-Sira returns to the ordinary experiences of life, and discusses the contrasts observable in women (xxxvi. 21—26), friends (xxxvii. 1—6), counsellors (xxxvii. 7—15), and wise men (xxxvii. 16—26).

(*a*) XXXVI. 18 (G XXXVI. 23)—XXXVII. 15. Precepts for social life.

XXXVI. 18—20. (G 23—25.) Some miscellaneous proverbs.

18. (=G 23.) In the MS of H (Cod. B) this and the following verses run, probably wrongly, in this order: 23 26 24 25 23 (in a different form).

The belly] so H margin, but in the text "the throat."

any] Better, with GHS, "every."

19. (=G 24.) *The mouth*] Lit. "throat" (=H), cp. Job xii. 11.

false speeches] H "dainties (same word as above) of lying." The meaning is that just as the mouth discriminates between dainties so does an understanding heart detect the specious plausibilities of lying.

20. (=G 25.) *froward*] H "deceitful," cp. Jer. xvii. 9.

will cause heaviness] Rather, "vexation." H lit. "giveth worries."

And a man of experience...] H "But a wise man turneth it (i.e. the worry) back upon it (i.e. the froward heart)"; this does not differ much from G. Here follows the variant of *v.* 23 in H: "A wild beast eateth every food, but there is one food that tasteth better than another food," a corrupt and rather senseless addition; but these apparently useless additions sometimes contain remnants of the original text, and may, therefore, in some cases be of importance.

will recompense him] i.e. will pay back the man with the froward heart for the annoyance he has caused.

XXXVI. 21—26. (G 26—31.) Concerning women.

21. (=G 26.) S omits this verse.

But one daughter is better than another.
22 The beauty of a woman cheereth the countenance;
And a man desireth nothing so much.
23 If there is on her tongue mercy and meekness,
Her husband is not like the sons of men.
24 He that getteth a wife entereth upon a possession;

But one daughter...] A woman must accept any man for her husband; but one daughter (i.e. a young woman of marriageable age, cp. xxii. 4) is better—more beautiful or amiable—than another, and a man should choose his wife accordingly. Under the line 𝔖 has the commencement of a variant: "But there is a woman (that is) fairer."

22. (=𝔊 27.) *And a man desireth...*] 𝔖 lit. "And it (i.e. the beauty) excelleth every delight of the eye," i.e. there is nothing that delights the eye more than this.

23. (=𝔊 28.) 𝔖 omits this verse.

If there is] 𝔖 "And moreover (עד) if."

mercy and] 𝔖 omits.

on her tongue...meekness] 𝔖 lit. "healing of tongue"; the same expression as in Prov. xv. 4, "a wholesome tongue." 248 reads "healing" (=𝔏).

Her husband is not like...] i.e. he who possesses such a wife is not like ordinary men; his good fortune is exceptional; cp. Prov. xviii. 22.

24. (=𝔊 29.) *He that getteth a wife*] Lit. "He that procureth a wife," originally in the sense of purchasing; this fully agrees with the corresponding word in 𝔖 (קנה), "to acquire (property)." The use of the word re-echoes the ancient custom which was in vogue among the Jews of buying their wives. "Marriage by purchase is found throughout the Semitic races wherever the husband is the wife's *ba'al*, or lord. The Arabic *māhr* is the same word with the Hebrew *mōhar*, which is also paid to the damsel's father (Deut. xxii. 29), and the Syriac *mahrā*, i.e. 'whatever the son-in-law gives to the parents of the bride.' The etymological sense is simply 'price'" (Robertson Smith, *Kinship and Marriage*, 2nd ed. p. 96). In the time of the Mishnah, however, it was customary for the husband to execute a deed (called *Kethubah*, or Written agreement) which had to be signed by two witnesses. In this marriage-contract, which still constitutes one of the essential parts of a Jewish wedding and is read out at the synagogue ceremony, the bridegroom promises to honour and support his wife, and to present her with a certain sum, as settlement, of not less than 200 *zuzim* (a *zuz*=9½*d.*), besides the bride's dowry. This sum is to be paid in the case of the husband's death, or in the case of a divorce, which it thus serves to check.

entereth upon a possession] 𝔊 lit. "beginneth a possession" is a misunderstanding of the force of 𝔖 ראשית which here has the sense of "best," not "beginning," cp. Prov. iv. 7, and see note on i. 14 above. The meaning is that he who procures a wife acquires the best, or most important, possession—cp. the Rabbinical saying, "Not money,

A help meet for him, and a pillar of rest.
Where no hedge is, the possession will be laid waste: 25
And he that hath no wife will mourn as he wandereth up and down.
For who will trust a nimble robber, that skippeth from 26
city to city?
Even so *who shall trust* a man that hath no nest, and lodgeth wheresoever he findeth himself at nightfall?

Every friend will say, I also am his friend: 37
But there is a friend, which is only a friend in name.

but character is the best dowry of a wife"; the reason why this is the best possession is because the wife is a "help meet for him," as in Gen. ii. 18, 20, "a help corresponding to him"; in ℌ the same expression is used, though in the margin ℌ has "a fortified town," cp. Jer. i. 18.

a pillar of rest] ℌ "a pillar of support."

25. (= 𝔊 30.) *Where no hedge is...*] i.e. as a hedge to a possession, so a wife to her husband.

possession] ℌ𝔖 "vineyard"; in the Sept. κτῆμα ("possession") is frequently used to translate כרם ("vineyard").

will be laid waste] 𝔊 διαρπαγήσεται, cp. ἔσται εἰς διαρπαγήν in Is. v. 5, where, and in iii. 14, the same Hebr. word בער is used of the unfenced vineyard devastated by cattle browsing on it.

he that hath no wife...] cp. *Jebamoth* 62 *b* (Talmud Babli), "He that hath no wife hath no joy" (quoted by Ryssel); elsewhere in the Talmud a man without a wife is described as "deficient in humanity" (Schechter, *Studies*, Second Series, p. 95).

will mourn...] ℌ, using the words of Gen. iv. 12, has: "(is) a fugitive and a wanderer" (נע ונד).

26. (= 𝔊 31.) *a nimble robber*] ℌ "a warlike troop"; for 𝔊 cp. the Sept. rendering "robber" of the Hebrew word in Hos. vii. 1, meaning "a predatory troop." Cp. Jer. xviii. 22.

that skippeth] so 𝔊 lit.; the reference is to the speedy marching of light-armed troops from place to place. The point of the comparison is that just as no reliance can be placed upon those who are here, there, and everywhere, like e.g. a troop of soldiers constantly on the march, so the man who has no wife cannot be relied upon, because, having no proper home, he roams about from place to place.

nest] so ℌ, cp. Prov. xxvii. 8; 𝔖 "wife."

XXXVII. 1—6. False friendship.

1. *I also...*] Better, omitting αὐτῷ with most MSS, "I too am a friend."

But there is...] cp. Prov. xx. 6.

2 Is there not a grief in it even unto death,
When a companion and friend is turned to enmity?
3 O wicked imagination, whence camest thou rolling in
To cover the dry land with deceitfulness?
4 There is a companion, which rejoiceth in the gladness of a friend,
But in time of affliction will be against him.
5 There is a companion, which for the belly's sake laboureth with his friend,

2. *a grief*] 𝔙 דין ("judgement"), which is a corruption of דוי (see Ps. xli. 3 [Hebr. 4]), lit. "languishing." 𝔖 omits the word.

a companion and friend] 𝔙 lit. "a friend according to the soul," i.e. a bosom friend; 𝔖 "a faithful friend."

enmity] A and the cursives (not 248) "an enemy" (=𝔙).

3. *O wicked imagination*] The *Yetzer ha-ra'*, the evil nature which prompts men to evil such as that described in *v.* 2, see *Intr.* ch. IV. § iv.

whence camest thou rolling in] Read "Wherefore wast thou formed"; ἐνεκυλίσθης ("wast thou rolled in") is a corruption for ἐκτίσθης ("wast thou created"), or not improbably a correction by a scribe who shrank from attributing the creation of the evil nature to God. The same tendency to correction probably appears in 𝔙, "Alas, saith the wicked, wherefore was I formed?" The true reading "O wicked imagination, wherefore wast thou formed," is arrived at by combining the evidence of 𝔙 and 𝔊.

To cover] 𝔙 "To fill." The second clause bears out the correctness of 𝔊, in the main point, as against 𝔙 in the first clause; for it could not be said of a wicked man that he covers, or fills, the earth, whereas this can be appropriately said of the "evil tendency," which is common to all men.

the dry land...] 𝔙 "the face of the inhabited earth (פני תבל, cp. Is. xiv. 21) with deceit."

4. *There is a companion*] 𝔙 מֵרַע, "one that is evil" (hiph'il from רעע), was taken as though from the root רעה, "to be a companion," or "to associate with."

which rejoiceth in the gladness] The next verse shows that the "gladness" here has reference to delight in feasting (307 reads ἔδεται for ἥδεται); so that 𝔊 probably, in the first instance, read the same text of 𝔙 which we now have, but somewhat misunderstood its import. 𝔙 has for these words, "that looketh at the table," i.e. who is anxious to enjoy another's hospitality, cp. 𝔏 *conjucundatur in oblectationibus*, the "delights" being of course those of the table.

will be against him] 𝔙 lit. "(away) from before him" (מנגדו), i.e. he will hold aloof from him. The meaning of the verse is, therefore: An evil friend is he who enjoys another's hospitality, but in time of the latter's adversity is not to be found near him.

In the face of battle will take up the buckler.
Forget not a friend in thy soul; 6
And be not unmindful of him in thy riches.

Every counsellor extolleth counsel; 7
But there is that counselleth for himself.
Let thy soul beware of a counsellor, 8
And know thou before what is his interest
(For he will take counsel for himself);
Lest he cast the lot upon thee,
And say unto thee, Thy way is good: 9

5. In contrast to the fair-weather friend described in *v.* 4 is the man who, though only associated with another man in order to get a living, will defend him in time of danger. ℌ however reads quite differently, "A good friend (is he) that fighteth with a stranger, and taketh hold of the shield against the adversary."

6. *in thy soul*] Read, with ℌ, "in war." 𝔊 read the consonants קרב as *ḳĕrĕb*, "inward part," "heart," instead of *ḳrāb*, "war."

be not unmindful of him] ℌ lit. "forsake him not."

in thy riches] The reference in the original is to booty taken in battle; ℌ "when thou acquirest spoil." The verse is, therefore, a proverb meaning that a man should stand by his friend in times of danger as well as in times of prosperity: Forget not thy friend in the fray, spare some of the spoil for him.

XXXVII. 7—15. The false and the faithful counsellor.

7. *extolleth counsel*] ἐξαίρει βουλήν; apparently meaning "praises his own advice extravagantly." ℌ has "waveth the hand," the same phrase as is used in Is. xiii. 2 for "to point out the way."

for himself] i.e. for his own ends; ℌ "a way concerning himself." The verse means that every counsellor directs, but among them are those who give advice only in so far as it is of advantage to them. Smend quotes *Sanhedrin* 76*b* (Talmud Babli): "Beware of him that counselleth to his own advantage."

8. *of a counsellor*] 𝔖 "of an evil counsellor"; one 𝔏 MS *a malo*... (Smend).

(*For he will...himself*)] The brackets are not required.

Lest he cast...thee] Better with ℌ lit. "Wherefore should it fall unto him?" i.e. why should the matter fall out to his benefit? cp. for the phrase Ruth iii. 18.

9. *Thy way is good*] ℌ "How good is thy way!" implying that he knows all the time it is not good.

And he will stand over against thee, to see what shall befall thee.

10 Take not counsel with one that looketh askance at thee;
And hide thy counsel from such as are jealous of thee.

11 *Take not counsel* with a woman about her rival;
Neither with a coward about war;
Nor with a merchant about exchange;
Nor with a buyer about selling;
Nor with an envious man about thankfulness;
Nor with an unmerciful man about kindliness;
Nor with a sluggard about any kind of work;

over against thee] ℌ "away from before (thee)," מנגד, i.e. aloof, cp. 2 Sam. xviii. 13, and see *v.* 4 above.

what shall befall thee] ℌ "thy misfortune," if thy own plan turns out a failure.

10. *that looketh askance at thee*] with envy or suspicion. 𝔏 *qui tibi insidiatur*, which is stronger and gives the sense of ℌ; 𝔖 "thine enemy."

thy counsel] The Hebr. word (סוד) contains the idea of confidential counsel.

such as are jealous] ℌ "him that is jealous."

11. 𝔏 inserts at the beginning of this verse, *Cum viro irreligioso tracta de sanctitate et cum iniusto de iustitia*, throwing the advice of these verses into an ironical form, "Treat with an irreligious man concerning holiness, and with an unjust man concerning justice!"

about her rival] B has accidentally omitted *περί*. The reference is probably to a second wife, cp. Lev. xviii. 18, 1 Sam. i. 6, where the same Hebrew word is used, Peninnah being referred to as the "rival" of Hannah. Although polygamy is discouraged in Rabbinical writings, it was not formally forbidden until the tenth century.

Neither...Nor] In each case 𝔊 reads "and" (=ℌ etc.).

with a coward] ℌ "from a foreigner" (=𝔖), about making war with him.

exchange] ℌ𝔖 "merchandise."

an envious man] Rather, "a niggard"; ℌ𝔖 "an evil man"; 𝔊 *βασκάνου* which in xiv. 3^{b} is the rendering of "a man of evil eye" in ℌ; probably, therefore, "eye" (עין) has fallen out in ℌ here.

thankfulness] ℌ lit. "the showing of mercy," "benevolence"; 𝔖 "the doing of what is good."

a sluggard] ℌ "one that doeth nothing (lit. 'vanity')"; according to another reading, "one that practiseth a lie" (cp. 𝔖 "with a labourer who lieth"). 𝔏 *cum operario agrario*, on the basis of which Herkenne

Nor with a hireling in thy house about finishing *his work*;
Nor with an idle servant about much business:
Give not heed to these in any matter of counsel.
But rather be continually with a godly man, 12
Whom thou shalt have known to be a keeper of the commandments,
Who in his soul is as thine own soul,
And who will grieve with thee, if thou shalt miscarry.
And make the counsel of thy heart to stand; 13
For there is none more faithful unto thee than it.
For a man's soul is sometime wont to bring him 14
tidings,

would amend μετὰ ὀκνηροῦ of 𝔊 to μετὰ ἐργάτου ἀγροῦ, the last word being a corruption of ἀργοῦ; this would approximately = 𝔙; cp. the last clause but one (𝔊).

any kind of work] 𝔙𝔖 "his work."

Nor with a hireling in thy house] so 𝔊. But 𝔙 "(nor) with the yearly (cp. ℵ$^{c.a}$ 248 etc. ἐπετίου = A) hireling concerning the going out of seed (i.e. seed-time)." Smend points out that, according to this passage, the seed-time was the end of the term for which the labourer was hired, and when he was, therefore, free to go. He would not stay a day longer than he was obliged.

finishing] 𝔏 *consummatione anni.*

Nor with an idle...] This and the next clause are omitted by 𝔙.

12. *But rather be continually...*] 𝔙 "But with a man who feareth (God) continually," as Prov. xxviii. 14; cp. 𝔏 *cum viro sancto maxime adsiduus esto*, following 𝔊, which is also the sense of 𝔖. The contrast which is contained in 𝔙—that one must take counsel with a godly man, and not with such as those enumerated in the preceding verse—is most likely the original form.

Whom thou shalt have known...] 𝔙 "Whom thou knowest (to be) one that observeth the commandment"; one Greek cursive reads ἐντολήν.

commandments] 𝔏 *timorem dei*; 248 Syro-Hex. add "of the Lord"; 𝔙 margin "His commandments."

soul...soul] 𝔙 "heart...heart," cp. 2 Kings x. 15.

13. *And make the counsel...*] But after all your own reason gives you the best advice; adhere to it and carry it out.

14. *a man's soul*] 𝔙𝔖 "a man's heart."

is sometime wont...] ἐνίοτε εἴωθεν. 𝔊, in attempting to give an equivalent for the difficult neo-Hebraic word שְׁעִיוֹתִיו, was in so far correct that it realized that שָׁעָה had something to do with time (in the Targums it often occurs of a definite period of time); but this word is also frequently used in the sense of "luck," e.g. in *Abodah Zara* 34 *a* (Talm.

More than seven watchmen that sit on high on a watch-tower.
15 And above all this intreat the Most High,
That he may direct thy way in truth.

16 Let reason be the beginning of every work,
And let counsel go before every action.
17 As a token of the changing of the heart, four manner
18 of things do rise up,

Babli): "May thy luck (lit. 'thy time') exalt thee" (quoted by Levy, *s.v.*). It is very possible that the word is used in this latter sense in the passage before us, in which case it would refer to the right time for doing something in order that the outcome may be favourable. The meaning would then be that a man's heart, i.e. his own understanding, or good sense, reveals to him the right time for action more than "seven watchmen...." The point of the proverb is that, ultimately, the individual is master of his own destiny.

tidings] 𝔏 *aliquando vera*, cp. 106 margin τουτέστιν ἀληθινά.

More than seven watchmen...] Probably "on high" is a gloss; 𝔓 more simply "(More) than seven watchmen on a watch-tower" (or "peak," lit. "tooth," according to another reading). Possibly by "watchmen" here are meant astrologers (Smend), so that the words are intended to be a hit at astrology, cp. the saying of Rabbi Samuel (*c.* 250 A.D.) in the Midrash *Debarim Rabba* to xxx. 12: "The Torah has no place among the astrologers who occupy themselves with the heavens."

15. *That he may direct..*] cp. Prov. xvi. 9.

thy way] 𝔓 "thy steps," cp. Job xiv. 16, in Hebr. often equivalent to "fortune"; this verse gives special point to what is said above; it is not to astrologers, but to his good sense and God's guidance that a man is to look in his life's path.

(*b*) XXXVII. **16—26.** Precepts on wisdom.

XXXVII. **16—26.** False wisdom and true.

16. *reason*] Or, "word" (λόγος) = 𝔓 דבר. Thought, or perhaps discussion, and reflection must precede every undertaking.

counsel] The corresponding word in 𝔓 may be rendered "consideration."

before...] so one 𝔓 reading, but according to another, "and the beginning," i.e. and consideration (in the sense of forethought) is the beginning of....

17, 18. These two verses form really only one verse.

As a token] ἴχνος, lit. "track." 𝔊 misread עקבת (cp. xiii. 26) for 𝔓 עקרת (plur., another reading has sing.), this latter is used (in the

Good and evil, life and death;
And that which ruleth over them continually is the tongue.
There is one that is shrewd *and* the instructor of many, 19
And yet is unprofitable to his own soul.
There is *one* that is subtil in words, and is hated; 20
He shall be destitute of all food:
For grace was not given him from the Lord; 21
Because he is deprived of all wisdom.

sing.) in Lev. xxv. 47, where it is rendered "stock"; Smend is, therefore, justified in saying that the meaning of the word here (in ℌ) is "roots." We must read, with ℌ, "The roots of the counsels of the heart throw out four branches."

four manner of things] ℌ "four branches." The meaning of the whole sentence is that the roots of the thoughts in the heart of man ramify into four (strictly speaking only two) directions, viz. "Good," which leads to "Life," and "Evil" which leads to "Death" (cp. xxxiii. 14, Deut. xxx. 19); these are the great alternatives in the ethical and spiritual life of men.

continually] ℌ "wholly."

...is the tongue] apparently a paraphrase of Prov. xviii. 21, meaning presumably that what is in the mind does not come to light until the tongue proclaims it, cp. Eccles. v. 2 (Hebr. v. 1): "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God"; see Matt. xii. 34, Rom. x. 10.

19. *vv.* 19, 22, 24, 26 are represented in Codd. A, B, C of ℌ.

shrewd] ℌ "wise."

the instructor] ℌ "that showeth himself wise," from the same root as the word rendered "shrewd."

And yet is unprofitable] ℌ "And showeth himself a fool." The reference is to the man who gives wise counsel to others, but does not act upon it himself.

20. 𝔏 has the title *De sofistica et versuta locutione.*

Render, "There is one that seemeth wise (ℌ 'is wise') who is hated (ℌ 'despised') for his words." The reference is to teachers. A man may be wise, but if he expresses himself badly or offensively he will be disliked; and consequently "he will be destitute of all food"; he will fail to make a living by his teaching; or if with ℌ we read "luxury," the meaning will be that he will only get the barest subsistence. τροφῆς, "food," in 𝔊 may be a corruption of τρυφῆς, "luxury"; cp. *v.* 29.

21. *grace*] This does not connote the ordinary meaning of χάρις in its theological sense; it must mean here the faculty of commending oneself to others.

Because he is deprived...] i.e. he is lacking in all wisdom.

If the clauses of this verse (which is not found in ℌ𝔖) were transposed,

22 There is one that is wise to his own soul;
And the fruits of his understanding are trustworthy in the mouth.
23 A wise man will instruct his own people;
And the fruits of his understanding are trustworthy.
24 A wise man shall be filled with blessing;
And all they that see him shall call him happy.
25 The life of man is numbered by days;
And the days of Israel are innumerable.

the sense would be clearer: "For he is deprived of all wisdom," i.e. the practical value of his wisdom, "because grace," i.e. the power to express himself attractively, "is not given him."

22. *There is one...*] ℌ𝔖𝔏 "And there is a wise man that showeth himself wise to his own soul." The verse describes the wise man who uses his wisdom to his own advantage (in contrast to *v.* 19); not necessarily merely selfishly.

understanding] ℌ "knowledge."

are trustworthy] ℌ and one Greek cursive omit; it was probably intended to be explanatory.

in the mouth] ἐπὶ στόματος, cp. Prov. xii. 14, xiii. 2; ℌ "upon (for) his body"; 𝔊 is a corruption (perhaps wilful because it did not understand the point of the original) of ἐπὶ σώματος.

23. *A wise man*] ℌ "And there is a wise man"; it is again a contrast, see *v.* 20.

will instruct his own people] ℌ "is wise to his people," 𝔖 adds to this "at all times."

trustworthy] 𝔊 is right here as against ℌ which erroneously repeats "for his body" from the last verse; 𝔏 *fideles sunt*.

24. ℌ transposes this and the next verse.

A wise man] ℌ𝔖 "(he that is) wise to his own soul," i.e. to himself, following up the thought of *v.* 22.

shall be filled...] ℌ "shall be satisfied with dainties" (i.e. luxury), cp. *v.* 20.

blessing] εὐλογίας of 𝔊 is a freer rendering of ℌ (=𝔖) "with (material) delights," the same word as that rendered "food" in *v.* 20.

25. 𝔖 omits this verse, but it occurs in ℌ; its connexion with the context is not altogether clear, but probably it is intended to be taken with *v.* 26, which sums up the whole passage, as it were, in saying that though the days of individual men are numbered, those of Israel (among whom Wisdom sojourns, see xxiv. 8) are innumerable, and the name of a wise man, unlike that of an ordinary individual, will live for ever in the memory of his people.

is numbered by days] i.e. is of limited duration.

the days of] ℌ "the life of."

Israel] One ℌ MS (Cod. B) has "the people of Israel," and in the

The wise man shall inherit confidence among his people, 26
And his name shall live for ever.

My son, prove thy soul in thy life, 27
And see what is evil for it, and give not that unto it.
For all things are not profitable for all men, 28
Neither hath every soul pleasure in every thing.
Be not insatiable in any luxury, 29
And be not greedy on the things that thou eatest.
For in multitude of meats there shall be disease, 30
And surfeiting shall come nigh unto colic.
Because of surfeiting have many perished; 31

margin "Jeshurun," which is read in the text of another MS (Cod. D) of 𝔙.

are innumerable] 𝔙 lit. "(is) days without number." Cp. Hab. i. 12, 2 Macc. xiv. 15: "...and made solemn supplication to him who had established his own people for evermore."

26. *The wise man...*] 𝔙 "The wise man of a people shall inherit glory," cp. 𝔏 *Sapiens in populo haereditabit honorem.*

confidence] 𝔊 πίστιν, cp. πιστός, "trustworthy," in *v.* 23, but 70 248 δόξαν, "glory" (=𝔙𝔖𝔏), as in Prov. iii. 35.

...shall live for ever] 𝔙𝔖 "endureth for eternal life," cp. xxxix. 9, xliv. 19—22, Is. lxvi. 22; for "shall live" 248 reads "shall be."

(*c*) XXXVII. 27—XXXVIII. 23. Health and sickness.

XXXVII. 27—31. The importance of the care of health.

With this section cp. xxxi. 19—22.

27. *prove thy soul*] i.e. make experiments on yourself.

28. *For all things are not...*] cp. 1 Cor. vi. 12.

profitable] 𝔙 (Cod. B) "good" (i.e. wholesome), and in the margin "dainties," which is the reading of another MS (Cod. D) in the text.

Neither hath...] i.e. what is palatable to one is not so to another.

29. *Be not insatiable*] cp. xxxi. 17.

be not greedy] Lit. "be not poured out" (=𝔙); like Lat. *effundi*, of giving oneself up to anything, cp. Jude 11.

the things that thou eatest] Rather, "upon savoury meats," 𝔙 "upon all dainties" (=𝔏), cp. Gen. xxvii. 4 ff., Prov. xxiii. 6.

30. *there shall be*] 𝔙 more graphically "there nesteth," i.e. there lurks.

disease] νόσος, so ℵA (=𝔙𝔖𝔏); BC read πόνος, "pain," cp. Greek of xxxi. (=𝔊 xxxiv.) 20c.

31. *Because of surfeiting*] 𝔖 "Because of much food," but 𝔙 "For

But he that taketh heed shall prolong his life.

38 Honour a physician according to thy need *of him* with
the honours due unto him:
For verily the Lord hath created him.
2 For from the Most High cometh healing;
And from the king he shall receive a gift.
3 The skill of the physician shall lift up his head;
And in the sight of great men he shall be admired.
4 The Lord created medicines out of the earth;

want of instruction" (בלא מוסר = Prov. v. 23); this suits the parallelism better; "surfeiting" comes from xxx. 6.

shall prolong his life] For the phrase cp. Prov. ix. 11 (Greek); 𝔓 "shall increase life."

XXXVIII. 1—8. Concerning the physician and the means of healing.

In spite of care and moderation sickness may come, and recourse must be had to the physician. Possibly, as Fritzsche suggests, there was a tendency in some quarters to disparage and neglect medical aid on the ground of religious scruples, cp., on the other hand, 2 Chron. xvi. 12, and see *HDB.* art. Medicine.

1. 𝔏 has the title *De medico.*

Honour] 𝔓 "Be friends with," i.e. make a friend of....

physician] 𝔓 lit. "healer."

according to thy need of him] 𝔓 "because of his need," i.e. because of his being needed. 𝔏 *propter necessitatem.*

with the honours due unto him] 𝔊 τιμαῖς αὐτοῦ, ℵ$^{c.a}$ cursives (exc. 248) 𝔓𝔖𝔏 Syro-Hex. omit; the words are perhaps a gloss, or an alternative rendering; it is possible that the reference is to the physician's fees.

hath created] so 𝔖, but 𝔓 lit. "hath divided a portion to him," i.e. "hath appointed him" his place in the world. Grotius, quoted by Smend, remarks: "Creavit, i.e. ordinavit, quomodo κτίζειν aliquoties habuimus."

2. *cometh healing*] 𝔊 ἐστὶν ἴασις; 𝔓𝔖 "the healer is made wise"; i.e. his skill is from God.

from the king he shall receive a gift] 248 253 Syro-Hex. "...glory"; 𝔓 "gifts." He is honoured by the highest earthly authorities.

3. *skill*] ἐπιστήμη also means "knowledge" (=𝔓).

shall lift up...] i.e. bring him to honour, cp. xi. 1.

he shall be admired...] 𝔓𝔖 "he shall stand before princes," i.e. enter their service, cp. Prov. xxii. 29.

4. *The Lord created medicines...*] i.e. caused to grow; vegetable

And a prudent man will have no disgust at them.
Was not water made sweet with wood, 5
That the virtue thereof might be known?
And he gave men skill, 6
That [1]they might be glorified in his marvellous works.
With them doth he heal *a man*, 7
And taketh away his pain.
With these will the apothecary make a confection; 8
And his works shall not be brought to an end;

[1] Or, *he*

remedies are meant. In the Midrash *Bereshith Rabba* x. 12 *a* this clause is quoted thus: "God caused spices to come forth from the earth" (Smend).

will have no disgust at] Lit. "will not be offended at"; 𝔙 "let not...despise." The reference is not to medicines having a nasty taste, the words mean that men are not to treat them as if they were useless; such means are to be made use of because they come from God.

5. *Was not water...*] This reference to Exod. xv. 23—25 is given in order to show the existence of healing powers in things which God has caused to grow out of the earth. It reads almost as though Ben-Sira did not regard the healing of the waters, referred to in the O.T. passage, as something miraculous, but as due to natural causes. See the same thought in Josephus, *Antiq.* III. i. 2.

That the virtue thereof...] i.c. of the wood, according to 𝔊; but 𝔙 has for the clause: "In order that [God] might show forth His power to all men." Smend also takes the reference to be to God, see next verse; cp. 𝔏 *...ad agnitionem hominum*; 70 248 add ἀπὸ ἀνθρώπου.

6. *That they might be glorified*] 𝔊 ἐνδοξάζεσθαι; 𝔙 "to glorify themselves (i.e. rejoice) in..."; the form of the Hebr. verb is reflexive.

marvellous works] The Hebr. word implies "mighty," rather than wonderful, works.

7. *With them*] i.e. by means of them.

doth he heal...pain] 𝔊 took the participle for a verb, 𝔙 "the healer (i.e. the physician) relieveth (lit. 'giveth rest to') pain"; cp. 𝔏 *curans mitigabit dolorem*. In the Midrash *Bereshith Rabba* x. 12 *a* this clause is quoted thus: "By means of them the healer healeth a wound" (Smend).

8. *With these*] 𝔙 "And thus," 𝔖 "Moreover," 𝔏 *et*; but in the quotation of this clause in *Bereshith Rabba* x. 12 *a*, "with these" is read; the quotation there runs thus: "And with these the compounder compounds his compound" (the same root, רקח, is used in each case).

the apothecary] 𝔊 μυρεψός, "one who prepares ointments," cp. xlix. 1[b]; 𝔙 lit. "the compounder."

confection] 𝔊𝔙 "compound."

And his works...] so ℵAC, but B "He will by no means bring His

And from him is peace upon the face of the earth.

9 My son, in thy sickness be not negligent;
But pray unto the Lord, and he shall heal thee.
10 Put away wrong doing, and order thine hands aright,
And cleanse thy heart from all manner of sin.
11 Give a sweet savour, and a memorial of fine flour;

works to an end"; 𝔓 "in order that His work may not cease." In each case "His" refers to God, and the same applies to "from Him" in the next clause. The meaning of the verse is that the apothecary, who makes use of what God causes to grow out of the earth, thereby carries on the divine work; by this means God's work on earth is continued.

peace] In 𝔊 this refers to the peace brought about by the healing of pain; the Hebrew word here is probably to be understood in the sense of "health."

upon the face of the earth] 𝔓 "from the sons of Adam" (מבני אדם), 𝔓 will then read: "In order that His work may not cease, nor sound health from the sons of men."

XXXVIII. 9—15. Man's duty in time of sickness.

9. *be not negligent*] Lit. "look not aside," i.e. away from God. 𝔓 "be not arrogant," cp. Prov. xiv. 16, where the same Hebr. word is used in contrast to "feareth." The reference here is to a man's spiritual state, cp. Ps. cxix. 60.

and he shall heal thee] 𝔓 "for He (emphatic) shall heal thee"; cp. Exod. xv. 26, "I am the Lord that healeth thee."

10. *Put away*] 𝔓 "Depart from"; 𝔏 *averte.*

order...aright] εὐθυνον; in the Sept. of Ps. lxxii. (Hebr. lxxiii.) 1, we have: ...τοῖς εὐθέσι τῇ καρδίᾳ for "...unto the pure in heart." Probably "hands" and "heart" at the end of the lines in 𝔊 have changed places, and we should read: "Set thy heart aright (cp. ii. 2) and cleanse thy hands..."; cp. Ps. xxiv. 4, "He that hath clean (lit. 'innocent') hands, and a pure heart"; and Jas. iv. 8, "Cleanse your hands, ye sinners." The text of 𝔓 is uncertain; apparently it reads: "Depart from iniquity and respect of persons."

11. 𝔖 omits this verse.

a sweet savour] 𝔓 "a minchah" ("meal-offering"). See Lev. ii. 1—3 for a description of the *minchah*, or "meal-offering" of "fine flour"; cp. xxxv. 2, 6ᵇ above.

a memorial of fine flour] 𝔓 omits "of fine flour." The *'azkārāh*, or "memorial," was the portion of the *minchah* which was mixed with oil and burnt with frankincense upon the altar as an offering of sweet savour, cp. xxxv. 6, 7, Lev. v. 13 (Sept.).

And make fat thine offering, as one that is not.
Then give place to the physician, for verily the Lord 12
hath created him;
And let him not go from thee, for thou hast need of
him.
There is a time when in their very hands is the issue 13
for good.
For they also shall beseech the Lord, 14
That he may prosper them in *giving* relief and in
healing for the maintenance of life.

make fat thine offering] 𝔖 lit. "set in order a fat offering." Cp. xiv. 11, xxxv. 6, and for the word "to make fat," see Ps. xx. 3 (Hebr. 4).

as one that is not] ὡς μὴ ὑπάρχων, 𝔏 realizing, presumably, that this gives no sense, omitted it altogether. 𝔖 "to the extremities of thy wealth," i.e. the sick man is to offer the best that he possibly can. Smend quotes the Ethiopic Version, "as far as it is possible for thee," and supposes 𝔊 to be a corruption of its original form, viz. ὡς τὸ ὑπάρχον, cp. 1 Sam. ix. 7, τί ὑπάρχον ἡμῖν; ("What have we?"). The corruption must be ancient, as it occurs in all Greek MSS without exception.

The three verses just considered describe the sick man's duty to God, viz. Prayer, Repentance, and Atonement. In the O.T. regulations for offering sacrifices no reference is made to what is here regarded as the sick man's duty in this respect; but neither does the O.T. give any commands as to the visitation of the sick which was such a striking feature among the Jews of later days. The sick man's offering in the passage before us is regarded as an understood thing, so that the duty must have been already familiar.

12. Having insisted upon the sick man's duty to God, Ben-Sira, with his characteristic common-sense, sets forth next the need of calling in the physician, who (as he has already pointed out in *v.* 1) is one of God's appointed means for healing.

Then] Lit. "And"; but 𝔖 is more emphatic, "And also."

give place] i.e. allow him scope to do his part.

for verily the Lord hath created him] 𝔖𝔖 omit this, which is a gloss from *v.* 1ᵇ.

13. *There is*] 𝔖 "Because there is" (= 𝔖𝔏).

in their very hands] Omit "very," 𝔖𝔖 "in his hand."

is the issue for good] εὐοδία = 𝔖 "success" (lit. "prosperity," cp. "prosper," *v.* 14). Smend points out that this particular form of the Hebrew word does not occur elsewhere.

14. *they also shall beseech*] 𝔖𝔖 "he...."

That he may prosper...relief] "relief," 𝔊 ἀνάπαυσιν, which is a misunderstanding of the Hebr. פִּישָׁרָה, a rare word from a root meaning "to find out" (only the noun occurs, once, in the O.T., Eccles. viii. 1,

15 He that sinneth before his Maker,
Let him fall into the hands of the physician.

16 My son, let thy tears fall over the dead,
And as one that suffereth grievously begin lamentation;

"solution," it is a loan-word from the Aramaic, see the *Oxf. Hebr. Lex.* s.v.). Here it means the discovery of the nature of the disease; the physician prays to God to grant him success in his diagnosis. "Them" should be "him" (ℌ).

and in healing] i.e. and that he may prosper him in healing.

for the maintenance of life] 𝔊ℌ "for the sake of life," i.e. in order that life may be preserved.

15. *Let him fall into the hands of*] Similarly ℌ^{marg} and 𝔖, "Shall be delivered into the hands of," i.e. sickness is the punishment for sin. The words are not to be understood as a disparagement of the physician. The text of ℌ, however, reads: "He that sinneth before his Maker will behave himself proudly before the physician," a warning against despising the skill and help of the physician. According to Schechter (*Studies*, 2nd Series, p. 76), this verse, like *vv.* 4—7, "seems to have been directed against a sort of Jewish scientists who saw in the physician a man counteracting the designs of God. The Rabbinic remark on Exod. xxi. 19, 'that the Law gave permission to the physician to practise his art' (*Baba Qamma* 85 *b*, Talm. Babli), points also to the existence of such objections on the part of some."

XXXVIII. 16—23. On mourning for the dead.

16. 𝔏 has the title *De exequiis*.

over] The Hebr. word means "concerning," as well as "upon."

And as one that suffereth grievously] 𝔊 is paraphrastic; ℌ "And be in bitterness" (lit. "embitter thyself").

begin lamentation] ℌ "mourn with a lamentation," cp. Jer. vii. 29; the Hebr. word *Qinah* is the technical one for the lamentation for the departed, which was originally sung in their honour (cp. 2 Sam. i. 17, 2 Chron. xxxv. 25), as well as an expression of sorrow on the part of those left behind. One "lamentation" took place in the house, i.e. was of a private character, and another of a more public kind was uttered at the burial; both are referred to here, the former in this verse, the latter in *v.* 17. In each case the mourning of the relatives was supplemented by the loud lamentation of professional mourning men and women (cp. Jer. ix. 17, 18, Am. v. 16, Mk v. 38), who were usually accompanied by flute-players (cp. Matt. ix. 23). In its origin the shrill shrieks of the mourning women were supposed to have the effect of driving away demons who were believed to be especially active in the vicinity of dead bodies (hence also the idea of the "uncleanness" of a corpse). In later times the funeral oration took the place of the public *Qinah*.

And wind up his body according to his due,
And neglect not his burial.
Make bitter weeping, and make passionate wailing, 17
And let thy mourning be according to his desert,
For one day or two, lest thou be evil spoken of:
And so be comforted for thy sorrow.

wind up] περιστέλλειν (cp. συστέλλειν in Acts v. 6) means "to lay out (a corpse)," but also "to bury" (cp. Tobit xii. 13), and this is the meaning of 𝔐 אסף, lit. "to gather," i.e. to the fathers, see 2 Kings xxii. 20="to bury."

according to his due] 𝔐 lit. "according to his right," meaning "as is fitting."

And neglect not his burial] 𝔊 is a free paraphrase of 𝔐 which has lit. "Hide not thyself when he has become a corpse," i.e. do not withdraw as soon as he is dead. Some might wish to withdraw and shirk their duties to the deceased in order to avoid the inconvenience of the pollution involved in touching a corpse, or even being in the same house with it; see Num. xix. 11 ff., and *HDB.* IV. 831 f.

17. *Make bitter weeping...*] cp. Is. xxii. 4, Jer. xvi. 7, Zech. xii. 10, Tobit iv. 17. 𝔖 renders quite differently, "wine and food for them that lament"; this is evidently a reference to the custom according to which friends sent the mourners their daily food during the days of mourning, this included wine; according to *Kethuboth* 8 *b* (Talm. Babli) ten—at one time fourteen—cups were ordained for the house of mourning (see *JE* IV. 384 *b*).

thy mourning] Better, "mourning for him," as 𝔐𝔏 "his mourning."

according to his desert] The time of mourning varied according to the closeness of the relationship between the mourners and the departed; the reference here is evidently not to a parent.

For one day or two] cp. xxii. 12, where the period of mourning is given as seven days; what is said here is not necessarily a contradiction of this, for custom varied as to the way in which "Shiba" (i.e. the seven days of mourning) was kept; thus, it was often the case that the first three days only were given to actual lamentation, the remaining four being devoted to extolling the good deeds of the departed. Slightly different is the rule given in *Mo'ed Katon* 27 *b* (Talm. Babli): "Three days for weeping, seven for mourning, thirty for hair and beard" (Schechter),—cutting the hair was forbidden during the days of mourning. Although rules and customs of this kind underwent modification and development, yet the Rabbinical writings preserve much ancient tradition.

lest thou be evil spoken of] χάριν διαβολῆς, cp. li. 2^{c}. You must mourn for decency's sake, to avoid scandal, and then be comforted, for over-indulgence in grief saps the strength and may be fatal. This does not seem a very worthy reason for curtailing the period of mourning.

18 For of sorrow cometh death,
And sorrow of heart will bow down the strength.
19 In calamity sorrow also remaineth:
And the poor man's life is [1]grievous to the heart.
20 Give not thy heart unto sorrow:
Put it away, remembering the last end:
21 Forget it not, for there is no returning again:
Him thou shalt not profit, and thou wilt hurt thyself.

[1] Gr. *against the heart.*

18. *For of sorrow...*] i.e. if one gives way to uncontrolled grief it will affect the health, and thus ultimately be the cause of another death. This passage would almost seem to have suggested the words in the Talmudic tractate just quoted (27 *b*): "He who goes on sorrowing beyond measure for the dead will mourn for another death," i.e. will be the cause of the mourning for another death.

19. 𝔙 omits this verse.

In calamity sorrow...] R.V. follows the reading of ℵA 248 *ἐν ἐπαγωγῇ παραμένει καὶ λύπη*, but BC read *ἐν ἀπαγωγῇ παραβαίνει καὶ λύπη*, "At the carrying away (of the body for burial) sorrow passeth away," i.e. ought to pass away; you should not prolong your grief after the funeral. The writer recognizes that sorrow is both natural and inevitable, but he is pleading for moderation and self-control. Very different were the grounds on which St Paul urged the same thing, see 1 Thess. iv. 13, 14.

the poor man's life...] We should probably read, "And a life of affliction is hurtful to (lit. 'against') the heart," or with 248 (=A.V.), "a curse (*κατάρα*) to the heart." The same Hebr. consonants (עני) may mean "poor," "afflicted," and "affliction."

20. *Give not...*] For the phrase cp. xxx. 21; 𝔊 softens somewhat the unfeeling language of 𝔙 which has, "Set not thy heart upon him" (i.e. the departed).

Put it away] 𝔙 "Put away the remembrance of him." 𝔏 adds *a te.*

remembering the last end] i.e. "remember that you must die"; this is Ben-Sira's warning to mourners; it is poor comfort; Christianity has a better hope.

21. *Forget it not*] In 𝔊 "it" is not expressed, but the reference is to the "latter end"; but 𝔙 has "Remember him not," the reference being to the departed; this is in accordance with its reading in the preceding verse (𝔙).

for there is no returning again] This apparently is what 𝔊 conceived to be a mitigation and an explanation of the original, which has, "there is no hope (expectation) for him." This is quite in accordance with the conceptions of the period. Although in the O.T. the beliefs concerning the hereafter were very undeveloped, still we have such passages as, e.g., 2 Sam. xii. 23, Is. xxvi. 9, Dan. xii. 2, 3.

Remember the sentence upon him; for so also shall thine be;
Yesterday for me, and to-day for thee.
When the dead is at rest, let his remembrance rest;
And be comforted for him, when his spirit departeth from him.

The wisdom of the scribe cometh by opportunity of leisure;

22. In ℌ this verse precedes 21, but the order of 𝔊 is preferable.
the sentence] ℌ חוק, lit. "decree," which is rendered κρίμα also in xli. 2ª.
Yesterday for me] The words are put into the mouth of the dead man; ℌ 𝔖 "for him."
23. *When the dead...*] This cynical remark is in accordance with *v.* 21. This whole section suggests the Sadducæan standpoint of Ben-Sira, of which his book contains a number of indications. Cp. Matt. xxii. 23.
when his spirit...] This is not in reference to the moment of death, which is spoken of in *vv.* 16, 17, but to the time of the final departure of the soul from the presence of the body; it was the belief that the soul hovered in the neighbourhood of the body for thirty days in the case of a very righteous man, for a year in the case of others.
That a Sadducee like Ben-Sira should make no mention of prayers for the dead is to be expected, but it is worth noting that these were offered up at an early period, cp. 2 Macc. xii. 43—45; many of the prayers for the dead still used among the Sephardic Jews are believed to date back to the time of Hillel (*circa* 30 B.C.—10 A.D.) in substance (for examples of these see *Church and Synagogue*, XI. pp. 77—84). Among the Ashkenazic Jews the custom is not so pronounced now as was, in all probability, the case formerly; but four days in the year are specially set apart by them for offering up the following prayer (for a father): "May God remember the soul of my honoured father [here his name is pronounced] who has gone to his eternal home, on whose behalf I vow alms; by way of reward, be his soul bound up in the bundle of life [see 1 Sam. xxv. 29] with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and all other righteous men and women that are in the Garden of Eden, and let us say, Amen" (Singer's edition of the *Jewish Prayer Book*, p. 326).

(*d*) XXXVIII. 24—XXXIX. 11. THE SCRIBE'S HIGH CALLING.

XXXVIII. 24—30. THE SUPERIORITY OF THE SCRIBE OVER THE PLOUGHMAN, THE ENGRAVER, THE SMITH, AND THE POTTER.

24. *The wisdom of the scribe...*] ℌ "The wisdom of the scribe increaseth wisdom"; 𝔊 gives the sense rightly; the "wisdom of the

And [1]he that hath little business shall become wise.
25 How shall he become wise that holdeth the plough,
That glorieth in the shaft of the goad,
That driveth oxen, and is occupied in their labours,
And whose discourse is of the stock of bulls?

[1] Gr. *he that is lessened in his business.*

scribe" here must refer to the study or leisure needed for acquiring wisdom. Schechter quotes *Baba Bathra* 21*a* (Talm. Babli): "The zeal of the Sopher (=Scribe) multiplieth wisdom." Regarding the *Sopherim*, "a careful distinction must be drawn between the later scribes, the scribes of the New Testament, and these earlier *Sopherim*. In the New Testament period the term is a general one, being used to describe the professional class of the teachers of the law generally. The earlier scribes seem to have been much influenced by the exponents of the Wisdom-literature; but the two classes, *Sopherim* (the Scribes), and "the Wise," were probably distinct in the Persian and early Greek periods; by the time of Ben-Sira, however, the distinction had largely disappeared" (Oesterley and Box, *The Religion and Worship of the Synagogue*, 2nd ed. p. 56).

he that hath little business] 𝔊 gives a literal rendering of 𝔐 excepting that the latter omits *αὐτοῦ* (=𝔖𝔏). The teaching of Ben-Sira is, on the one hand, repeated, on the other, superseded among the later Rabbis. In *Pirqe Aboth* iv. 14, e.g., we read: "Rabbi Meir used to say, Have little business [the word is the same as in the Hebr. of the verse before us], and be busy with the Torah." On the other hand, Rabbi Gamaliel taught: "Excellent is Torah-study together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Torah without work must fail at length, and occasion iniquity" (ii. 2); and again in i. 11: "Shemaiah said, Love work" (מלאכה). A great distinction was always made between handicrafts and trade; while the former are often extolled, the latter very rarely receives any word of praise. "In the sixty-three works of which the Talmud consists, there is scarcely a word in honour of trade; but much pointing out of the dangers of money-making, and of a wandering life" (Delitzsch, *Jewish Artisan life in the time of Christ*, p. 19, 1902). This is quite in accordance with the teaching of Ben-Sira, see vii. 15, xxvi. 29, xxvii. 2.

25. *plough*] 𝔐 "ox-goad."

of the goad] 𝔐 "quivering"; i.e. the quivering spear; but the text is manifestly corrupt; Smend ingeniously emends מרעיד to מַרְדֵּעַ, a neo-Hebr. word for "ox-goad."

That driveth oxen...] cp. 1 Kings xix. 19, Lk. ix. 62.

and is occupied in their labours] 𝔐𝔖 "and turneth with oxen," but 𝔐 margin "and turneth (them) with a song" (שיר instead of שור).

And whose discourse is of...] His only subject of conversation is the pedigree of his cattle (for the construction cp. ix. 15). But 𝔐 even

He will set his heart upon turning his furrows; 26
And his wakefulness is to give his heifers their fodder.
So is every artificer and workmaster, 27
That passeth his time by night as by day;
They that cut gravings of signets,
And his diligence is to make great variety;
He will set his heart to preserve likeness in his portraiture,
And will be wakeful to finish his work.
So is the smith sitting by the anvil, 28
And considering the unwrought iron:
The vapour of the fire will waste his flesh;

more humorously "whose talk is with oxen" (instead of with wise men).

the stock of bulls] Lit. "the young (lit. 'sons') of bulls" (=𝔐𝔖𝔏).

26. 𝔐 erroneously transposes the clauses of this verse.

wakefulness] =𝔐, i.e. his attention is constantly occupied with....

to give his heifers their fodder] εἰς χορτάσματα δαμάλεων; 𝔐 lit. "to the finishing of the stall"; the paraphrase of 𝔊 gives the right sense.

27. 𝔏 has the title *De singulis artificibus*. 𝔐 has the first two clauses of this verse in a mutilated form, and is wanting from the third clause to xxxix. 15ᶜ.

every artificer] 𝔐 omits "every"; for "artificer" 𝔐 has "engraver," which, as the context shows, is right.

workmaster] In 𝔐 this word is partly mutilated; according to Smend's restoration it would come from a root meaning "to bind," and would then probably be "weaver."

That passeth his time...] i.e. labours continuously night and day.

gravings of signets] cp. xlv. 11, Exod. xxviii. 11, see also Job xix. 24, Zech. iii. 9.

diligence] Lit. "patience."

And will be wakeful...] Lit. "And his wakefulness (attention, i.e. main object) is to complete (his) work," cp. *vv.* 26, 28.

28. *the smith*] cp. Gen. iv. 22, Is. xli. 7.

considering] The compound Greek verb (καταμανθάνων) means "considering diligently."

the unwrought iron] so B ἀργῷ σιδήρῳ. All other MSS read, in one form or another, "the iron work," ἔργα σιδήρου, probably scribes' corrections for ἀργῷ, "unwrought," which they did not understand.

will waste] The reading πήξει of B is evidently a mistake for τήξει, lit. "melteth" (𝔏 *uret*), Hart renders 𝔖 "maketh to crackle"; the original word may well have been something implying "to blister."

And in the heat of the furnace will he wrestle *with his work*:
The noise of the hammer will [1]be ever in his ear,
And his eyes are upon the pattern of the vessel;
He will set his heart upon perfecting his works,
And he will be wakeful to adorn them perfectly.
29 So is the potter sitting at his work,
And turning the wheel about with his feet,
Who is alway anxiously set at his work,
And all his handywork is by number;
30 He will fashion the clay with his arm,
And will bend its strength in front of his feet;
He will apply his heart to finish the glazing;

[1] Gr. *renew.*

And in the heat...] Or, "with the heat of the furnace will he contend" (omitting *with his work*).

will he wrestle] 𝔖 "he is scorched."

will be ever in his ear] Lit. "will renew his ear," καινιεῖ is meaningless (A Syro-Hex. κενιεῖ); Fritzsche and Ryssel ingeniously suggest that the rendering of 𝔊 presupposes יְחַדֵּשׁ ("it reneweth") in the Hebr., which was a corruption (or a misreading on the part of 𝔊) of יֵחֵרַשׁ "it deafeneth"; if this is correct the clause should read: "The noise of the hammer deafeneth his ear." Smend, following 𝔖, believes that κλινεῖ ("he will bend over") should be read (so Edersheim); 𝔖 has for the clause, "Over against the model he bendeth his hand" (the Syr. words for "hand" and "ear" are very similar). Smend, therefore, renders the clause: "To the sound (reading φωνῇ) of the hammer he inclineth his ear," the sense of which is not altogether satisfactory.

29. *the potter*] cp. Jer. xviii. 3.

at his work] 𝔖 "at the wheel."

the wheel] ℵ$^{c.a}$ "the clay" (cp. 30^{b}); 𝔖 "the vessel." See, on the processes of manufacturing pottery, *HDB.* IV. 25 f.

And all...is by number] i.e. he has a certain number of vessels to finish within a given time, hence his anxiety lest he should not be able to deliver his full quota. Ben-Sira is insisting all through that the necessary preoccupations of the craftsman render it impossible for him to acquire wisdom.

30. *And will bend...*] i.e. works and shapes the tough mass of clay in front of him.

He will apply his heart...] A.V. "applieth himself to lead it over," lead being used in glazing pottery, see *HDB. loc. cit.*

the glazing] χρῖσμα B^{a}ℵA (=𝔏), χάρισμα ("the grace [of it]") B^{*b} is apparently a scribe's error. 𝔖 "his work."

And he will be wakeful to make clean the furnace.

All these put their trust in their hands; 31
And each becometh wise in his own work.
Without these shall not a city be inhabited, 32
And men shall not sojourn nor walk up and down *therein.*
[1]They shall not be sought for in the council of the 33
people,
And in the assembly they shall not mount on high;
They shall not sit on the seat of the judge,
And they shall not understand the covenant of judgement:

[1] This line is absent from the oldest MSS.

he will be wakeful] Lit. "his watchfulness is...."
to make clean...] that no impurities may spoil his work in the baking.

XXXVIII. 31—34. CRAFTSMEN ARE NECESSARY, BUT THEY CAN NEVER HOLD HIGH POSITIONS IN THE STATE.

31. *put their trust in their hands*] i.e. as distinct from the mental labour of the scribe, see *v.* 24, xxxix. 1 ff.
becometh wise] i.e. skilled.
32. *Without these*] i.e. those who put their trust in their hands.
And men shall not sojourn...] This is explained to mean that without artisans and mechanics there would be no trade or business in a city. But 𝔖 makes it probable that 𝔊 is a mistranslation or corruption, and that we should read, "wherever they sojourn they will not hunger," i.e. will easily make a living. On this view, for *οὐ*, "not," should be read *οὗ*, "where"; and 𝔊 misread יִרְעֵבוּ, "they shall hunger," as יַעַבְרוּ, "they shall pass through." The meaning of the verse was, therefore, that they who rely upon their hands for gaining a livelihood are required wherever there is a city, and that therefore they will be in no danger of starving.
33. *They shall not be sought*...] This clause occurs only in ℵ[c.a] (where the negative has fallen out) 70 248 𝔖; it is also found in the Arabic Version (Ryssel).
And in the assembly...] This and the next clause are inverted by ℵA𝔖.
they shall not mount on high] i.e. they will not occupy any exalted office in the State.
they shall not understand...] The "covenant of judgement" means the Law, as the basis of Jehovah's covenant with His people, cp. John

Neither shall they declare instruction and judgement;
And where parables are they shall not be found.
34 But they will maintain the fabric of the [1]world;
And in the handywork of their craft is their prayer.

39 [2]Not so he that hath applied his soul,
And meditateth in the law of the Most High;
He will seek out the wisdom of all the ancients,
And will be occupied in prophecies.

[1] Gr. *age.* [2] Gr. *Except him that.*

vii. 49, "This multitude that knoweth not the Law are accursed"; contrast the knowledge of the priest as described in xlv. 17.

instruction] so ℵA etc. 𝔖𝔏, which is undoubtedly right; B reads "righteousness."

and judgement] 𝔖 "of wisdom"; this is probably correct.

And where parables are] 𝔊 καὶ ἐν παραβολαῖς; possibly a mistranslation for "among them that speak in proverbs"; 𝔖 reads: "The proverbs of the wise they will not understand."

34. *fabric*] Lit. "creation," the reference is to society in general.

And in the handywork...] i.e. their prayers (𝔖 has "thought") are on behalf of their work that it may prosper. The whole section shows that although the workman is regarded as far inferior to the scribe, yet he is highly thought of; he occupies a much more honourable position in the mind of Ben-Sira (see vii. 15) than the trader (see xxvi. 29, xxvii. 2).

XXXIX. 1—11. The activity of the scribe, and his honourable estate.

1. In 𝔊 the first two clauses of this verse are numbered as xxxviii. 34. 𝔏 has the title *De sapiente.*

Not so...] 𝔊 lit. "Howbeit," i.e. on the other hand; the construction of the sentence is irregular.

his soul] 𝔖 adds "to fear God."

the law of the Most High] 𝔖 "the law of life." The three divisions of the Hebrew Canon are represented in this verse by the "Law" (*Torah*), "Wisdom" (*Kethubim*, i.e. "Writings"), and "Prophecies" (*Nebi'im*); but it may be affirmed with tolerable certainty that the two latter divisions were still in the making, and had not yet assumed definite form (cp. the Prologue). That "Wisdom" is placed second in order is due to the writer's particular bent; but the fact should not be lost sight of that expositions of the Law and meditations thereon constituted one of the main activities of "the wise" (cp. e.g. Ps. xv., xix., cxix.), so that "Wisdom," as above, would follow on after the "Law" quite appropriately.

He will keep the discourse of the men of renown, 2
And will enter in amidst the subtilties of parables.
He will seek out the hidden meaning of proverbs, 3
And be conversant in the dark sayings of parables.
He will serve among great men, 4
And appear before him that ruleth:
He will travel through the land of strange nations;
For he hath tried good things and evil among men.
He will apply his heart to resort early to the Lord 5
that made him,

2. *He will keep*] i.e. treasure up in his memory, cp. Prov. iv. 21, xxii. 18.

the discourse] διηγήσεις, cp. ix. 15.

the subtilties of parables] cp. Wisd. viii. 8, and see Prov. i. 3 (Sept.). "The Greek word στροφή is originally used of the twistings and turnings of the wrestler in his effort to elude his opponent; the word was naturally applied to the elaborated efforts of the wise men to mystify their rivals and outdo them in the conflict of wits" (Gregg, *The Wisdom of Solomon*, p. 82). The high-water mark of these "twistings and turnings" is reached in the Talmud.

3. *the dark sayings of parables*] cp. xlvii. 15; Ⅎ "all hidden things."

The reference in *vv.* 2, 3 is to the Oral Tradition, and is a very important witness to the place this occupied in post-biblical Judaism. Maimonides (d. 1204), in his Preface to *Yad ha-chazakah* ("the Strong Hand"), clearly indicates what has been the firm belief of the Jews regarding the Oral Tradition since the 1st century B.C., at the latest; his words are so important that some of them may be quoted here: "All the commandments which were given to Moses on Sinai were given with their interpretation; for it is said (Exod. xxiv. 12), 'And I will give thee the tables of stone, and the *Torah* ("Law") and the *Mitzvah* ("Commandment")'; *Torah*: that is, the Written Law; *Mitzvah*: that is, its interpretation. He commanded us to observe the *Torah* in accordance with (על־פי, lit. 'according to the mouth of') the *Mitzvah*. And this *Mitzvah* is called the 'Oral Law.' Moses our teacher wrote down the whole Law with his own hand before he died...the *Mitzvah*, that is, the interpretation of the Law, he did not write down, but he commanded it to the Elders, and to Joshua, and to the rest of Israel; for it is written, 'All the words which I have commanded you, these shall ye observe and do' (Deut. xii. 28). And therefore this is called 'the Oral Law' (תורה שבעל פה)."

4. With the whole verse cp. xxxiv. 9 ff.

He will travel] cp. li. 13.

For he hath tried...] i.e. he has experienced, and therefore learned about, good and bad things among many peoples.

5. *to resort early*] The same word occurs in iv. 12, which see for

And will make supplication before the Most High,
And will open his mouth in prayer,
And will make supplication for his sins.

6 If the great Lord will,
He shall be filled with the spirit of understanding:
He shall pour forth the words of his wisdom,
And in prayer give thanks unto the Lord.
7 He shall direct his counsel and knowledge,
And in his secrets shall he meditate.
8 He shall shew forth the instruction which he hath been taught,
And shall glory in the law of the covenant of the Lord.
9 Many shall commend his understanding;
And so long as the world endureth, it shall not be blotted out:
His memorial shall not depart,
And his name shall live from generation to generation.
10 Nations shall declare his wisdom,
And the congregation shall tell out his praise.

another reference. This verse presents a picture of the ideal scribe, of which there were, without doubt, many.

And will make supplication...the Most High] 𝔖 "And will seek mercy from the presence of God." The seeker after wisdom must be free from sin.

6. *If the great Lord will*] 𝔖 omits. Cp. Jas. iv. 15. For the expression "the great Lord" cp. xlvi. 5.

He shall be filled...] cp. Is. xi. 2, which seems to be in Ben-Sira's mind. "He" here, and at the beginning of *vv.* 7, 8, is emphatic.

He shall pour forth the words] cp. xviii. 29.

unto the Lord] ℵ* omits, but it is added by ℵc.a.

7. *his counsel and knowledge*] 𝔖 "the parables of the wise"; cp. "counsel and knowledge" in *v.* 7.

his secrets] cp. *v.* 3 and iv. 18; better, "his hidden things."

8. *which he hath been taught*] Lit. "of his teaching," 𝔖 "of wisdom."

9. *And so long as...blotted out*] cp. xxxvii. 26, xli. 11, xliv. 13. 𝔖 "...shall not be forgotten."

from generation to generation] cp. xliv. 14.

10. This verse appears in the marg. of 𝔘 at xliv. 15, which see.

Nations shall declare...] cp. xliv. 15.

the congregation] cp. xxxi. 11b; 𝔖 "the nation."

If he continue, he shall leave a greater name than a thousand: 11
And if he [1]die, he addeth thereto.

Yet more will I utter, which I have thought upon; 12
And I am filled as the moon at the full.
Hearken unto me, ye holy children, 13
And bud forth as a rose growing by a brook of water:

[1] Gr. *cease.*

11. A difficult verse. 𝔊 is hardly intelligible, but a comparison of 𝔖 suggests that the original may have run somewhat thus: "If he continue [in life] he shall be counted happier than a thousand; and if he die [lit. 'rest'] his name shall suffice," i.e. to keep him in remembrance.

he addeth thereto] Ryssel suggests, on the basis of xlii. 17[a] where the same word occurs, that 𝔊 has misread the Hebrew here, and that we should read, "he will become more renowned" (lit. "powerful"). The meaning of the verse would then be that if such a man lives, a thousand will call him blessed; but if he dies, many more will do so, because the real worth of a man is usually more fully realized after his death than during his lifetime.

DIVISION F.

Ch. XXXIX. 12—XLII. 14.

The creation and man's place in it.

(*a*) XXXIX. 12—35. The praise of God's righteous government of the world.

XXXIX. 12—15. Introduction to a song of praise.

12. *I am filled as the moon at the full*] 𝔊 lit. "...as at midmonth"; 𝔖 has "as the moon on the twelfth day" (lit. "the days of the twelfths"); cp. l. 6. The writer is so full of his subject, viz. Wisdom, that he compares himself to the full-moon. It is unusual to refer to the twelfth day of the month as that of full-moon; presumably several days were popularly included in the period of the full-moon.

13. *ye holy children*] cp. *v.* 24.

And bud forth] 𝔖 "And your flesh shall grow"; 𝔏 omits.

as a rose growing] i.e. probably the oleander, cp. xxiv. 14, and see Tristram, *NHB.* p. 477.

a brook of water] cp. Ps. i. 3. This (ὑγροῦ) is the reading of ℵAC, no doubt correct; B reads ἀγροῦ, "of (in) a field," instead of ὑγροῦ, whence A.V. "by the brook of the field."

14 And give ye a sweet savour as frankincense,
And put forth flowers as a lily,
Spread abroad a sweet smell, and sing a song of praise;
Bless ye the Lord for all his works.
15 Magnify his name,
And give utterance to his praise
With the songs of your lips, and with harps;
And thus shall ye say when ye utter *his praise*:

16 All the works of the Lord are exceeding good,
And every command shall be *accomplished* in his season.

14. *And give...*] 248 omits this clause.

as frankincense] 𝔊 ὡς λίβανος, 𝔖 gives a double rendering, "as scent of Lebanon"; 𝔏 "as Libanus," misled by the similarity of the Greek word to "Lebanon"; cp., however, Hos. xiv. 5—7, which may have been in Ben-Sira's mind.

And put forth...] 𝔖 "And like the root of the lilies of a king"; this looks like an implied reference to Matt. vi. 28, 29. An illustration of the Christian influences at work in 𝔖.

as a lily] typical of luxuriant growth, cp. Hos. xiv. 5. Various plants with conspicuous flowers, such as Iris, Gladiolus, and Lilies, are probably included under the general term *lily*; see further *HDB.* s.v.

15. *Magnify his name*] Lit. "Ascribe (lit. 'give') unto His name greatness"; 𝔏 *date nomini ejus magnificentiam*, cp. Deut. xxxii. 3. The two first clauses of this verse are omitted by 248.

give utterance] This does not sufficiently express the force of 𝔊 ἐξομολογήσασθε, "make full acknowledgement of," the usual Sept. rendering of the Hebr. word translated "give thanks," Vulg. *confitemini*.

With the songs...] 𝔓 is extant from here to the end of the book in MS B, see *Intr.* ch. VI. § i.

of your lips] so 𝔊𝔏; 𝔓 "of (the) harp," i.e. accompanied by the harp. 𝔊 χειλέων may possibly, according to Smend, be a corruption of χελύων, "of lyres." χελύς = "tortoise"; Mercury is said to have invented the lyre by stretching strings over the shell of a tortoise, hence the word came to mean also "a lyre."

and with harps] 𝔓 "with stringed instruments," see Ps. cl. 4 (Hebr.).

when ye utter his praise] 𝔊 ἐν ἐξομολογήσει; 𝔏 *in confessione*; 𝔓 "with a shout."

XXXIX. **16—31.** A SONG OF PRAISE TO GOD, WHO CREATED THINGS TO BE A BLESSING TO THE RIGHTEOUS, BUT A MEANS OF VENGEANCE UPON THE WICKED.

16. *And every command...*] 𝔓 "And for every need he provideth (marg. 'they provide') in its time." Cp. *v.* 33[b] 𝔊, Eccles. iii. 11. 𝔖 "All were created for their special purpose."

None can say, What is this? wherefore is that? 17
For in his season they shall all be sought out.
At his word the waters stood as a heap,
And the receptacles of waters at the word of his mouth.
At his command is all his good pleasure *done*; 18
And there is none that shall hinder his salvation.
The works of all flesh are before him; 19
And it is not possible to be hid from his eyes.
He beholdeth from everlasting to everlasting; 20
And there is nothing wonderful before him.
None can say, What is this? wherefore is that? 21

17. In 𝔙 $17^{ab}=21^{ab}$ (Smend) of 𝔊. 𝔖𝔏 omit 17^{ab}, the latter has it in *v.* 21.

in his season they shall all be sought out] 𝔙 "all hath been chosen according to its purpose"; i.e. each created thing is assigned its place according as it will be required.

the waters stood as a heap] 𝔙 is mutilated here.

And the receptacles of waters...] The text of 𝔙 is quite clear here, it reads: "And by the word of His mouth (lit. 'by that which goeth forth of His mouth') His store-chamber" (אוצרו); the suggestion may be hazarded that instead of אוצרו we should read אורו ("His light"), this word is used of the sun several times in the O. T., e.g. Job xxxi. 26, Is. xviii. 4 (Hebr.), cp. Ecclus. xliii. 2. The reading אורו, if adopted in the passage before us, would give better sense, and would balance better with the preceding clause. 𝔖 has for this clause: "At His word the sun ariseth, and at His word it setteth."

18. *At his command*] 𝔙 "At once" (emended), cp. the Hebr. of 2 Sam. iii. 12 (Smend); 𝔖 "With joy."

all] 𝔙𝔖 omit.

is all his good pleasure done] 𝔙 "He causeth His will to prosper."

...his salvation] i.e. help; the English word has come to connote more than is intended by either the Hebrew or the Greek equivalent word in the O.T. 𝔙 lit. "there is no restraint to His salvation," a reminiscence of 1 Sam. xiv. 6.

19. *The works...*] i.e. everything that is done by men is known to God, cp. xlii. 18.

20. *to everlasting*] After this clause (which 𝔖 omits) 𝔙𝔖 add: "Therefore there is no limit to His salvation, nothing is small or insignificant with Him."

And there is nothing...] i.e. as 𝔙𝔖 "And there is nothing too wonderful or too hard for Him," cp. Jer. xxxii. 17, 27.

21. 𝔖 omits this verse. See *v.* 17 above. The two clauses of this verse in 𝔊 form the first two clauses in 𝔙 which adds to them the following: "None may say, This is worse than that; for everything in

For all things are created for their uses.

22 His blessing covered the dry land as a river,
And saturated it as a flood.
23 As he hath turned the waters into saltness;
So shall the heathen inherit his wrath.
24 His ways are plain unto the holy;
So are they stumblingblocks unto the wicked.
25 Good things are created from the beginning for the good;
So are evil things for sinners.
26 The chief of all things necessary for the life of man
Are water, and fire, and iron, and salt,
And flour of wheat, and honey, and milk,

its own time is excellent"; this occurs again in *v.* 34, which see. This addition in 𝔊 is most probably original.

are created] 𝔊 "have been chosen."

22. *covered*] 𝔊 "overflowed," 𝔏 *inundavit*, cp. xlvii. 14.

the dry land] 𝔊 "the inhabited earth" (תבל).

as a river] 𝔊 "as the Nile" (כיאר, cp. note on xxiv. 27); Ben-Sira is thinking of the fertilizing inundations of the Nile.

as a flood] 𝔊 "as the river" (כנהר), used to denote the Euphrates in the O. T., cp. Is. vii. 20, Jer. ii. 18, Zech. ix. 10.

23. *As he hath turned...*] 𝔖 treats this verse as a comparison. As God turned the well-watered plain of Sodom into a salt marsh, so will He punish the heathen; cp. Ps. cvii. 34. But 𝔊 is better: "So doth His wrath drive out the nations, and turn a well-watered land (cp. Gen. xiii. 10) into a salt marsh."

24. *His ways are plain*] straight and level, so 𝔊^{marg}, cp. Ps. xviii. 26; the text of 𝔊, "the ways of the perfect are straight," is wrong. God's ways which are straight and level to the holy, pile themselves up as a mound, become impassable obstacles, to the wicked.

So are they stumblingblocks] 𝔊 has for this a verb in the reflexive mood meaning lit. "they (i.e. the ways) pile themselves up as a mound," Job xix. 12, xxx. 12.

unto the wicked] 𝔖 "unto the lawless"; 𝔊 "unto strangers" (לזרים) is clearly a mistake for "unto the presumptuous" (לזדים), cp. Jer. l. 32.

25. *are created*] 𝔊 "he apportioned," cp. xl. 1.

So are evil things for sinners] 𝔊𝔖 "So for sinners good and evil" (cp. 𝔏 *sic nequissimis bona et mala*). See further *Intr.* ch. v. §§ i., iv.

26. *The chief...*] cp. xxix. 21.

flour of wheat] 𝔊 probably "the fat of wheat," cp. Ps. cxlvii. 14 (Smend); the text is mutilated; 𝔖 reads "fat and wheat."

The blood of the grape, and oil, and clothing.
All these things are for good to the godly; 27
So to the sinners they shall be turned into evil.

There be winds that are created for vengeance, 28
And in their fury lay on their scourges heavily;
In the time of consummation they pour out their strength,
And shall appease the wrath of him that made them.
Fire, and hail, and famine, and death, 29
All these are created for vengeance;
Teeth of wild beasts, and scorpions and adders, 30

The blood of the grape] cp. l. 15, Gen. xlix. 11, 1 Macc. vi. 34.

28. 𝔖 is much mutilated here; nothing is left of clauses 3 and 4.

winds] cp. 1 Kings xix. 11. Storms and tempests and plagues of various kinds (*vv.* 29, 30) are God's instruments for punishing sinners. But 𝔖 רוחות and 𝔊 *πνεύματα* may also mean "spirits" (so A.V.); see below.

In the time of consummation] i.e. when they are executing vengeance.

And shall appease the wrath...] i.e. these instruments for executing divine wrath display their irresistible strength in destroying the wicked by various means, and thus remove those against whom God's wrath is directed; in this way they appease, or make to cease, God's wrath. See further *Intr.* chap. IV. § i.

shall appease] not a technical word here, 𝔊 *κοπάσουσιν*, "they will abate."

29. *Fire, and hail*] cp. Exod. ix. 23, Ps. cxlviii. 8.

Fire, and hail...are created for vengeance] The well-established fact of Babylonian influence upon Israel in every sphere makes it worth while to point out that the Babylonians believed in the almost ubiquitous activity of evil spirits; among them Ashakku was the demon who brought the burning fever, there were special storm-demons, Labartu and Namtaru were the pest-demons, and there was also the demon of death, besides very many others. The four mentioned (illustrating the words in the verse before) have their counterpart in Arab as well as Jewish Demonology (see the *Expositor*, April 1907, pp. 316—332, and June, Aug. 1907, where many details will be found). With this verse cp. *Test. XII Patr.* Levi iii. 2: "...And it (i.e. the lowest heaven) has fire, snow, and ice made ready for the day of judgement, in the righteous judgement of God; for in it are all the spirits of the retributions for vengeance on men."

death] 𝔖 "pestilence."

vengeance] *ἐκδίκησις* as in 28[a]; 𝔖 "judgement."

30. *Teeth of wild beasts*] cp. xii. 13, Deut. xxxii. 24; 𝔖 "beasts of tooth."

And a sword punishing the ungodly unto destruction.
31 They shall rejoice in his commandment,
And shall be made ready upon earth, when need is;
And in their seasons they shall not transgress *his* word.

32 Therefore from the beginning I was resolved,
And I thought *this*, and left it in writing;
33 All the works of the Lord are good:
And he will supply every need in its season.
34 And none can say, This is worse than that:

scorpions and adders] In Babylonian, Arabian, and Jewish Demonology a relationship was believed to exist between demons and certain animals; among the Phœnicians the lion was regarded as the incarnation of a demon. The closest connexion of all was that between demons and serpents; demons were believed to take up their abode in, or to assume the shapes of, serpents and scorpions with the express purpose of being thus enabled the more easily to harm mortals.

unto destruction] 𝔖 adds here: "All these were created for their (special) purpose; and they are in his treasure-house for the time when they are required." The text of 𝔖 here is a little uncertain, but that these two clauses are original is very probable, as 𝔖 has them (approximately) in *v.* 34, and the second of them is represented in 𝔊𝔏 by *v.* 31ᵇ, see below.

31. *They shall rejoice*] i.e. the spirits, or the destroying agencies.

in his commandment] 𝔖 "when he commandeth them."

And shall be made ready...] The clause seems to be a variant form of the addition to *v.* 30 in 𝔖.

his *word*] 𝔖 lit. "his mouth," i.e. his commandment, cp. e.g. 1 Sam. xii. 14, 15 (Hebr.) etc.

XXXIX. 32—35. Epilogue to the song of praise.

32. *from the beginning*] i.e. from the time that he was first able to think about these things.

33. *And he will supply*...] The text of 𝔖 is not quite in order.

34. ... *This is worse than that*] cp. *v.* 21. It is clear from the context that the writer means to teach that no one is justified in saying that one created thing is worse than another, because each thing is indispensable for its own special purpose; one thing may be relatively more important than another, but from the point of view of its *raison d'être* each created thing is equal because of its being indispensable. The particular object for which any given thing exists makes it from that point of view at least as important as anything else in the world; cp., in this connexion, *Shabbath* 77 *b* (Talm. Babli), where it is said: "Not a single thing of those which the Holy One created in his world hath been

For they shall all be well approved in their season.
And now with all your heart and mouth sing ye praises, 35
And bless the name of the Lord.

Great travail is created for every man, 40
And a heavy yoke is upon the sons of Adam,
From the day of their coming forth from their mother's womb,
Until the day for their burial in the mother of all things.
The expectation of things to come, and the day of 2
death,

created in vain, as though it did not fulfil its purpose" (quoted by Weber, *Jüdische Theologie*..., p. 206). Ben-Sira is apparently attacking some heterodox teaching which had come under his notice.

For they shall all...] cp. Eccles. iii. 11.

35. *And now with all...*] cp. Ps. cxlv. 21.

the name of the Lord] 𝔖 "...of the Holy One"; 𝔖 "his name"; in Ps. cxlv. 21, it is "his holy name."

(*b*) XL. 1—XLI. 13. Suffering humanity.

The life of man is attended with much suffering; the cause of this is not exclusively sin, but it lies, in great measure, in the nature of things. Human existence is essentially a struggle; from the highest to the lowest all men must fight to live. Nevertheless the wicked suffer more than the righteous. The one thing above all that is worth possessing is the fear of God. Death comes to all men; but it is a worse thing for the wicked than for the righteous.

XL. 1—11. The troubles of humanity.

1. *Great travail...*] ἀσχολία = "occupation," "constant toil." Cp. xl. 1, Job vii. 1 ff., xiv. 1, Ps. xc. 9, Eccles. ii. 23. The word for "travail" in 𝔖 (עִסְקָם) is neo-Hebr. for "business, occupation," and does not occur in the O.T.

is created] 𝔖 "God (marg. 'the Most High') hath apportioned" (cp. xliv. 2, R.V. marg.).

sons of Adam] 𝔖 "sons of man," which is what is meant in 𝔊.

for their burial in] 𝔖 "of their return to"; 𝔊 ἐπὶ ταφῇ (or ταφῆς) may be a corruption for ἐπιστροφῆς, which is read by some cursives, cp. xvi. 30.

the mother of all things] cp. Gen. iii. 19; this is expressed by the modern phrase "Mother earth"; 𝔖 has "...of all living things," quoted from Gen. iii. 20, cp. Job i. 21, Ps. cxxxix. 15.

2. This verse is wanting in 𝔖. The Greek is anomalous and

[1] *Trouble* their thoughts, and *cause* fear of heart;
3 From him that sitteth on a throne of glory,
Even unto him that is humbled in earth and ashes;
4 From him that weareth purple and a crown,
Even unto him that is clothed with a hempen frock.
5 *There is* wrath, and jealousy, and trouble, and disquiet,
And fear of death, and anger, and strife;
And in the time of rest upon his bed
His night sleep doth change his knowledge.
6 A little or nothing is his resting,

[1] The Greek text of this line is probably corrupt.

possibly corrupt. The chief difficulty is that there is no verb to govern the words "their thoughts and fear of heart," which are in the accusative and stand at the beginning of the verse. As the text stands, they must be treated as an anomalous accusative absolute (which finds a partial parallel in xxvi. 5): "As for their thoughts and fear of heart, the idea of their expectation is the day of death"; or verbs must be supplied, as in R.V. following A.V. In either case the sense is clear. Men are all their lifetime subject to the fear of death (cp. Hebr. ii. 15), and this is part of the burden God has laid upon them, which (*vv.* 3, 4) weighs upon all from the highest to the lowest. 𝔖 gives no help; it has probably been influenced by 𝔊 here.

3. *on a throne of glory*] 𝔙 "upon a throne on high."
unto him that is humbled] 𝔙 "that sitteth" (reading ליושב), marg. "that is clothed" (לבש).
in earth] 𝔙 "in dust," cp. Job xxx. 19.

4. *purple*] The Hebr. word means "a turban" (cp. Zech. iii. 5), which was worn by the high-priest (Exod. xxviii. 37).
a hempen frock] 𝔊 ὠμόλινον ("coarse linen," made of new flax, cp. 𝔏 *lino crudo*); 𝔙 "a hairy mantle"; the word for "hairy" is mutilated, but sufficient remains to show what originally stood there, cp. Zech. xiii. 4, Matt. iii. 4; as being the coarsest, but most durable, material, this was the dress of the very poor.

5. There is...] 𝔙 "There is nothing but jealousy etc." 𝔊 read 𝔙 אך as אף and understood it as a substantive, "wrath."
disquiet] 𝔙𝔖 "alarm."
in the time of rest] cp. xlvi. 19[a].
doth change his knowledge] i.e. disturbs his mind with fresh troubles. 𝔙 is mutilated, but may here read (following Smend's emendation), "repeats his evil," i.e. only brings fresh trouble. 𝔊 read רעתו, "his knowledge," for רעתו, "his evil."

6. 𝔖 omits the first two clauses.
A little...] 𝔙 is slightly corrupt, but probably we should render: "For a short time, that he may rest for a moment, he is undisturbed";

And afterward in his sleep, as in a day of keeping watch,
He is troubled in the vision of his heart,
As one that hath escaped from the front of battle.
In the very time of his deliverance he awaketh, 7
And marvelleth that the fear is nought.

It is thus with all flesh, from man to beast, 8
And upon sinners sevenfold more.
Death, and bloodshed, and strife, and sword, 9
Calamities, famine, tribulation, and the scourge;

taking מעט (=כמעט) with ישקוט, as in Job xxxii. 22, Ps. ii. 12, lxxxi. 14 (Ryssel), and reading לרוח for לרוק (Ryssel, Smend). In the rest of the verse only fragments of 𝔖 are decipherable; the general sense as given in 𝔊 is clear, though several details are obscure; for a brief moment he rests quietly, and then his sleep is broken by dreams; he is as restless as a fugitive from a battle, ever on the watch for the pursuing enemy. For conjectured restorations of the Hebrew text the student must consult the commentaries of Taylor, Neubauer and Cowley, Ryssel, and Smend.

from the front of the battle] Lit. "from the face of battle"; for πολέμου should probably be read πολεμίου, "of the enemy"; 𝔖 "from the face of the pursuer."

7. Apparently the Greek means, "In the crisis when deliverance is urgently needed he awakes." 𝔖 seems to have read: "In the time of need"; but little of this verse is legible in 𝔖.

8. Only a few letters of this verse are preserved in 𝔖.

8, 9. It is thus *with all flesh...*] Better,

> "With all flesh, both of man and beast,
> (And upon sinners sevenfold more)
> Is there death...."

all flesh] Here is the widest sense of "all living creatures." Cp. xxxix. 19.

from man to beast] cp. Exod. ix. 25, and see also Gen. vii. 23.

sevenfold] cp. xxxv. 11.

9. This and the next verse are wanting in 𝔖.

Death, and bloodshed] 𝔖 "Pestilence and blood," cp. Ezek. v. 17, xxviii. 23, in both these passages the Sept. has "death" for "pestilence."

strife] 𝔖 "fiery heat," i.e. fever, cp. Deut. xxviii. 22, Prov. xxvi. 21.

sword] 𝔖 חרב can be read *ḥereb*, "sword," or *ḥōreb*, "drought." The latter is probably right here, and also in Deut. xxviii. 22. (See Driver *in loc.*)

Calamities...] This clause is omitted by B*, but added by a later hand. 𝔖 "Oppression and destruction, famine and death," cp. Is. li. 19.

10 All these things were created for the wicked,
And because of them came the flood.
11 All things that are of the earth turn to the earth again:
And *all things that are* of the waters return into the sea.

12 All bribery and injustice shall be blotted out;
And good faith shall stand for ever.
13 The goods of the unjust shall be dried up like a river,
And like a great thunder in rain shall go off in noise.
14 In opening his hands *a man* shall be made glad:

The reading "death" in 𝔎 should perhaps be "scourge" in accordance with 𝔊 (=𝔏).

10. 𝔎 "Evil was created for the wicked man, and because of him destruction departeth not." The negative has fallen out in 𝔎; cp. Prov. xvii. 13 (Hebr.). 𝔊 is a free paraphrase.

11. *turn to the earth again*] cp. xli. 10, Gen. iii. 19, Ps. cxlvi. 4.

And all things that are *of the waters*] In 𝔊 this is virtually a comparison, "As all things," 𝔏 "all waters," *et omnes aquae in mare revertentur*, based on Eccles. i. 7, cp. Book of Enoch xvii. 5—8; but 𝔎𝔖 "and that which is from above (shall return) on high," a reminiscence probably of Eccles. xii. 7.

XL. 12—17. Injustice will not prosper; justice and liberality will.

Riches acquired by taking bribes and by other unjust means will disappear, but the results of honesty will be permanent.

12. This verse is not in 𝔎.

bribery] 𝔊 "gift."

good faith] 𝔊 πίστις, 𝔏 *fides*; 𝔖 "those who are excellent."

13, 14. The meaning of 𝔊 as rendered in R.V. is that property unjustly acquired is like a torrent which rushes down violently in winter, but is dried up in summer (Job vi. 15 ff., xxxviii. 25, Jer. xv. 18); and like thunder which makes an alarming noise, but only for a moment. Liberality brings prosperity and happiness, but injustice ends in ruin. The text of 𝔎 is uncertain and obscure, but may have read somewhat thus (cp. Ryssel and Smend):

> "Wealth gotten by injustice is like a water-course,
> And like a torrent which is mighty in a thunder-storm;
> When it riseth rocks are rolled down [or 'torn away'],
> So suddenly it [i.e. wealth] cometh to an end for ever."

13. *The goods of the unjust*] i.e. wealth wickedly acquired.

14. It is clear, on the face of it, that 𝔊 gives no connected sense here. 𝔎, as emended, reads for the first clause: "When it riseth

So shall transgressors utterly fail.
The children of the ungodly shall not put forth many branches; 15
And *are as* unclean roots upon a sheer rock.
The sedge *that groweth* upon every water and bank of a river 16
Shall be plucked up before all grass.
Bounty is as a garden [1]of blessings, 17

[1] Gr. *in.*

(i.e. when the torrent is in flood), rocks are rolled down" or "torn away." The unpointed word for "rocks" (כפים, cp. Jer. iv. 29) is exactly the same as that for "hands," hence the mistake in 𝔊. The word for "are torn away" (ינזלו, cp. Gen. xxi. 25, Job xx. 19) is got by emending 𝔐 on the basis of 𝔖 which has the cognate word (the root is the same); the actual reading of 𝔐 is ינילו ("they rejoice" = 𝔊).

transgressors] 𝔐 "suddenly," פתאם (cp. Num. vi. 9), which 𝔊 read as פֹּתְאִים and translated freely "transgressors."

utterly fail] 𝔐 "it ceaseth for ever."

In this verse the picture of a mountain-torrent, as illustrating the course of the wicked man accumulating wealth, is therefore continued; the comparison is this: Just as a mountain-torrent, swollen by a storm, tears away everything with it, and then suddenly ceases to flow, so the unscrupulous acquirer of wealth appropriates everything he can get hold of,—and then suddenly his wealth (or he himself) disappears.

15. *The children of the ungodly...*] 𝔐 lit.:

"The branch of violence has no shoot,
And the root of the godless is on a rocky crag"

(lit. 'the tooth of a cliff,' cp. 1 Sam. xiv. 4), i.e. like a tree growing on a rock, where its roots have no hold, and may at any moment be torn away. 𝔊 should be read: "And the roots of the profane (lit. 'unclean,' reading ἀκαθάρτου for ἀκάθαρτοι) are upon a precipice." With the whole verse cp. Job viii. 16, 17, Wisd. iv. 3—5.

16. A further comparison to illustrate the fate of the children of the wicked. They are like the sedge which is the first grass to be gathered. 𝔊 ἄχει is the word used in the Sept. of Gen. xli. 2, 18 for the Hebrew *āhū*, "reed-grass," from the Egyptian αχα, "to be green," cp. 𝔏 *viriditas*. 𝔐 is obscure and apparently corrupt.

Shall be plucked up] 𝔐 "Are dried up" (plur., the subject is "sedge" which is plur. in 𝔐), i.e. because the stream, or torrent, has run dry.

17. *Bounty...*] i.e. bountifulness; 𝔐 "But kindness shall never be moved."

is as a garden of blessings] Lit. "like a paradise in blessings," i.e. fruitful in blessings, cp. Is. li. 3. 𝔐 "shall never be shaken," but 𝔊 is to be preferred.

And almsgiving endureth for ever.

18 The life of one that laboureth, and is contented, shall be made sweet;
And he that findeth a treasure is above both.
19 Children and the building of a city establish a *man's* name;
And a blameless wife is counted above both.
20 Wine and music rejoice the heart;
And the love of wisdom is above both.
21 The pipe and the psaltery make pleasant melody;
And a pleasant tongue is above both.
22 Thine eye shall desire grace and beauty;
And above both the green blade of corn.

almsgiving] cp. xvii. 22; ℌ lit. "righteousness"; according to post-exilic Jewish usage, almsgiving was regarded as "righteousness" *par excellence*, and the two words become synonymous.

The section ends as it began with an assurance of the permanence of goodness.

XL. 18—27. OF ALL THE BLESSINGS AND JOYS OF LIFE NONE IS TO BE COMPARED WITH THE FEAR OF THE LORD.

18. *The life of one that laboureth...*] ℌ lit. "A life of wine and strong drink is sweet"; a wrong reading, probably imported from *v.* 20 by a scribe who misunderstood שבר. In the second clause "both" implies the mention of two persons, and we must read: "The life of him that is independent and of the labourer is sweet."

19. *Children...*] =ℌ "Children and cities establish a name"; i.e. cause a man's name to continue; in the case of children because they bear his name, in the case of cities because they are called after their founder, e.g. Alexandria (and later, Caesarea Philippi, Constantinople etc.). Cp. Ps. xlix. 11. ℌ𝔖 add after this clause: "But above both is he that findeth wisdom. Offspring of cattle (𝔖 'building') and planting cause a name to flourish (𝔖 lit. 'renew a name')."

blameless] ℌ "beloved," 𝔖 "wise."

20. *music*] Probably a toning down of ℌ𝔖 "strong drink."

of wisdom] ℌ𝔖 "of friends"; the reading of 𝔊 (=𝔏) must have come from the addition to ℌ in the preceding verse.

21. *psaltery*] ℌ "harp" (נבל), often rendered "psaltery" in A.V.

22. *Thine eye...*] Better with ℌ (as restored): "Beauty and charm delight the eye."

the green blade of corn] ℌ "the growth of the field," the springing corn promising a rich harvest.

A friend and a companion never meet amiss; 23
And a wife with her husband is above both.
Brethren and succour are for a time of affliction; 24
And almsgiving is a deliverer above both.
Gold and silver will make the foot stand sure; 25
And counsel is esteemed above them both.
Riches and strength will lift up the heart; 26
And the fear of the Lord is above both:
There is nothing wanting in the fear of the Lord,
And there is no need to seek help therein.
The fear of the Lord is as a garden of blessing, 27
And covereth [1]a man above all glory.

My son, lead not a beggar's life; 28
Better it is to die than to beg.

[1] Gr. *him.*

23. *a wife with her husband*] 𝔙𝔖 "a prudent wife," cp. Prov. xix. 14.

24. *succour*] 𝔙 "a companion" (but the text is mutilated); 𝔖 "a helper" (𝔊 βοήθεια); cp. Prov. xvii. 17.

almsgiving] See *v.* 17.

is a deliverer] B ῥύσεται, ℵAC and cursives ῥύεται; cp. Prov. x. 2.

25. *Gold and silver...*] cp. *Pesachim* 119 *a* (Talm. Babli): "This means the wealth of a man which makes him stand firm upon his feet" (quoted by Cowley-Neubauer, p. xxvii.).

counsel] B* wrongly "wife," but a later hand has corrected it to "counsel."

26. *will lift up*] cp. xxxiv. 17. The text of 𝔙 is uncertain, but it is probably "causeth to rejoice."

therein] Lit. "in it," i.e. if a man has the fear of the Lord; 𝔙𝔖 "with it," i.e. in addition to it.

27. *as a garden of blessing*] cp. Is. li. 3. Lit. "a paradise of...," as in *v.* 17.

And covereth a man...] Better, "And he (the Lord) spreadeth it (as a covering and protection) over all glory" (reading ἐκάλυψεν with ℵA). 𝔙 (as emended) "and over all glory is its canopy," a quotation from Is. iv. 5, meaning that it is a protection to it.

XL. 28—30. The disgrace of a beggar's life.

28. 𝔏 has the title *De indigentia misera.*

a beggar's life] Lit. "a life of asking"; 𝔙 "a life of gift."

to die] cp. viii. 7.

29 A man that looketh unto the table of another,
His life is not to be counted for a life;
He will pollute his soul with another man's meats:
But a man wise and well-instructed will beware thereof.
30 In the mouth of the shameless begging will be sweet;
And in his belly a fire shall be kindled.

41 O death, how bitter is the remembrance of thee to a man that is at peace in his possessions,
Unto the man that hath nothing to distract him, and hath prosperity in all things,
And that still hath strength to receive meat!
2 O death, acceptable is thy sentence unto a man that is needy, and that faileth in strength,

29. *of another*] 𝔖 "of a stranger," cp. xxix. 22, 24. The first clause of this verse is quoted (freely) in *Beza* (*Yom Tob*) 32*b*, Talm. Babli: "There are three whose lives are not life; and these are: He that looketh at the table of his friend, he over whom his wife rules, and he over whose body pains have dominion."

But a man wise and...will beware thereof] 𝔖 "But to a man of understanding they are a cause of suffering" (lit. "a suffering in the inward parts"); to a self-respecting man such luxuries are like poison; it would torture him to eat them.

30. *shameless*] 𝔖 lit. "strong of soul," = perhaps "greedy."

And in his belly...] cp. Job xx. 12—15; i.e. he has to suffer for his shameless begging.

a fire shall be kindled] 𝔖 "it shall burn like a fire." Begging is easy; its results are fatal.

XLI. 1—4. Concerning death.

1. 𝔏 has the title *De memoria et judicium mortis.*

O death] 𝔖 "Ah! death"; 𝔖 for the whole clause, "O death, how evil art thou!"

in his possessions] 𝔖 "in his habitation," cp. xliv. 6.

that hath nothing to distract him] 𝔖 "that is at ease,' 𝔏 *quieto.*

meat] For τροφήν should perhaps be read τρυφήν, "luxury," cp. note on xxxvii. 20, so 𝔖𝔖.

2. *O death*] In 𝔖 the interjection is different from that in *v.* 1, and means here "Aha," of satisfaction, cp. Is. xliv. 16.

acceptable is thy sentence] 𝔖 "how good is thy decree"; ὡς is inserted by 𝔄$^{c.a}$ 253 (= 𝔖 Syro-Hex.).

unto a man that is needy] 𝔖 "to a man of sorrows" (reading לְאִישׁ אוֹנִים).

That is in extreme old age, and is distracted about all things,
And is perverse, and hath lost patience!
Fear not the sentence of death; 3
Remember them that have been before thee, and that come after:
This is the sentence from the Lord over all flesh.
And why dost thou refuse, when it is the good 4
pleasure of the Most High?
Whether it be ten, or a hundred, or a thousand years,
There is no inquisition of life in [1]the grave.

The children of sinners are abominable children, 5

[1] Gr. *Hades*.

That is in extreme old age...] cp. xlii. 8, 𝔖 "that stumbleth and trippeth at everything" (cp. ix. 5); the difference between 𝔊 and 𝔖 is not so great as it appears here; the word used for "stumbleth" in 𝔖 denotes the tottering feebleness of age.

And is perverse] Lit. "disobedient" (=𝔖), i.e. intractable, but Ryssel would read שָׁבוּר, "broken" (=𝔖), cp. Ps. lxix. 20, cxlvii. 3.

patience] 𝔖 "hope"; 𝔏 *sapientiam*.

3. *the sentence of death*] 𝔖 "death (which is) thy decree" (=𝔖), i.e. to which thou art destined. Cp. xxxviii. 22[a].

Remember them...] 𝔖 somewhat differently, but the same in meaning: "Remember that the first and last (men) are with thee," i.e. share the same fate.

This is the sentence...] 𝔖 "portion." In 𝔊𝔖 this belongs to the next verse. Cp. Job xx. 29; on "sentence" see above.

4. 𝔖 omits this verse.

why dost thou refuse...] i.e. why dost thou refuse to accept in the right spirit what is inevitable?

the good pleasure] 𝔖 reads "the law"; but we should probably read with Ryssel חוקת ("decree") instead of תורת ("law").

Whether it be...] Supply at the end "that thou livest."

ten...] 𝔖 reverses, beginning at "a thousand...."

There is no inquisition...] i.e. there is no inquiry as to what the length of life has been when once the grave is reached.

the grave] 𝔊 "Hades," 𝔖 "Sheol," 𝔏 *inferno*.

XLI. 5—13. THE FEARFUL END OF THE UNGODLY CONTRASTED WITH THE HONOUR IN WHICH THE NAME OF THE RIGHTEOUS IS HELD.

5. *The children of sinners...*] 𝔖 "An abominable offspring is the generation of sinners"; reading דור ("generation") for דבר which stands in the text.

And they frequent the dwellings of the ungodly.
6 The inheritance of sinners' children shall perish,
And with their posterity shall be a perpetual reproach.
7 Children will complain of an ungodly father,
Because they shall be reproached for his sake.
8 Woe unto you, ungodly men,
Which have forsaken the law of the Most High God![1]
9 If ye be born, ye shall be born to a curse;
If ye die, a curse shall be your portion.

[1] The remainder of this verse is omitted by the best authorities.

And they frequent...] The text of 𝔖 is mutilated and uncertain; but it may have run somewhat thus: "An abominable offspring is the generation of evil men; and a godless posterity is in the dwellings of the wicked." For suggested emendations of the Hebrew text, see the commentaries of Ryssel, Smend, and Hart.

6. *The inheritance...perish*] The meaning of the first three words of this clause in 𝔖 is clear, viz.: "From the son of the unrighteous man the dominion..."; the word for "unrighteous man" (עול) is the regular one for a tyrannical ruler (cp. Job xviii. 21, xxvii. 7, xxix. 17, xxxi. 3); "the inheritance" (𝔊) is a free rendering of the word for "dominion." The next word in 𝔖 is uncertain, it can either be "shall go to ruin" (Ryssel)—but the word is always used of breaking something concrete, and therefore does not commend itself here—or else "shall be rent away" (Smend); this latter involves, it is true, the insertion of a letter, which has presumably fallen out, but it gives the best sense, and has, moreover, biblical use to substantiate it, cp. 1 Sam. xv. 28, xxviii. 17, 1 Kings xi. 11, 2 Kings xvii. 21, etc.; the rendering of "shall perish" is in 𝔊 again free, but the meaning is approximately the same as in 𝔖.

And with their posterity...] This clause in 𝔖 is almost entirely obliterated.

7. *will complain of*] "will blame," 𝔖 "will curse," so perhaps also 𝔖, but the text is mutilated.

8. Only three letters and fragments of others are preserved in 𝔖.

9. The first clause of this verse (in A.V. and R.V. marg. it is the last clause of *v.* 8) is only read here by two cursives 70 248, but it occurs in 𝔖𝔖: "If ye be fruitful (it will be) for harm."

If ye be born...] 𝔖 "If ye beget, (it shall be) for sighing." After this clause 𝔖𝔖 (freely) add: "If ye stumble (it shall be) for everlasting joy."

If ye die, a curse...] 𝔖 "If ye die (ye shall be) for a curse." That the first and third clauses of this verse are original is probable on account of their existence in 𝔖𝔖, and, in part, in 70 248; most likely they stood in the earliest MSS of 𝔊, for the two clauses which are now

All things that are of the earth shall go back to the earth: 10
So the ungodly shall go from a curse unto perdition.
The mourning of men is about their bodies: 11
But the name of sinners being evil shall be blotted out.
Have regard to thy name; 12
For it continueth with thee longer than a thousand great treasures of gold.
A good life hath its number of days; 13
And a good name continueth for ever.

in 𝔊 (originally the second and fourth) both commence with "And" (=𝔏), thus showing their connexion with something that preceded; in each case R.V. has unjustifiably omitted the conjunction. In 𝔄 the whole verse should be read:

"If ye be fruitful (it shall be only) for misfortune;
And if ye beget children (it shall be only) for sighing;
If ye stumble, it shall be an everlasting joy (to men);
And if ye die (ye shall be) for a curse."

10. 𝔄 "All that is of nought shall return to nought; so the godless who is of nothingness to nothingness." The Hebr. word for "nothingness" (*tōhū*) is used in Gen. i. 2 of the "waste" of chaos, and often of what is morally worthless. Both the words for "nought" and "nothingness" occur together in Is. xl. 17, cp. Is. lix. 4. 𝔊 is a paraphrase, influenced perhaps by xl. 11ª and *v.* 9.

11. 𝔖 omits the first clause.

Men mourn over the death of their bodies; but a worse fate awaits the wicked; their memory will perish. 𝔄 reads: "Man in his body is vanity; but the name of the pious shall not be cut off" (𝔖c.a alone among the Greek MSS has preserved the right reading, =𝔄 Arm.), i.e. life is short, but a good man's name survives, cp. Prov. x. 7.

12. *Have regard to*] 𝔄 lit. "Fear for."

to thy name] 𝔖c.a 𝔏 "to a good name," cp. Prov. xxii. 1.

continueth with thee] "will continue with thee" after thy death more than "thousands of precious treasures" (𝔄).

gold] 𝔄 "wisdom," evidently an error; margin "that which is desirable," =𝔏 *pretiosi*.

13. 𝔖 omits from here to xlii. 8 with the exception of 19ᵇ, 20ª.

its number] i.e. a limited number, cp. xvii. 2. There is a play on the double meaning of "good." A life, however prosperous, must be short; but a good name survives. 𝔄 lit. "Goodness (i.e. prosperity) of life (lasts) days of number (i.e. a few days); but goodness of a name (lasts) days innumerable"; cp. xxxvii. 25.

14 My children, keep instruction in peace:
But wisdom that is hid, and a treasure that is not seen,
What profit is in them both?
15 Better is a man that hideth his foolishness
Than a man that hideth his wisdom.
16 Wherefore shew reverence to my word:
For it is not good to retain every kind of shame;
And not all things are approved by all in good faith.

17 Be ashamed of whoredom before father and mother:
And of a lie before a prince and a mighty man;
18 Of an offence before a judge and ruler;

(*c*) XLI. 14—XLII. 14. True shame and false.

This section treats of true (xli. 14[a], 16—xlii. 1[d]), and false (xlii. 1[e]—8) shame, and it is introduced by an appeal to the disciples to listen to the teacher, who dares not keep his wisdom to himself. But it is doubtful if *vv.* 14, 15 (which occur also as xx. 30, 31) are in place here; the text of 𝔊, as will be seen, is confused, and the section really begins, as the title in 𝔙 shows, with *v.* 16.

XLI. 14—16. Wisdom is useless unless manifested. (An introduction to the section which follows.)

14. *My children, keep instruction in peace*] "in peace" is a misreading of 𝔙 "in shame" (i.e. sense of shame); but this shows that the clause in 𝔊 has got out of place; it should come, as in 𝔙, in *v.* 16. For "keep" 𝔙 has "hear."

But wisdom...] ℵ[c.a] 248 rightly omit "but" (=𝔙); it was inserted in order to make a connexion with the (misplaced) first clause. *vv.* 14[bc], 15 occur word for word in xx. 30, 31.

that is not seen] 𝔙 "hidden."

16. 𝔙 has the title "Instruction concerning Shame."

The verse should begin as in 𝔙 (see above on *v.* 14):

> "Hear, O children, instruction concerning shame,
> And be abashed according to my judgement.
> For not every kind of shame is meet to retain,
> And not every kind of abashment is to be approved."

XLI. 17—24. Things to be ashamed of.

17. 𝔏 has the title *De omnibus vitiis declinandum*.

18. *Of an offence*] i.e. any crime, or as 𝔙 "deception."

a judge and ruler] 𝔙 "a master (lord) and a mistress"; the reference, as Smend suggests, is to the heathen kings and queens into

Of iniquity before the congregation and the people;
Of unjust dealing before a partner and friend;
And of theft in regard of the place where thou sojournest, 19
And in regard of the truth of God and his covenant;
And of leaning with thine elbow at meat;
And of scurrility in the matter of giving and taking;
And of silence before them that salute thee; 20
And of looking upon a woman that is a harlot;
And of turning away [1]thy face from a kinsman; 21
Of taking away a portion or a gift;
And of gazing upon a woman that hath a husband;

[1] Or, *the face of a kinsman*

whose service Jews of aristocratic birth entered, both in Egypt and probably also in Syria.

iniquity] "lawlessness"; ℌ "transgression," or "rebellion"; breaches of the national Law are meant. Your duty to the congregation (*v.* 18) should make you beware of breaches of the Law.

19. *of theft...*] The "sojourner" residing in a foreign country ought for the credit of his nation to be honest. ℌ marg., however, reads "of pride," which seems preferable; it would be a wholesome and necessary caution to a Jew.

where thou sojournest] cp. xxi. 28 for the Greek phrase; as the word implies, the reference is only to a temporary stay.

the truth of God and his covenant] 𝔊 wrongly read אלוה ("God") for אלה ("oath"); cp. Gen. xxvi. 28, where the two words "oath" and "covenant" occur in close connexion; owing to this misunderstanding the clause lacked sense, and apparently 𝔊 tried to make sense by guessing at the meaning of the first word in ℌ which probably reads, not "the truth," but "of altering." This clause should, therefore, run: "(Be ashamed) of altering (שנה) an oath and a covenant" (testament).

covenant] See note on xiv. 12.

thine elbow] cp. for instructions on behaviour at table xxxi. (𝔊 xxxiv.) 12 ff.

And of scurrility...] Rather, "contemptuous refusal," a strong equivalent for ℌ "and of refusing a gift asked for."

20. In 𝔊 the order of this and the next verse has got wrong; in ℌ the clauses run 21^{ab}, 20^{ab}, 21^{c}, it will be seen that the latter is the more logical order.

21. *of turning away thy face*] Better, as marg., "the face of a kinsman," i.e. refusing his request.

Of taking away...or a gift] i.e. withholding a share of property or a gift to which anyone is entitled; ℌ "of hindering the distribution of a portion."

And of gazing...] cp. Prov. vi. 29. Cp. *Test. XII Patr.* Reuben iii.

22 Of being over busy with his maid; and come not
near her bed;
Of upbraiding speeches before friends;
And after thou hast given, upbraid not;
23 Of repeating and speaking what thou hast heard;
And of revealing of secrets.
24 So shalt thou be truly shamefast,
And find favour in the sight of every man.

42 Of these things be not ashamed,
And accept no man's person to sin *thereby*:
2 Of the law of the Most High, and his covenant;
And of judgement to do justice to the ungodly;
3 Of reckoning with a partner and with travellers;

10: "Pay no heed to the face of a woman, nor associate with another man's wife, nor meddle with the affairs of womankind."

22. *Of being over busy...*] This clause is illegible in ℌ, with the exception of the two last letters.

and come not near...] = 𝔊 22^{b}.

Of upbraiding...] = 𝔊 22^{c}.

And after thou hast given...] (= 𝔊 22^{d}) ℌ "And of upbraiding after thou hast given," cp. xviii. 15.

23. In 𝔊 this verse = xlii. 1^{ab}, **24** = xlii. 1^{cd}.

and speaking] Better, as ℌ (om. "and"), "a word which thou hearest."

revealing of secrets] cp. xxii. 22, xxvii. 16.

24. *in the sight of every man*] ℌ "in the eyes of every man living," cp. xlii. 8^{d}.

XLII. 1—8. THINGS OF WHICH ONE MUST NOT BE ASHAMED.

1. (= 𝔊 1^{ef}.) *And accept no man's person...*] i.e. Do not be misled into sin by unworthy partiality for anyone.

2. *his covenant*] ℌ "decree" or "statute" (חוק), cp. xiv. 12; not the word used in xli. 19. The Jew must not be ashamed if he is ridiculed by lax Jews or by Gentiles for observing the Law.

of judgement] The meaning seems to be, Do not be ashamed to do justice to a wicked man (? Gentile) if he is in the right.

3. *Of reckoning*] 𝔊 περὶ λόγου; in xxvii. 4 λογισμός ("reasoning") is used for the same Hebr. word as here.

a partner] In ℌ the word חובר (neo-Hebraic form for חבר, according to Smend) means a "partner," or "companion"; cp. the Hebrew of vi. 10, xxxvii. 6, where the form חבר is used. See the next note.

and with travellers] ℌ "and a master," which has been deleted,

And of a gift from the heritage of friends;
Of exactness of balance and weights; 4
And of getting much or little;
Of indifferent selling of merchants; 5
And of much correction of children;
And of making the side of an evil servant to bleed.
[1]Sure keeping is good, where an evil wife is; 6

[1] Or, *A seal*

and "and a traveller" written over it; the correction is right, 𝔊 has retained the echo of it. The meaning is that one must not be ashamed of keeping exact accounts with a partner in business or a fellow-traveller.

from the heritage of friends] 𝔖 "a heritage..."; the last word in the text is difficult, ויש could possibly mean "and of goods" (Smend); 𝔊 apparently read it as איש, "man," i.e. the inheritance of a man (נחלת איש); but it seems more likely that here again the marginal correction gives the right reading יָשָׁר, "what is due," or "right," as in Prov. xi. 24, cp. Job xxxiii. 23. The meaning would thus be: Be not ashamed to take the share of a legacy which is your due in the administration of property.

The corrections of this verse in 𝔖 suggest that the present form of 𝔖 has here and there been corrected from an earlier text which is represented in the margin.

4. *Of exactness of...*] 𝔊 rightly gives the sense of 𝔖, "of small dust (perhaps 'of dustings') of scales," cp. Is. xl. 15; i.e. even the most scrupulous accuracy in weighing goods. 𝔖 adds: "and of testing (others explain 'of wiping out') measure and weight." The rendering "wiping out" seems more to the point, viz. you are to see that there is nothing in your measure to prevent you from giving full quantity. Ryssel pointedly refers to *Baba Bathra* 88*a* (Talm. B.), where the small tradesman is enjoined to wipe out his measure twice a week, and to scrape his weights (i.e. to cleanse them of rust or dirt) once a week.

of getting...] i.e. do not be ashamed of making a little profit.

5. *Of indifferent selling...*] so B; but it is difficult to see what is meant. It is better to follow the reading of ℵAC (*περὶ διαφόρου πράσεως ἐμπόρων*), "of gain from the selling of merchants," i.e. making profit when merchants sell their goods. 𝔖 is mutilated in this clause, and is wanting in the remainder of the verse.

much correction] See xxx. 1 ff.

And of making the side...] cp. xxxiii. 26, 28, 30, 31 (= 𝔊 xxx. 35, 38, 39).

6, 7. The construction is changed in these verses (but resumed in *v.* 8). Lit. "In the case of an evil wife a seal is good"; property must be secured in order to avoid loss.

And where many hands are, shut thou close.
7 Whatsoever thou handest over, let it be by number and weight;
And in giving and receiving let all be in writing.
8 *Be not ashamed* to instruct the unwise and foolish,
And one of extreme old age that contendeth with those that are young;
And so shalt thou be well instructed indeed,
And approved in the sight of every man living.

9 A daughter is a secret cause of wakefulness to a father;

many hands] i.e. in the household, to pilfer and steal. 𝔖 with some necessary corrections reads: "For an evil wife a seal is necessary, and where there are many hands, a key."

7. *Whatsoever thou...*] 𝔖 apparently includes the acceptance as well as the deposit of property in trust; "In the case of a deposit, keep a reckoning." When you are entrusting anything to another person's care, or accepting a trust yourself, do not hesitate to have an exact account drawn up in writing; by so doing all risk of a misunderstanding is avoided when the time comes for the property to be claimed.

...let all be in writing] B παντι ("to any one") is a mistake for πάντα which all other Greek MSS have (=𝔖𝔏).

8. Be not ashamed *to instruct*] Lit. "concerning instruction of the unwise"; R.V. is right in adding "Be not ashamed" in italics. The construction of *vv.* 2—5 is resumed.

one of extreme old age] ἐσχατογήρῳ, AC and some cursives have the genitive, which is the right reading, cp. xli. 2; 𝔖 "the greyheaded and very aged," cp. the same expression in Job xv. 10.

that contendeth with...] i.e. making himself ridiculous by competing with young men. But πρὸς νέους ("with young men") is probably a corruption from περὶ πορνείας, which is read by four cursives (not 248) and Syro-Hex.; we should render, therefore, "who is accused of fornication." So 𝔖 marg. lit.: "who answereth concerning fornication," i.e. is accused of it, cp. xxv. 2[d].

XLII. 9—14. A DAUGHTER IS A CAUSE OF ANXIETY.

9. This and the next verse are quoted in *Sanhedrin* 100 *b* (Talm. Babli) in a somewhat different form, see Cowley and Neubauer, p. xxvii.

a secret cause] 𝔖 text "a deceptive treasure" (cp. Job iii. 21, Hebr.), i.e. one that cannot be depended upon. But Smend is probably right in suggesting that 𝔊 (ἀπόκρυφος) points to the original reading (שקר for שקד) being "a hidden treasure that causeth wakefulness." In the Talmud quotation it is "a vain treasure."

And the care for her putteth away sleep;
In her youth, lest she pass the flower of her age;
And when she is married, lest she should be hated:
In her virginity, lest she should be defiled 10
And be with child in her father's house;
And when she hath a husband, lest she should transgress;
And when she is married, lest she should be barren.
Keep a strict watch over a headstrong daughter, 11
Lest she make thee [1]a laughingstock to thine enemies,
A byword in the city and [2]notorious among the people,

[1] Or, *a rejoicing* [2] Gr. *called forth.*

the care for her] in the old sense of "anxiety" for her.

lest she pass...] without being married, cp. 1 Cor. vii. 36. According to Jewish law a father had the right to give his daughter in marriage while she was still a minor, i.e. under twelve years of age (cp. the Mishnah, *Kethuboth* IV.); but in the Talmud this is deprecated, and the Rabbis teach that a father should not give his daughter in marriage until she is old enough to make her own choice (*Qiddushin* 41 *a*, Talm. Babli).

lest she should be hated] i.e. by her husband, cp. Deut. xxi. 15.

10. In 𝔊 the clauses of this verse are in a different order, viz. *a c b d* (the two latter are omitted in 𝔖):

"In her virginity lest she be seduced;
And in the house of her husband, lest she be unfaithful;
In the house of her father, lest she be with child;
And in the house of her husband, lest she be barren."

11. *Keep a strict watch...*] 𝔊 is illegible, 𝔖 "My son, keep..."; cp. xxvi. 10.

a laughingstock] ἐπίχαρμα, "an object of malignant joy"; 𝔊 "a name of evil odour" (שם סרה), but the margin "a corrupt name" (שם סרח); the word is used in the Talmud of an evil smell, in the Targ. of being in "bad odour," in the modern sense; e.g. Jer. Targ. to Exod. v. 21, lit.: "Ye have made the smell of us to become stinking," i.e. ye have brought a bad name upon us. 𝔖 "a bad name."

A byword in the city] Lit. "the talk of the city"; 𝔊 דבת, cp. Jer. xx. 10, Hebr.

notorious among the people] 𝔊 lit. "a congregation of the people"; קהלת עם (so text and margin); Hart reads קללת עם, "accursed of the people," cp. Deut. xxi. 23, but Smend says that the ה is sufficiently clear to preclude the idea of a second ל; the reference would then be to the running together of the crowd in order to hear about the scandal, or possibly even for a trial, cp. xxvi. 5. The Hebr. word קהל

And shame thee before the multitude.

12 Look not upon every body in regard of beauty,
And sit not in the midst of women;
13 For from garments cometh a moth,
And from a woman a woman's wickedness.
14 Better is the wickedness of a man than a pleasant-dealing woman,
And a woman which putteth thee to shameful reproach.

is the usual one for "a congregation"; its use for an ordinary crowd, as here, is also found in vii. 7^b.

before the multitude] G ἐν πλήθει πολλῶν, 70 reads ἐν πλ. λαοῦ, L *in multitudine populi*; Smend would read ἐν πλ. πόλεως, cp. vii. 7; Hart proposes ἐν πλ. πυλῶν, after H, "in the assembly of the gates." The open space near the city gate was the usual place for the people to meet together, and for the administration of justice (Am. v. 12, 15), cp. Deut. xx. 5, xxi. 19, 2 Kings vii. 1, 18, Prov. xxiv. 7, etc.

H has the two following additional clauses: "In the place where she abideth, let there be no lattice (cp. Prov. vii. 6), and in the place where she sleepeth, no entry round about." There is no reason to deny the originality of these two clauses, though they have fallen out in G.

12. *Look not upon...*] G has misunderstood H which continues the advice of the preceding verses, "Let her not display her beauty to any man, and let her not share the gossip of women."

And sit not] H "let her not sit in confidential talk." The clause teaches that an unmarried daughter should not sit among married women and share in their conversation.

13. *a moth*] cp. Job xiii. 28, Matt. vi. 19, 20.

14. S omits this verse.

Better is the wickedness of a man] so the text of H, but the margin reads: "Better is an evil man..."; this contemptuous attitude towards woman is characteristic of Rabbinical Judaism.

And a woman] H "And a daughter"; the original subject of the section is once more mentioned.

which putteth thee...] H "that causeth shame and poureth out reproach (upon her parents)"; cp. Prov. xix. 26; there is a word-play in the Hebrew (חפר, "to be a disgrace," חרפה, "reproach").

DIVISION G.

Ch. XLII. 15—XLIII. 33.

The praise of God.

In this division Ben-Sira utters a hymn of glory to God, whose creative activity is to be seen, and whose power is manifested, in Nature.

I will make mention now of the works of the Lord, 15
And will declare the things that I have seen:
In the words of the Lord are his works.
The sun that giveth light looketh upon all things; 16
And the work of the Lord is full of his glory.
The Lord hath not given power to the saints to de- 17
clare all his marvellous works;
Which the Almighty Lord firmly settled,

XLII. 15—25. THE OMNIPOTENCE AND OMNISCIENCE OF GOD.

15. *I will make mention now*] ℌ "Let me make mention," cp. Ps. lxxvii. 11, 12; in ℌ a blank space is left before this verse.

And will declare...] quoted from Job xv. 17ᵇ.

In the words] Better, "By the words..."; ℌ "By the word," באומר, not מימרא (*Memra*), cp. Gen. i. 3 ff., Ps. xxxiii. 6; expressions like this contain the germ of the later doctrine of the creative Word (*Logos*), cp. xliii. 26, Wisd. ix. 1, 2 (4) Esdras vi. 38, John i. 1—3.

his works] ℌ has a fourth clause, which (with the practically certain emendation לחקו for לקחו) reads, "And the work in which he takes pleasure is according to his ordinance" (decree), cp. Job xxviii. 26. ℵ$^{c.a}$ alone among the Greek MSS preserves the fourth clause of this verse in the corrupt form: *καὶ γέγονεν ἐν εὐλογίᾳ αὐτοῦ κρίμα. εὐλογίᾳ* is a transcriber's error for *εὐδοκίᾳ*. Cp. Ephes. i. 9, 10, Rev. iv. 11. The clause is certainly genuine.

16. *The sun...*] cp. xxvi. 16.

looketh upon] ℌ𝔖 "is manifested."

And the work...] ℌ lit. "And of the glory of the Lord his work is full"; so ℵ$^{c.a}$ AC and a number of cursives, cp. xxxix. 16, Ps. lxxii. 19, civ. 31; B ℵ* read "his glory," referring apparently to the sun.

17. *the saints...*] Rather, "the holy ones," i.e. the angels; ℌ "the holy ones of God have not sufficient power to declare the wonders of his mighty works." For "holy ones" (=angels) see Deut. xxxiii. 3, Job v. 1, Ps. lxxxix. 7; and cp. Enoch i. 9: "And lo, he cometh with ten thousand of his holy ones..." (=Jude 14), ix. 3, xx. 1 ff. etc., *Slav. Enoch* xx. 1 ff., *Test. XII Patr.* Levi iii. 3, 4, *Ascension of Isaiah* vi. 8, "...the Holy One who resteth among his holy ones," see also x. 6.

hath not given power] cp. xviii. 4; ℌ "they have not sufficiency," i.e. they are not able; the Hebr. word occurs in xv. 18 in reference to the sufficiency of the Wisdom of God. The meaning of the clause is that not even are the angels of God able to declare His marvellous works.

Which the Almighty...] ℌ "(Yet) God hath strengthened his hosts to stand in the presence of his glory." The angels cannot express the marvels of Jehovah's power, though they (unlike man) can endure to stand in the light of his presence. For "hosts" applied to the angels cp. Ps. ciii. 21, cxlviii. 2 (see Hebr.). 𝔊 wrongly connected "God" with

That whatsoever is might be established in his glory.
18 He searcheth out the deep, and the heart,
And he hath understanding of their cunning devices:
For the Most High knoweth all knowledge,
And he looketh into the [1]signs of the world,
19 Declaring the things that are past, and the things that shall be,

[1] Gr. *sign.*

"hosts," and rendered Κύριος ὁ Παντοκράτωρ, "the Lord All-sovereign," which is a common Septuagint rendering of *Jehovah Zebāōth*, "Lord of Hosts"; and then paraphrased the next clause to suit.

whatsoever is] τὸ πᾶν, the universe; see *Intr.* chap. IV. § i.

18. *the deep*] The mysterious, unfathomable, subterranean abyss of waters, which man cannot explore, is perfectly known to God, cp. i. 3, Gen. i. 2, vii. 11, Job xxviii. 14, Ps. xxxiii. 7, xxxvi. 6. And as nothing in Nature is hidden from Him, so the heart of man, inscrutable to other men, lies open before Him, cp. Ps. xliv. 21, Prov. xv. 11, Hebr. iv. 13.

and the heart] 𝔏 *et cor hominum.*

he hath understanding] so ℵA διενοήθη, BC διενοήθην is a scribe's error; 𝔏 *excogitavit* (=𝔊).

cunning devices] 𝔊 (probably) "hidden secrets"; but the word may also mean "subtleties."

For the Most High...] 𝔊 omits this and the next clause. BC^{a} have κύριος (=𝔏), but ℵAC^{*vid} ὕψιστος. 𝔖 has for the clause: "For nothing is hidden in the sight of God."

the signs of the world] 𝔊 "the sign (=𝔏)...," rightly explained as collective by the plur. "signs" in 248. The expression recurs in xliii. 6. Here it may mean the heavenly bodies which were appointed for "signs" (Gen. i. 14), or else portents and appearances in the sky, which were always regarded as prognostications of the future (cp. Jer. x. 2), into these the Most High has complete insight. It is possible that the reference is to the well-known signs which were to precede the inauguration of the Messianic Era. It is true that in Ecclus. Messianic thought occupies a very subordinate place, but the belief that these signs would be manifested was so deep-seated, and references to them occur so prominently in post-biblical Jewish literature (esp. in the *Bk of Enoch, Test. XII Patr., Sib. Orac.*, cp. Matt. xxiv. 1—31) that the possibility of the writer having them in view here must be allowed, especially as in the next verse there are included in the signs "the things that shall be"; cp. 𝔖 which has "and manifest before him are all things that are coming upon the earth."

19. *Declaring*] This is the usual meaning of the Hebr. root חוה (cp. Job xxxii. 10, 17, Ps. xix. 2 [Hebr. 3]); but here it has rather the sense of "revealing"; it is parallel to גלה ("to reveal," "lay bare") in the next clause.

And revealing the traces of hidden things.
No thought escapeth him;
There is not a word hid from him.
The mighty works of his wisdom he hath ordered,
Who is from everlasting to everlasting:
Nothing hath been added unto them, nor diminished from them;
And he had no need of any counsellor.
How desirable are all his works!
One may behold *this* even unto a spark.
All these things live and remain for ever in all manner of uses,

traces] ℌ *hēker*, as in Job viii. 8, xi. 7, xxxviii. 16, means "what can be discovered by search."

20. *not a word*] Better, "not a single word"; cp. Ps. cxxxix. 4; in Hebr. דבר (*dābār*) means "a thing" as well as "a word."

hid from him] ℌ "escapes him" is only read in the margin of ℌ.

21. *he hath ordered*] ℌ "he hath measured" or "regulated" (תכן); ἐκόσμησεν of 𝔊 = Hebr. תקן (cp. xlvii. 9), a word which occurs several times in Eccles., but nowhere else in the O.T. 𝔖 only has the first clause of this verse.

Who is from...] ℌ "ONE is he from everlasting"; the fundamental doctrine of Judaism which is contained in the so-called *Shema'* (lit. "Hear"), Deut. vi. 4 ff., "Hear, O Israel, Jehovah our God, Jehovah is One."

unto them...from them] 𝔊ℌ𝔏 do not express these words. The reference is probably to the Creation regarded as a single whole; since this was the work of the Divine Wisdom it was absolutely perfect and complete from the beginning. We might, however, supply instead, "unto him...from him," which, it must be confessed, suits the parallelism better.

...counsellor] ℌ "instructor"; cp. Is. xl. 14, "With whom took he counsel, and who instructed him?"

22. This verse is wanting in ℌ, but must have stood there originally.

unto a spark] The reading, as well as the sense, is uncertain. It is explained to mean "even in the smallest things." But the text is almost certainly corrupt. 𝔖 has for the verse: "He establisheth all his works in truth for ever, and in holiness do they all praise (him)."

23. In the text of ℌ the clauses run as follows: 23^{a}, 25^{a}, 25^{b}, xliii. 1^{a}, xliii. 1^{b}, xlii. 23^{b}, 24^{ab}, xliii. 2; but in the margin: 23^{ab}, 24^{ab}, 25^{ab}, xliii. 1, 2, i.e. = 𝔊.

All these things...] ℌ "He (i.e. God) liveth," but 𝔖 = 𝔊 which, as the context shows, is right; ℌ margin = 𝔊.

in all manner of uses] These words should belong to the next

And they are all obedient.
24 All things are double one against another:
And he hath made nothing imperfect.
25 One thing establisheth the good things of another:
And who shall be filled with beholding his glory?

43 The pride of the height is the firmament [1]in its clearness,
The appearance of heaven, in the spectacle of its glory.
2 The sun when he appeareth, bringing tidings as he goeth forth,

[1] Gr. *of clearness.*

clause. So ℌ "and for every need all is obedient (to him)" (the word occurs in xiii. 6ª Hebr.), cp. Ps. cxix. 91.

24. *All things are double...*] cp. xxxiii. 15 (=𝔊 xxxvi. 15) which 𝔊 follows; ℌ reads "All things are different (lit. 'change,' שׁוֹנִים, cp. Esther i. 7, iii. 8, Prov. xxiv. 21) one from another"; the reference is to the great variety of things in Nature.

imperfect] ἐκλιπόν ("deficient"); ℌ is mutilated, but judging from the context (*v.* 21ᶜ) we should expect here "superfluous," or the like; 𝔖 "in vain."

25. *One thing...*] The good things=the excellence. ℌ lit. "One thing surpasses another in excellence," i.e. everything in Creation is so perfect that one thing seems to excel another, cp. 1 Cor. xv. 41.

And who] ℌ text "and the days of" (וימי), the next word is obliterated; but the margin has ומי, "and who."

shall be filled] i.e. can have enough of.

his glory] ℌ "the beauty (of them)"; the reference is to the beauty of God's works in Nature, or His glory revealed in them, cp. Ps. xxix. 9.

XLIII. 1—5. The glory of the sun.

With this chapter cp. Ps. cxxxvi. 1—9, cxlv., cxlviii., and The Song of the three Children 28—68 (=the *Benedicite*).

Most of this chapter is wanting in 𝔖, and the section *vv.* 2—10 is not translated from ℌ, but is a later insertion translated from 𝔊 (Ryssel).

1. *the firmament in its clearness*] the transparent azure of the sky, cp. Exod. xxiv. 10.

appearance...] ℌ (as emended) "the vault (lit. 'the substance,' as in Exod. xxiv. 10, R.V. 'the very heaven') of heaven is a spectacle of majesty."

2. *The sun when he...*] apparently a reminiscence of Ps. xix. 1, 2, 5. The sun rising announces each new day. ℌ (emended) "The sun when he goeth forth poureth out heat; how terrible (i.e. awe-inspiring, cp. Ps. lxvi. 3ª) are the works of Jehovah."

Is a marvellous instrument, the work of the Most High:
At his noon he drieth up the country, 3
And who shall stand against his burning heat?
A man blowing a furnace is in works of heat, 4
But the sun three times more, burning up the mountains:
Breathing out fiery vapours,
And sending forth bright beams, he dimmeth the eyes.

3. *At his noon he drieth up*] ℌ "When he shineth at noon, he scorcheth" (lit. "causeth to boil"), cp. Job xli. 31 (23 in Hebr.).

the country] ℌ תבל, the regular word for "the inhabited world."

4. *A man blowing...*] so ℵ$^{c.a}$A 𝔖 Syro-Hex. (φυσῶν); Bℵ*C 𝔏 "a man guarding" (φυλάσσων); but 𝔊 misunderstood the whole clause, for which ℌ reads: "A heated (lit. 'blown up') furnace maketh the metal (lit. 'that which is poured out') to become heated" (i.e. molten). Cp. Jer. vi. 29, where the bellows of a metal-smelter is referred to. "An excellent illustration of the bellows as used for this purpose in ancient Egypt is given by Wilkinson in his *Ancient Egypt* (1854), ii. 316. The bellows there figured consist of 'a leather bag, secured and fitted into a frame, from which a large pipe extended for carrying the wind to the fire. They [the bellows] were worked by the feet, the operator standing upon them, with one under each foot, pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand'" (*HDB.* i. 269).

But *the sun three times more*] "Three times more" is also read by 𝔖𝔏 (cp. xlviii. 3); but ℌ, both text and margin, lit. "the sending forth," i.e. the rays of the sun.

burning up the mountains] ℌ "setteth on fire the mountains." Ben-Sira wishes to illustrate the smallness of man's work in comparison with the divine.

Breathing out...] 𝔊 is little more than a paraphrase of ℌ which (as emended) reads: "The beams (lit. 'the tongue,' i.e. the ray, so margin, the text is corrupt) of the sun scorch the inhabited earth"; for the word נושבת ("the inhabited land") cp. Ezek. xxvi. 17; and for "tongue" in the sense here used cp. Is. v. 24. 𝔖, which has "Her vapour is like the smoke of (from) the fire," is an example of the way in which it has been influenced by 𝔊, see *Intr.* ch. vi. § iv.

And sending...beams] ℌ "And the lamp-stand." The clause in ℌ is unduly short; both the sense of the passage and its form show that a word has fallen out before "lamp-stand," and we must supply some such word as "light."

he dimmeth the eyes] i.e. dazzleth, ℌ lit. "burneth (i.e. dazzleth) the eye"; the Hebr. root כוה only occurs twice in the O.T., Prov. vi. 28, Is. xliii. 2. The two last clauses of this verse, therefore, run: "The

5 Great is the Lord that made him;
And at his word he hasteneth his course.

6 The moon also is in all things for her season,
For a declaration of times, and a sign of the world.

beams of the sun scorch the land, and the light from the lamp-stand dazzleth the eye." When compared with the first distich of the verse this second one does not offer a good parallelism; if the order of the two last clauses be reversed they will be seen to be more logical; so that probably the whole verse ran originally thus:

"A glowing furnace causeth the metal to become hot,
But the sun's rays set the mountains aglow;
A light from the lamp-stand dazzleth the eye,
But the beams from the sun scorch the inhabited land."

In either case stress is laid upon the overwhelming power of Nature as compared with human power.

5. *Great*] 𝔎 "For great," making the connexion with the preceding closer.

the Lord that made him] 𝔎 text "Jehovah its Maker," margin "the Most High, the Maker."

at his word] "his words," as in xlii. 15.

hasteneth] so most MSS, but ℵ$^{c.a}$ 248 253 κατέπαυσε, "causeth to rest," referring to the sunset. Both the text and interpretation of 𝔎 are very uncertain; perhaps it should be read: "And His word causeth His mighty one (i.e. the sun) to shine."

XLIII. 6—10. The glory of the moon and the stars.

6. *The moon also...*] Special importance is attached to the moon, as determining festivals and divisions of time. On the lunar character of the Jewish Calendar see *HDB.* IV. 763, art. Time.

is...for her season] This is explained to mean "regularly observes its time for appearing." The reading of 248 (cp. A.V.) gives a clearer sense: "He made the moon also to serve in her season for a declaration of times," cp. Ps. civ. 19 (Sept. ciii. 19), Gen. i. 14, "for signs and for seasons." 𝔎 according to the most probable reading, "The moon also shineth from time to time; for rule of time (קֵץ = something 'cut off,' definite portions of time) and an everlasting sign," i.e. the phases of the moon mark the months. The meaning of the phrase "for rule of time" is uncertain, but it seems to be based on Gen. i. 14, 16. In 𝔊 as in 𝔎 the last phrase (cp. xlii. 18) may be rendered "a sign of the world," or "a sign of eternity"; according to the first explanation it seems to be a reference to Gen. i. 14, where the heavenly bodies are spoken of as appointed for *signs* and for seasons, i.e. to mark times and seasons, and to portend future events; see Driver's *Genesis* in loc.; for the second explanation cp. Ps. lxxii. 5^{b}, lxxxix. 37^{a}.

From the moon is the sign of the feast day; 7
A light that waneth when she is come to the full.
The month is called after her name, 8
Increasing wonderfully in her changing;
An instrument of the hosts on high,
Shining forth in the firmament of heaven;
The beauty of heaven, the glory of the stars, 9
An ornament giving light in the highest places of the Lord.
At the word of the Holy One they will stand in [1]due 10
order,
And they will not faint in their watches.

[1] Gr. *judgement.*

7. *From the moon...*] 𝔊 is again a paraphrase; 𝔎 "From it (are) the festivals (מועד) and the appointed times (lit. 'the seasons of decree')"; the reference is to the festivals and the great feasts, fixed by the new or full moon.

A light that waneth when...] The text of 𝔎 is uncertain, and every rendering must be tentative; it may be translated: "And her maker delighteth in her circuit."

8. *The month...in her changing*] 𝔎 "The new moon reneweth herself according to her name; how terrible ('awe-inspiring,' as in *v.* 2) is she in her changing." The Hebr. *hodesh* = "newness," "new moon," and also "month," as beginning with the new moon. The word-play of 𝔎 may be represented in Greek by *μήν*, "month," and *μήνη*, "moon"; poetically we use "moon" for "month."

An instrument...] Rather, "A beacon for the hosts on high"; like the fire-signal for the starting of an army on a night-march, or carried in front to guide it; this is the meaning of the Hebr. word. The moon, as it were, leads the army of the stars.

Shining forth...] With the verse cp. note on xxxix. 17.

9. *The beauty of heaven...stars*] R.V. treats this verse as a final description of the moon. But it should be rendered, following 𝔎, "The beauty of the heaven is the glory of the stars, an array giving light...." This rendering is necessary to introduce the reference to the stars in *v.* 10.

the highest places] cp. Job xxv. 2.

10. *in due order*] *κατὰ κρίμα*, 𝔎 (חק); lit. "according to decree," i.e. in their appointed places, cp. Ps. cxix. 91.

they will not faint] 𝔎 text is corrupt, probably "they sleep not," cp. Is. xl. 26.

11 Look upon the rainbow, and praise him that made it;
Exceeding beautiful in the brightness thereof.
12 It compasseth the heaven round about with a circle of glory;
The hands of the Most High have stretched it.

13 By his commandment he maketh the snow to fall apace,
And sendeth swiftly the lightnings of his judgement.
14 By reason thereof the treasure-houses are opened;
And clouds fly forth as fowls.
15 By his mighty power he maketh strong the clouds,
And the hailstones are broken small:

XLIII. 11, 12. The glory of the rainbow.

11. 𝔖 omits from here to the end of the chapter.

the rainbow] cp. ch. l. 7, Gen. ix. 13, Ezek. i. 28.

praise] 𝔙 "bless," both for its beauty, and for the promise of which it is the sign.

12. *the heaven*] 𝔙 חוג, "the vault of heaven."

XLIII. 13—26. The glory of various other natural phenomena.

13. *By his commandment*] 𝔙 text "his might," margin "his rebuke"; in 𝔙 this word is the subject of the sentence.

he maketh...to fall apace] so $B^{ab}AC$, κατέσπευσεν. But this is a strange expression, and κατέπαυσεν of B^{*vid} ℵ points to κατέπασεν, "sprinkleth," as the most probable reading, cp. πάσσει, *v.* 17, and Ps. cxlvii. 16 (Sept. cxlvii. 5, ὡσεὶ σποδὸν πάσσοντος).

the snow] 𝔙 "the lightning."

the lightnings] The 𝔙 word occurs in Is. l. 11 as "firebrands"; in the Targum it is used of a "fireball" (Jer. Targ. to Exod. xx. 2, 3), and in the Mishnah (Levy, *Wörterbuch*, s.v.) it means a "comet"; the corresponding word in Aramaic and Syriac means a "shooting star"; here the word may mean "flashes," or "meteors." According to 𝔙 the verse should probably run: "His might (or 'His rebuke') sendeth forth the lightning, and maketh bright its flashes in judgement."

14. *By reason thereof*] i.e. by his commandment; or simply "therefore."

treasure-houses] The old-world conception finds expression here that there is a special place above in which the lightning etc. is kept. Cp. Deut. xxviii. 12, Job xxxviii. 22, Jer. x. 13, li. 16. 𝔙 probably "For it (i.e. the lightning) hath He created a treasure-house."

fowls] For the simile cp. Is. lx. 8. The second clause of this verse in 𝔙 is much mutilated.

And at his appearing the mountains will be shaken, 16
And at his will the south wind will blow.
The voice of his thunder maketh the earth to travail; 17
So doth the northern storm and the whirlwind:
As birds flying down he sprinkleth the snow;
And as the lighting of the locust is the falling down thereof:
The eye will marvel at the beauty of its whiteness, 18
And the heart will be astonished at the raining of it.
The hoar frost also he poureth on the earth as salt; 19

15. In ℌ only the remnants of seven letters are preserved of this verse. In ℌ margin (it is wanting in the text) Syro-Hex. and several Greek cursives, 248 etc., 17^{a} precedes 16, which is clearly the right order.

17^{a}. *The voice of his thunder*] cp. Ps. xxix. 8, 9.

maketh...to travail] so A 248 etc. ὠδίνησεν (=ℒ), reading the text of ℌ, יָחוֹל, as יְחוֹלֵל, after Ps. xxix. 9; BℵC read ὠνείδισεν, "rebukes," a correction prompted by the reading preserved in ℌ margin, יָחִיל = "he causeth to tremble," or a free rendering of the anomalous use of ὠδίνησεν.

16^{a}. *at his appearing*] ℌ "by his strength he shaketh."

16^{b}. *at his will*] ℌ "the fear of him."

will blow] ℌ has "despiseth" which does not give good sense; either the text is corrupt, or the word must be understood in the Syriac sense "he urgeth on" (Smend).

17^{b}. *So doth...*] 𝔊 "and." According to the order of ℌ, which is obviously more correct, the words "and the northern storm" should follow immediately after "the south-wind" at the end of *v.* 16, viz.: "The fear of him urgeth on the south-wind, and the northern storm, and...."

17^{c}. *birds*] cp. Ps. l. 11, Is. xvi. 2.

he sprinkleth] In Ps. lxviii. 9 (10 in Hebr.) the Hebr. word for this (יִנֹּף) is used of "sprinkling" a plentiful rain.

17^{d}. *And as the lighting...*] The picture is very graphic; the falling snow completely covering the landscape is most aptly compared with the settling down of a swarm of locusts.

18. *The eye will marvel*] ℌ probably "The beauty of its whiteness dazzleth the eyes."

will be astonished] The Hebr. word also contains the idea of awe, cp. ℒ *expavescet.*

the raining of it] so ℌ lit., i.e. the falling of it (i.e. the snow).

19. *he poureth*] so ℌ margin, but the text "abideth."

on the earth] ℌℒ omit.

as salt] cp. Ps. cxlvii. 16^{b}, where the scattering of the hoar-frost is compared to ashes strewn about.

And when it is congealed, it is *as* points of thorns.

20 The cold north wind shall blow,
And the ice shall be congealed on the water:
It shall lodge upon every gathering together of water,
And the water shall put on as it were a breastplate.
21 It shall devour the mountains, and burn up the wilderness,
And consume the green herb as fire.
22 A mist coming speedily is the healing of all things;
A dew coming after heat shall bring cheerfulness.

And when it is congealed...] 𝔊 has entirely misunderstood the point of 𝔎 here, which has: "And he causes flowers to bloom (cp. Hebr. of Num. xvii. 23=xvii. 8 in E.V.) like sapphires"; the reference is to the shrubs etc. which are covered with hoar-frost, and sparkle in the sunshine like jewels.

20. *The cold north wind*] 𝔎 "The cold of the north wind," cp. Prov. xxv. 13[a].

shall blow] 𝔎 "he causeth to blow," the subject is God, as in the preceding verse; the Hebr. word is the same one as in Ps. cxlvii. 18.

And the ice...] 𝔊 evidently gives the sense of the original, but the present form of 𝔎 is corrupt. Cp. Ps. cxlvii. 17.

It shall lodge] 𝔎 (קרם) has the more graphic meaning of "to form a crust"; it is the same word which is used in Ezek. xxxvii. 6, of spreading skin over the dry bones.

And the water shall...] 𝔎 "And like (כ, but read ב, 'and with') a breastplate he clotheth the mass (of water)," reading with the margin מקוה (=𝔏), see Gen. i. 10, where this word is used of the "gathering together" of the waters, cp. also Exod. vii. 19, Lev. xi. 36.

21. *It shall devour...*] as 𝔎 "The produce of the mountains he drieth up with scorching heat." "It" should be "He," i.e. God; "it shall devour" arose from reading יכול instead of יבול ("produce"), cp. Job xl. 20; the word occurs usually in reference to the produce of the land, cp. e.g. Lev. xxvi. 4, Judg. vi. 4, etc. The insertion of "and" was necessitated by this misreading.

the wilderness] the unenclosed pasture-land, cp. Is. xxiii. 10.

And consume...] 𝔎 "And the springing grass of the meadows as with flame."

22. *A mist coming...*] 𝔎 lit. "Healing for all things is the dropping from the clouds," cp. Deut. xxxiii. 28.

A dew coming...] In 𝔎 this clause is explanatory of the preceding one: the picture describes precisely the conditions which obtain in the East, "(Namely) the dew which speedily refresheth (lit. 'fatteneth') the parched ground." In speaking of grass Tristram (*NHB*,

By his counsel he hath stilled the deep, 23
And [1]planted islands therein.
They that sail on the sea tell of the danger thereof; 24
And when we hear it with our ears, we marvel.
Therein be also those strange and wondrous works, 25
Variety of all that hath life, the [2]race of sea-monsters.
By reason of him his end hath success, 26

[1] The most ancient authorities read *Jesus planted it.*
[2] Gr. *creation.* Several ancient authorities read *possession of cattle.*

454, 455) says that the Psalmist's words, "My heart is smitten and withered like grass," is "a comparison perpetually before the mind of prophet and psalmist. In our moist, northern climate, its force is scarcely seen, for our verdure is almost perpetual, and in winter the meadows are not colourless. But let a traveller ride over the downs of Bethlehem in February, one spangled carpet of brilliant flowers, and again in May, when all traces of verdure are gone; or let him push his horse through the deep solid growth of clovers and grasses in the valley of the Jordan in the early spring, and then return and gallop across a brown, hard-baked, gaping plain in June, with only here and there the withered stems of thistles and centaureas to tell that life had ever existed there, and the scriptural imagery will come home to him with ten-fold power. The beauty is gone, the grass is withered, the flower is faded, a brown and dusty desert has supplanted a lovely garden."

23. The sea is regarded as a monster to be subdued.

planted...therein] BNAC 55 254 have the curious reading, "Jesus planted it": ΕΦΥΤΕΥCΕΝΑΥΤΗΝΙΗCΟΥC, which is clearly a corruption of ΕΦΥΤΕΥCΕΝΕΝΑΥΤΗΝΙΗCΟΥC ("He planted islands therein"). 𝔊 should probably be read: "His counsel overpowered Rahab, and he planted islands in the deep." Rahab (see Job ix. 13, xxvi. 12) was the mythological monster in which the raging of the sea was personified; "He stilleth the sea with his power, and by his understanding he smiteth through Rahab"; cp. Ps. lxv. 7.

24. *They that sail...*] 𝔊 "They that go down to the sea tell of its extent," cp. Ps. cvii. 23.

the danger] 𝔊 "the expanse" (lit. "the end").

25. *those strange and wondrous works*] 𝔊 "therein are marvels, the wonders of his works."

Variety] 𝔊 "Kínds," as in Gen. i. 25, etc.

the race of sea-monsters] 𝔊 "mighty things of the great deep." With the whole verse cp. Ps. civ. 25, 26, cvii. 23, 24.

26. *By reason of him...*] Or, "For his own sake," i.e. God carries out His purposes in accordance with His own supreme Will, cp. Rev. iv. 11, διὰ τὸ θέλημά σου, "because of Thy will."

And by his word all things consist.

27 We may say many things, yet shall we not attain;
And the sum of our words is, He is all.
28 How shall we have strength to glorify him?
For he is himself the great one above all his works.
29 The Lord is terrible and exceeding great;

by his word...] cp. Col. i. 17.

The verse forms a natural conclusion to the description of Creation; He has made all things, and maintains them in being. With a slight emendation ℌ yields much the same sense:

"For his purpose he maketh his work to prosper,
And by his word he worketh (his) pleasure."

For מלאכה of God's work cp. Gen. ii. 2, 3. Smend, however, renders:

"For his purpose his angel is well adapted (cp. 70 248 *εὐοδοῖ*),
And by his word...."

Similarly Ryssel: "For him do the angels accomplish their work...."

If this rendering is right, this verse shows again the tendency so marked in Jewish theology in the post-biblical and later Rabbinical periods to substitute intermediate agencies between God and man for the fulfilment of the divine purposes on earth; the activity of God Himself in this came to be regarded as derogatory to the divine majesty; see *Intr.* chap. IV. § i.

XLIII. 27—33. Man must glorify God, but he can never do this adequately.

27. *We may say...*] 𝔊 gives the right sense, but it is a paraphrase; ℌ runs lit. "Yet more like these things we will not add," i.e. it is useless to add further examples of this kind; it is impossible to describe God and His works completely.

And the sum of our words is] Omit "our." ℌ "the end of the matter (or 'word') is," cp. Eccles. xii. 13.

He is all] ℌ "He (is) the all"; 𝔏 modifies this, *ipse est in omnibus*. That no pantheistic thought is present here is clear from Ben-Sira's doctrine of God taken altogether, see *Intr.* chap. IV. § i.

28. *How shall we...*] 𝔊 lit. "Glorifying Him where can we get strength sufficient for our task?" ℌ "Let us further magnify (Him), for we cannot search (Him) out." Cp. Job xi. 7, Ps. cxlv. 3. Though God cannot be apprehended He can be glorified.

For he is himself...] ℌ "And He is greater than all His works"; cp. Hebr. iii. 3: "...he that built the house hath more honour than the house."

29. *The Lord is terrible...*] cp. Ps. xcvi. 4. ℌ "terrible exceedingly," cp. Joel ii. 11.

And marvellous is his power.
When ye glorify the Lord, exalt him as much as ye 30
can;
For even yet will he exceed:
And when ye exalt him, put forth your full strength:
Be not weary; for ye will never attain.
Who hath seen him, that he may declare him? 31
And who shall magnify him as he is?
Many things are hidden greater than these; 32
For we have seen but a few of his works.
For the Lord made all things; 33
And to the godly gave he wisdom.

his power] so ℌ margin, which is to be preferred; text "his words."

30. *exalt him as much as ye can*] ℌ "lift up your voice."
For even yet will he exceed] ℌ "For there is yet (ever) more," i.e. God's greatness transcends man's utmost power of expression. 𝔏 adds *et admirabilis magnificentia ejus. Benedicentes Dominum, exaltate illum quantum potestis; major est enim omni laude.* This is obviously a doublet which has probably been incorporated into the text from the margin of some MS.
put forth your full strength] 𝔊 lit. "increase (or multiply) in strength"; ℌ "renew your strength," brace yourselves to fresh efforts, cp. Is. xl. 31, xli. 1, a passage which (cp. context) was probably in the author's mind.
ye will never attain] ℌ "ye will not fully search him out"; it is the same word as in *v.* 28; cp. Is. xl. 28; 𝔏 *non enim comprehenditis.*
31. This verse is wrongly omitted in ℌ.
that he may declare him] cp. xlii. 15, Ps. cvi. 2.
32. *Many things...*] cp. xvi. 21, Job xxvi. 14. What we know of God's works is far less than what we do not know; a truth that has been abundantly illustrated since Ben-Sira's day, and is continually receiving fresh illustration.
For we have seen] ℌ "I have seen," omitting "for."
33. *And to the godly...*] cp. i. 10, xlii. 17^a. This thought prepares the way for the praise of the Fathers in the next section.

DIVISION H.

Ch. XLIV. 1—L. 29.

The praise of the Fathers of old.

In the previous section praise has been rendered to God by the recognition of His might and wisdom as seen in the works of Nature;

44 Let us now praise famous men,
And our fathers that begat us.
2 The Lord [1]manifested *in them* great glory,
Even his mighty power from the beginning.
3 Such as did bear rule in their kingdoms,
And were men renowned for their power,
[2]Giving counsel by their understanding,
Such as have brought tidings in prophecies:

[1] Gr. *created.*
[2] Most authorities read *They shall take counsel.*

His praise is now further proclaimed because of His guiding hand throughout the history of the Israelites. This is to be seen primarily in the outstanding personages raised up by God to fulfil His purpose. Ben-Sira enumerates these, beginning with the patriarchs, and bringing the roll of heroes down to Simon the high-priest. Cp. Ps. lxxviii., cv., cvi., cxxxv., cxxxvi., Wisdom x., 1 Macc. ii. 51—60, 3 Macc. vi. 4—8, Acts vii.

XLIV. 1—15. General introduction.

1. 𝔊 Syro-Hex. have the title "Hymn of the fathers," 𝔙 "The praise of the fathers of old."

Let us now praise] 𝔙𝔖 "Let me...."

famous] 𝔙𝔖 "men of piety"; to the Jew of these times the word חסד (*hesed*) meant loyalty to God and the Law.

our fathers] the great ancestors of the nation generally; men of former generations famous in their times.

that begat us] Lit. "in their generation..."; 𝔙𝔖 "in their generations," i.e. in their historical succession.

2. *manifested*] Lit. "created," 𝔙 "apportioned." As He created the wonders of nature, so He created famous men of old to manifest His glory and power.

from the beginning] "from of old" (ἀπ' αἰῶνος), 𝔙 "from the days of old," cp. Tobit iv. 12, Lk. i. 70.

3. 𝔖 has only the last clause of this verse.

And were men renowned] 𝔙 lit. "men of name," for the expression cp. Gen. vi. 4 (Hebr.).

Giving counsel] The Greek uncials are all wrong, 248 and other cursives read βουλεύοντες (=𝔙 Syro-Hex.), A βουλεύεται is perhaps a scribal error for βουλευταί which would also=𝔙; "counsellors" is what should be read.

Such as have brought tidings] 𝔙 has "and seers of all things in their prophecies." Possibly "seers" (חוזי) is an error for חווי, "declarers" (=𝔊).

in prophecies] "Prophecies" is not to be limited to predictions, but includes all proclamations of God's will generally.

Leaders of the people by their counsels,
And by their understanding [1]*men of* learning for the people;
Wise *were* their words in their instruction:
Such as sought out musical tunes,
And set forth verses in writing:

[1] The Greek text is here corrupt.

4. *Leaders of the people*] 𝔊 misses the point of 𝔎, "princes of (over) the Gentiles" (שרי גוים); evidently Ben-Sira had Joseph in his mind.

And by their understanding...people] 𝔎 "And rulers by means of their foresight (lit. 'searchings out')"; here, again, it is Joseph that the writer has in mind, see Gen. xli., esp. *vv.* 33 ff., 55 ff. The text of 𝔊 is corrupt, but R.V. gives the right sense; γραμματεῖς, "scribes," should probably be read for γραμματείας, "of learning."

Wise were *their words*] 𝔎 "Wise in word" (=A).

in their instruction] The particular form of the Hebr. word does not occur elsewhere, it suggests "book-learning" or the like, and it evidently refers to the knowledge of the scribes gained by the study of books; the clause may be rendered "wise in discourse (or, 'reflection') because of their book-learning."

In 𝔎 a fourth, and undoubtedly original, clause is added: "And (they were) utterers of proverbs because of their guardianship of tradition"; it is very difficult to give a proper rendering in English of the Hebrew (ומושלים במשמרותם), but the meaning seems to be that owing to the care with which the scribes (cp. the word במספרתם in the preceding clause) preserved (שמר) the tradition, both written and oral, they were ready and apt in making or quoting proverbs. For this use of משל (="to use proverbs") see Ezek. xvi. 44, xvii. 2, xviii. 2, 3, xxiv. 3.

5. *sought out*] i.e. devised, invented, cp. Eccles. xii. 9.

musical tunes] 𝔎 מזמור על חוק, "song according to rule"; probably metrical poetry accompanied by instrumental music. The word *mizmor* ("song") in the O.T. occurs only in the titles of the Psalms as a technical term, and is rendered "psalm" (Sept. ψαλμός). Ben-Sira uses it in a general sense, in xxxii. 4, 6 (𝔎), xlix. 1 of secular songs at banquets.

set forth] 𝔎 lit. "takers up of" or "utterers of" (נושאי).

verses] The Greek word (ἔπη) has a wide range of meaning; song, maxim, poem; and the Hebrew *māshāl*, usually rendered "proverb," also denotes much more than "proverb," including wise sayings, parables, and even odes. The verse seems to be referring to the types of literature now represented in the books of "Psalms" and "Proverbs."

in writing] cp. xxxix. 32, and with the verse generally Prov. xxv. 1.

6 Rich men furnished with ability,
Living peaceably in their habitations:
7 All these were honoured in their generations,
And were a glory in their days.
8 There be of them, that have left a name behind them,
To declare their praises.
9 And some there be, which have no memorial;
Who are perished as though they had not been,
And are become as though they had not been born;
And their children after them.
10 But these were men of mercy,

6. *Rich men furnished with ability*] The rendering of 𝔊 limits too narrowly the phrase of 𝔐 "men of ability," which denotes sometimes general capacity (Gen. xlvii. 6), sometimes physical strength (Josh. i. 14), sometimes wealth (Ruth ii. 1).

Living peaceably] cp. xli. 1.

7. *And were a glory...*] 𝔐𝔖 "And in their days (did they receive) their honour" (𝔖 "praises"), cp. 𝔏 *et in diebus suis habentur in laudibus*. The meaning is that during their lifetime they received the honour due to them; among them are included those whose names had not been handed down, see *v.* 9.

8. *To declare their praises*] i.e. that men of later generations may declare their praises.

9. *And some there be...*] Opinions differ as to who are meant here; Fritzsche and Smend think the reference is to the godless whose memorial has perished, in contrast to the godly men spoken of in *v.* 8; but in this case one might reasonably have looked for some specific reference to their ungodliness, just as special reference is made to the righteous deeds of the godly. It seems more likely that in *vv.* 8, 9 we must see the two classes of all those who were honoured in their generations (*v.* 7), viz. the known and the unknown. On the other hand, in *v.* 10 there seems to be a strongly marked contrast between those whose memory has perished, and the pious whose righteous deeds have not been forgotten.

Who are perished] 𝔐 lit. "and they ceased, even as they ceased" (שבת).

had not been born] cp. Job x. 19ª. The two last clauses are omitted by 𝔖.

10. *men of mercy*] The rendering of 𝔊 (ἐλέους) is too narrow; 𝔐 "men of piety," the same phrase as in *v.* 1 (see note there); here, as there, *hesed* has the wide sense of "piety," which it sometimes has in the O.T., e.g. Is. lvii. 1 (R.V. marg. "godly"), cp. xlv. 1, Neh. xiii. 14. In applying this term to the famous men of old Ben-Sira perhaps wishes to reflect honour on "the pious," which later on became a technical term in the form *Chassidim*; these became the dominant

Whose righteous deeds have not been forgotten.
With their seed shall remain continually a good in- 11
heritance;
Their children *are* [1]within the covenants.
Their seed standeth fast, 12
And their children for their sakes.
Their seed shall remain for ever, 13
And their glory shall not be blotted out.

[1] Or, *in their testaments*

party in Judæa, their great aim and object was the observance of the Law both as regards teaching and practice; they formed themselves into a party in order to oppose Hellenism; "they stood forth as the determined opponents of Greek innovations, and as uncompromising champions of the Jewish Law. Their ideals were those of the scribes. If they were drawn chiefly from the ranks of the poor, they were at all events a spiritual aristocracy" (Fairweather, *The Background of the Gospels*, p. 95. Cp. *HDB.*, s.v. *Hasidæans*).

Whose righteous deeds...] 𝔖 is mutilated, but it may be "and their hope, or 'expectation,' hath not been cut off."

11, 12. *With their seed...Their children* are] The text of these verses is in some confusion. 𝔊 is evidently corrupt in *v.* 11. 𝔖 reads: "With their seed their goodness (or 'prosperity,' טובם) remains sure, and their possession (lit. 'inheritance') with their children's children." Cp. Rev. xiv. 13.

within the covenants] These words belong to the next verse, and, together with the rest of *v.* 12, are omitted by 𝔖, no doubt wrongly.

12. *Their seed...*] Render, "Their seed standeth fast in the covenants" (so also 𝔗); this means that their children continue to be faithful to the various covenants which God had made with the patriarchs (see *vv.* 17, 18, 20, xlv. 15, 24, 25): "For their sakes" (i.e. for the fathers' sakes, cp. *v.* 22), "their seed standeth fast in the covenants, and their children for their sakes." We have a reference here to a doctrine which played a great part in Rabbinical Judaism, namely what is known as *Zecuth Aboth* ("Merit of the Fathers"); a favourite illustration of this doctrine occurs in the Midrash *Shir ha-Shirim* to Cant. i. 5, where the words "I am black, but comely" are explained thus: "I appear black because of my deeds, but comely because of the deeds of my fathers." This doctrine is held by modern orthodox Jews, and often finds expression in the Jewish Prayer Book (see, for examples, the writer's *The Jewish Doctrine of Mediation*, pp. 128 ff.).

13. *Their seed*] 𝔊 misread 𝔖 זכרם ("their memorial") as זרעם ("their seed"); cp. xxxix. 9.

their glory...] 𝔖 "their righteousness," which is also demanded by the doctrine referred to above; cp. xxxix. 9[b].

14 Their bodies were buried in peace,
And their name liveth to all generations.
15 Peoples will declare their wisdom,
And the congregation telleth out their praise.

16 Enoch pleased the Lord, and was translated,
Being an example of repentance to all generations.

14. This verse is for the most part mutilated in ℌ.

...buried in peace] a sign that they were under divine protection; cp., on the other hand, 2 Kings ix. 10.

And their name...] cp. xxxix. 9ª.

15. This verse (=xxxix. 10) is not in the text of ℌ, but has been added in the margin.

Peoples] ℌ "The assembly (of worshippers)," cp. the next clause.

will declare] The Hebr. word means "to repeat," and so "to hand on"; the root is the same as that from which the word "Mishnah" comes.

XLIV. 16—18. The praise of Enoch and Noah.

16. 𝔖 omits this verse, perhaps because Enoch is referred to in xlix. 14.

Enoch pleased...translated] 𝔊 is based on Gen. v. 24 (Sept.): "And Enoch pleased God; and he was not found, for God translated him," cp. Hebr. xi. 5. ℌ reads differently: "Enoch was found perfect, and he walked with Jehovah, and was taken." Cp. *Book of Enoch* lxx. 1: "And he (Enoch) was carried aloft on the chariot of the spirit," cp. 2 Kings ii. 11; and see *Book of Jubilees* iv. 23.

and was translated] cp. Wisd. iv. 10, where the word is used of the righteous man.

an example of repentance] ℌ "a sign of knowledge," i.e. a marvellous example of knowledge of God. "Repentance" (*μετανοίας*) is probably a corruption for *διανοίας* (so one cursive, 23), "intelligence." 𝔏 has the curious paraphrase: "Enoch was translated into paradise (cp. *Book of Enoch* lx. 8) to give repentance (one MS 'wisdom') to the Gentiles."

It is important to note that Enoch is identified with *Metatron* in Rabbinical literature; *Metatron* (=*Metathronos*, "Throne-sharer," cp. Weber, *op. cit.* p. 178) is one of those intermediate agencies between God and man which form a very striking element in post-biblical Judaism; these are quasi-personifications of certain attributes proper to God (see further Oesterley and Box, *op. cit.* pp. 195—221). Blau (*Jewish Encycl.* VIII. 519) points out that in Hebrew writings "*Metatron* fills the rôle of Enoch in the Apocrypha in bearing witness to the sins of mankind..."; but while he appears as the accuser of mankind

Noah was found perfect *and* righteous; 17
In the season of wrath he was taken in exchange *for the world*;
Therefore was there left a remnant unto the earth,
When the flood came.
Everlasting covenants were made with him, 18
That all flesh should no more be blotted out by a flood.

in general, he is the intercessor and reconciler as far as the children of Israel are concerned, cp. e.g. *Chagigah* 15*a* (Talm. Babli): "...to him (*Metatron*) there is given permission to sit down and record the merits of Israel."

17. *Noah was found...*] 𝔓 "Noah the righteous was found perfect," cp. Gen. vi. 9.

of wrath] 𝔓 "of utter destruction"; the reference is, of course, to the Flood, cp. 𝔖 "of the Flood."

he was taken in exchange for the world] 𝔊 "he became an exchange"; this is one meaning of the Hebr. equivalent תחליף, but the root also has the sense of "to renew," and this may be the meaning here, viz. "he became a renewal," i.e. of the human race, cp. the use of the word in Job xiv. 7[a], "that it will sprout again."

Therefore was there left a remnant] 𝔓 "For his sake was there a remnant," cp. *Book of Enoch* cvi. 18: "...and call his name Noah, for he will be left to you..."; on this Dr Charles says: "the name Noah is here derived from נוח in the sense of 'remnant,'" and refers to the verse before us.

unto the earth] 𝔓𝔖 omit.

When] ὅτε ℵ[c.a]A, but Bℵ* διὰ τοῦτο, "therefore," wrongly repeating the first words of the preceding line. 𝔓 "and because of (lit. 'in') his covenant (i.e. the covenant made with him), the flood ceased," cp. Gen. viii. 1 ff.

18. *Everlasting covenants...*] 𝔓 text "By an eternal sign (a covenant) was made with him," cp. Gen. ix. 11, 17, 𝔖 margin "An eternal covenant made he with him," cp. Gen. viii. 20 ff.

by a flood] 𝔓𝔖 omit.

Although Noah did not occupy in popular imagination a position even approaching that of Enoch, legends concerning him abounded; he is mentioned together with Enoch and others in *Test. XII Patr.* Benj. x. 6. Reputed (pseudepigraphic) writings of Noah are referred to in the *Book of Jubilees* x. 13, 14, xxi. 10, and fragments of these are scattered about in the *Book of Enoch* (see Charles' ed. p. 25). In Midrashic and other Rabbinical literature Noah is sometimes extolled, and at other times he is presented in an unfavourable light.

19 Abraham was a great father of a multitude of nations;
And there was none found like him in glory;
20 Who kept the law of the Most High,
And was taken into covenant with him:
In his flesh he established the covenant;
And when he was proved, he was found faithful.

21 Therefore he assured him by an oath,
That the nations should be blessed in his seed;
That he would multiply him as the dust of the earth,

XLIV. 19—23. THE PRAISE OF ABRAHAM, ISAAC, AND JACOB.

19. *great*] 𝔊𝔖 omit.

father...] as Gen. xvii. 4, cp. Matt. iii. 9, Lk. xvi. 24.

And there was...] 𝔖 "there was no blemish put (or 'he put no blemish') on his glory." 𝔊 probably rendered the Hebr. *mūm*, "blemish," by *mōmos* (cp. Lev. xxiv. 20), and by a scribe's error this was changed into *ὅμοιος*, "like," which is the reading of all Greek MSS. "Was found" is a free translation.

20. *Who kept the law*...] cp. Gen. xxvi. 5. 𝔖 "Who kept the commandment...."

In his flesh...] 𝔖 "In his flesh He (i.e. God) made for him a statute." The reference is to circumcision, see Gen. xvii. 10, 26.

And when he was proved...] Lit. "in temptation," or "trial"; cp. Gen. xxii. 1, "God did prove Abraham." The reference is to the intended sacrifice of Isaac, Gen. xxii. 1—19, cp. 1 Macc. ii. 52, Hebr. xi. 17. In later days this traditional act of Abraham came to be regarded with ever-increasing veneration by the Jews; in the Haggadic literature there are many references to what is called the *'Akēdah* ("Binding"), which became the technical term for the "Binding of Isaac." It has always occupied a prominent place in the Jewish Liturgy where the narrative is recited in the form of a hymn. Cp. Singer's ed. of the *Jewish Prayer Book*, pp. 60, 251, the Daily Morning Prayer, and the Additional Service for New Year; see also Gaster's edition of the *Sephardic Ritual*, in the corresponding Services. The Jews claim forgiveness of sins through this act of Abraham (cp. what is said regarding the merits of the fathers, *v.* 12 above); this is interesting in view of the typical significance assigned to it in the Christian Church.

21. *he assured*] 𝔊 lit. "he established unto him" (*ἔστησεν* = 𝔖 הקים); cp. Gen. xxii. 16—18, Gal. iii. 8.

That the nations...] cp. Gen. xxii. 18. 𝔖 "That he would bless the nations in his seed."

That he would multiply...] This and the next clause are omitted in ℵ* but added in the marg. by a later hand; they are also omitted in 𝔖, but were probably original.

And exalt his seed as the stars,
And cause them to inherit from sea to sea,
And from the River unto the utmost part of the earth.
In Isaac also did he establish likewise, for Abraham 22
his father's sake,
The blessing of all men, and the covenant:
And he made it rest upon the head of Jacob; 23
He acknowledged him in his blessings,
And gave to him by inheritance,
And divided his portions;
Among twelve tribes did he part them.

the dust of the earth] cp. Gen. xiii. 16, xxviii. 14. 𝔖 "as the sand of the sea," cp. Gen. xxii. 17, xxxii. 12 (13 in Hebr.).

as the stars] cp. Gen. xv. 5, xxii. 17, xxvi. 4.

And cause them...earth] cp. Gen. xv. 18, Exod. xxiii. 31, Deut. xi. 24, Ps. lxxii. 8, Zech. ix. 10.

22ª. *In Isaac...*] cp. Gen. xvii. 19.

for Abraham his father's sake] See note on *vv.* 12, 20 above.

22ª, 23. *In Isaac...*] God confirmed the covenant with Isaac (cp. Gen. xvii. 19, xxvi. 3, 24, where note "for my servant Abraham's sake"), and Isaac passed on the blessing to Jacob (xxvii. 27 ff.). 𝔊, however, reads: "And to Isaac also he established it in like manner (reading, as in the marg. בן, not as the text בן, 'son,' because Isaac can scarcely be said to have had a son for his father Abraham's sake), for Abraham his father's sake. The covenant of all his ancestors he gave him, and the blessing rested on the head of Israel."

He acknowledged...] cp. Deut. xxi. 17. 𝔊 "He established...," 𝔊 marg. "He called him first-born."

by inheritance] Supply "the land"; 𝔊 "his inheritance."

And divided his portions] 𝔊 "he assigned (it)," i.e. the inheritance, "to the tribes," i.e. as represented by the twelve patriarchs; cp. Gen. xlix. 1—27.

XLV. 1—5. The praise of Moses.

1. (= 𝔊 xliv. 23fg.) The omission of any mention of Joseph here is noteworthy, he is referred to incidentally in xlix. 15. Joseph occupies a very subordinate place in later Jewish legend. It is, however, possible that there was a reference to Joseph here originally; it is certainly strange that he should not be mentioned in this place; the words "and he brought out of him" (cp. Is. lxv. 9) would be more naturally applied to Jacob's son; "a man of mercy" might refer to Joseph's behaviour to his brothers; and the phrase "which found favour in the sight of all men" is never applied to Moses, but seems rather to echo Gen. xxxix. 4, 21; and, finally, the new sentence

45 And he brought out of him a man of mercy,
Which found favour in the sight of all flesh;
A man beloved of God and men, even Moses,
Whose memorial is blessed.
2 He made him like to the glory of the saints,
And magnified him in the fears of his enemies.
3 By his words he caused the wonders to cease;
He glorified him in the sight of kings;
He gave him commandment for his people,
And shewed him part of his glory.

beginning at 1c, according to 𝔙, would imply that in the two first clauses of the verse the reference was not to Moses. But as the text stands now, without any mention of Joseph, we must take the reference to be to Moses.

a man of mercy] See note on xliv. 10. 𝔙 omits "of mercy."

Which found favour...] so 𝔙 marg., the text has "finding..."; the reference is to Exod. ii. 5 ff., xi. 3.

A man beloved...] In 𝔙 a new sentence begins here, "Beloved of God and men was Moses...."

Whose memorial is blessed] 𝔙 "his memorial is for good," 𝔖 "...for a blessing." Cp. the regular formula in Rabbinic literature after the mention of the name of a famous man, "Blessed be his memory."

2. *He made him...saints*] i.e. angels (xlii. 17); see Exod. xxxiv. 29 ff. With the exception of אלהים ("God") 𝔙 is entirely mutilated, the marg. has ויכ׳ יי (" and Jehovah..."), what the abbreviated verb is cannot be stated with certainty; Smend reads ויכנהו, "and he gave him the title of" (cp. Is. xlv. 4; the word occurs also in Is. xliv. 5, and, in a bad sense, in Job xxxii. 21, 22, but nowhere else in the O.T.); this seems to be the most probable reading. Before אלהים the prep. ב must be inserted (as in Is. xliv. 5); the clause would then run: "And he be-titled him with (the name of) God"; see Exod. iv. 16, "...and thou shalt be to him as God"; vii. 1, "And the Lord said unto Moses, See, I have made thee a god unto Pharaoh." 𝔊 understood *Elohim*, "God," to mean "angels," as the Sept. does in Ps. viii. 5 and elsewhere.

And magnified him...] cp. Exod. xi. 3 etc. 𝔙 "shewed him mighty by terrible deeds" (cp. Deut. iv. 34), viz. the plagues.

3. *By his words...*] cp. Exod. viii. 12, 13, 31, ix. 33, x. 18, 19.

he caused...to cease] i.e. caused the removal of the plagues. But 𝔙 apparently read "hastened," i.e. brought in quick succession; and κατέπαυσεν may be a corruption for κατέσπευσεν; cp. the reverse corruption in xliii. 5.

He glorified] 𝔙 "and strengthened."

kings] 𝔙 sing. (=55 254) in reference to Pharaoh.

And shewed him part of his glory] cp. Exod. xxxiii. 18; and for the construction (partitive gen.) cp. Num. xxvii. 20 (Hebr. and Greek).

He sanctified him in his faithfulness and meekness; 4
He chose him out of all flesh.
He made him to hear his voice, 5
And led him into the thick darkness,
And gave him commandments face to face,
Even the law of life and knowledge,
That he might teach Jacob the covenant,
And Israel his judgements.

He exalted Aaron, a holy man like unto him, 6
Even his brother, of the tribe of Levi.
He established for him an everlasting covenant, 7
And gave him the priesthood of the people;
He [1]beautified him with comely ornaments,

[1] Gr. *blessed.*

4. *He sanctified him...*] The verb is an addition of 𝔊; 𝔙 has "Because of (lit. 'in') his faithfulness and meekness he chose him." Cp. Num. xii. 3.

5. *He made him...*] 𝔖 omits this clause.

And led him...] cp. Exod. xx. 21, xxiv. 18.

And gave him] 𝔙 "And placed in his hand," marg. "And gave in his hand" (omitting "face to face," which is taken from Exod. xxxiii. 11, Deut. xxxiv. 10); the reference is to the two tables of stone, Exod. xxxii. 15.

the law of life] cp. Deut. xxx. 15, xxxii. 47.

Jacob] collectively for all the Israelites.

the covenant] 𝔙 "his statutes."

XLV. 6—22. The praise of Aaron.

6. *Aaron, a holy man*] cp. Num. xvi. 5, 7, Ps. cvi. 16. 𝔏 omits "a holy man."

Even his brother] 𝔙𝔖 omit.

7. *...covenant*] cp. Num. xxv. 13, "the covenant of an everlasting priesthood." 𝔙 lit. "And he appointed him by a perpetual statute," in allusion to Exod. xxix. 9, "They shall have the priesthood by a perpetual statute"; cp. also 1 Macc. ii. 54.

...the priesthood of the people] 𝔙 "and he put upon him honour"; there is no mention of "people."

He beautified him...] Lit. "He blessed him" (ἐμακάρισεν). 𝔙 "And he (Aaron) served Him (God) in his glory" (marg. "with blessing"); but the text of 𝔙 is uncertain, and a verb of which *God* is the subject is required, as in 𝔊.

And girded him about with a robe of glory.
8 He clothed him with the perfection of exultation;
And strengthened him with apparel of [1]honour,
The linen breeches, the long robe, and the ephod.
9 And he compassed him with pomegranates of gold,
And with many bells round about,
To send forth a sound as he went,

[1] Gr. *strength.*

with a robe of glory] ℌ text "with the horns of the wild-ox," this is used as a simile for the strength of Israel in Num. xxiii. 22, xxiv. 8; this cannot, however, be the right reading on account of the verb "and girded him about" (=ℌ); ℌ marg. "of glory" for "of the wild-ox," which must be regarded as more correct. The words are evidently intended to express "with exceeding great glory," or the like. ℌ adds the clause: "and he clothed him with bells," cp. Exod. xxviii. 34; instead of "bells," the marg. has "swiftness." The clause cannot be original as these bells are referred to presently in *v.* 9.

8. *the perfection of exultation*] Better, "the perfection of beauty" or "glory" (for καύχημα cp. *v.* 12); cp. l. 11, and Exod. xxviii. 2, 40, "garments for glory and for beauty." 𝔏 has *stolam gloriae.*

strengthened] ℌ𝔖 "adorned"; Smend suggests that ἐστερέωσεν, "strengthened," of 𝔊 is a corruption of ἐστεφάνωσεν, "crowned," cp. 𝔏 *coronavit.*

with apparel of honour] Lit. "with equipments of strength," ℌ "with glory and strength," cp. Ps. xxix. 1, xcvi. 7.

the ephod] Rather, "the robe"; ἐπωμὶς does not always mean "ephod" in the Sept. (see Exod. xxviii. 6—8, xxix. 5, xxxv. 9, xxxix. 2—4) and the ephod is mentioned later on in *v.* 10; moreover, the corresponding word in ℌ (מעיל) means the "outer garment" which covers the "long robe" (כתנת) or inner garment (ποδήρης). This clause, together with *vv.* 9—14, is omitted in 𝔖. At *v.* 9 there is a marginal note in ℌ in Persian (see *Intr.* chap. VI. § i.): "The MS reached thus far," referring apparently to the MS from which the numerous various readings given in the margin of MS B were derived. From this point onwards the marginal variants cease almost entirely; they occur only against xlvii. 8, 9, 15.

9. *with pomegranates of gold...bells*] ℌ "with bells and pomegranates," see Exod. xxviii. 33, 34; 𝔊 has "pomegranates" and "bells" in the wrong order. The bells were not connected with the entry of the High-priest into the Holy of Holies, but with ordinary ministrations; this, at any rate, seems to be implied by Exod. xxviii. 33 ff.

To send forth a sound] cp. xlvii. 9 (Hebr.). ℌ "To give a pleasant sound" (the form נעימה does not occur in the O.T.; the word is only used twice in the O.T. in reference to music, viz. singing praise, in Ps.

To make a sound that might be heard in the temple,
For a memorial to the children of his people;
With a holy garment, with gold and blue and purple, 10
the work of the embroiderer,
With an oracle of judgement, *even* with the Urim and
Thummim;
With twisted scarlet, the work of the craftsman: 11
With precious stones graven like a signet, in a setting
of gold, the work of the jeweller,
For a memorial engraved in writing, after the number
of the tribes of Israel;
With a crown of gold upon the mitre, [1]having graven 12
on it, as on a signet, HOLINESS,
An ornament of honour, a work of might,
The desires of the eyes, goodly and beautiful.

[1] Gr. *an engraving of a signet of holiness.*

cxxxv. 3, cxlvii. 1, otherwise of words, or wise sayings, or good acts, and also of physical delights).

as he went] Lit. "in his steps" (=𝔙), 𝔏 *in incessu suo.*

in the temple] 𝔙 more exactly "in the *debir*" =the Holy of Holies. The *debir* is not mentioned in Exodus; it is first referred to in 1 Kings vi. 16 ff.

For a memorial...] In Exod. xxviii. 12 the phrase is used in reference to the two stones upon the shoulder-pieces of the ephod, "stones of memorial for the children of Israel."

According to the R.V. rendering the object of the bells was to remind the worshipping congregation of the service which the High-priest was offering within. On the other hand, 𝔙 seems to imply that the sound of the bells penetrating to the Holy of Holies would remind Jehovah of His people. The latter is probably the correct meaning in view of Exod. xxviii. 35, "...and the sound thereof shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not," and 𝔊 should be rendered "For a memorial for the children of his people."

10. ...even *with the Urim and Thummim*] See Exod. xxviii. 2—5, 15 ff., 30. 𝔙 reads "with the pouch of judgement" (which contained the Urim and Thummim), "the ephod and the girdle." For the Greek equivalent for "Urim and Thummim" see note on xxxiii. (𝔊 xxxvi.) 3.

11. *graven like a signet*] 𝔙 adds "upon the breastplate."

For a memorial] 𝔙 "every precious stone (was) for...." Cp. the minuter details given in Exod. xxviii. 15—21.

12. *having graven...Holiness*] cp. Exod. xxviii. 36.

a work of might] cp. *v.* 8.

13 Before him there never have been any such;
No stranger put them on, but his sons only, and his offspring perpetually.
14 His sacrifices shall be wholly consumed
Every day twice continually.
15 Moses [1]consecrated him,
And anointed him with holy oil:
It was unto him for an everlasting covenant,
And to his seed, all the days of heaven,
To minister unto him, and to execute also the priest's office,
And bless his people in his name.
16 He chose him out of all living
To offer sacrifice to the Lord,

[1] Gr. *filled his hands.*

13. This verse is much mutilated in ℌ.

stranger] cp. Exod. xxix. 28, etc.; here one not of the family of Aaron.

...but his sons only] The reference is to the high-priestly garments which were worn only by Eleazar, and by those of the direct Aaronic line.

his offspring perpetually] ℌ "his sons according to their generations," cp. Exod. xxix. 29.

14. *His sacrifices*] ℌ more specifically "his mincha" (i.e. meal-offering); this was offered by the High-priest twice daily, half in the morning and half in the evening (Lev. vi. 20), and he offered it on his own behalf, see Lev. vi. 14—18. It was to be entirely consumed by fire.

15. *consecrated*] cp. Lev. viii. 1 ff.; lit. "filled his hands" (ℌ "hand"), a technical expression for "install" or "institute" to a priestly office, originally meaning probably the payment, or its equivalent, placed in the hand of one who entered the priestly office (cp. the analogous Assyrian expression, see Nowack, *Hebräische Archäologie*, II. 121); that it can scarcely refer to the filling of the priest's hands with the first sacrifices seems clear from Judg. xvii. 5, 12 (the earliest occurrence of the expression), where there is no question of sacrifices.

anointed] cp. Lev. viii. 12.

all the days of heaven] 𝔊 "in the days of...," a misreading of ℌ (ב for כ), "like (𝔏 *sicut*) the days of...," i.e. in perpetuity, cp. Ps. lxxxix. 29.

And bless his people...] cp. Num. vi. 23—27, Deut. x. 8. Cp. with *vv.* 1—15 *Test. XII Patr.* Levi viii.

16. *chose*] cp. 1 Sam. ii. 28.

To offer sacrifice to the Lord] ℌ "To bring near the burnt-offering and the fat," cp. Lev. iii. 16, etc.

Incense, and a sweet savour, for a memorial,
To make reconciliation for thy people.
He gave unto him in his commandments, 17
Yea, authority in the covenants of judgements,
To teach Jacob the testimonies,
And to enlighten Israel in his law.
Strangers gathered themselves together against him, 18
And envied him in the wilderness,
Even Dathan and Abiram with their company,
And the congregation of Korah, with wrath and anger.
The Lord saw it, and it displeased him; 19
And in the wrath of his anger they were destroyed:
He did wonders upon them,
To consume them with flaming fire.

Incense, and...] ℌ "and to offer sacrifice of sweet savour and the memorial" (lit. *Azkarah*, see note on xxxv. 7 above), cp. Lev. ii. 2, 9, 16. For the word קטר (often used in reference to burning incense) applied to burnt sacrifice, see Exod. xxix. 18, and Driver's note there.

for thy people] ℌ "for the children of Israel"; 𝔖 "for all Israel."

17. *He gave unto him...judgements*] Better, "He gave him by his commandments authority in statutes of judgement"; αὐτόν in B is a scribe's error for αὐτῷ. As elsewhere in this book διαθήκη represents the Heb. *hōḳ*, "statute" (see note on xiv. 12). It was part of the priestly office to frame, teach, and administer the Law; see Lev. x. 11, Deut. xxxiii. 10, Mal. ii. 7, etc.

To teach Jacob...] ℌ "and he taught his people statutes, and judgement to the children of Israel."

And to enlighten...] cp. Deut. xxxiii. 10ᵇ. 𝔊 may be a misunderstanding of a reading of ℌ which has disappeared from the text.

18. *Strangers*] i.e. as in *v.* 13, those who were not of the family of Aaron. Cp. Num. xvi. 40 (xvii. 5 in Hebr.).

gathered themselves together] ℌ "were wroth"; for ἐπισυνέστησαν see Num. xvi. 19 (Sept.).

And envied...] See Num. xvi. 1—50.

with wrath and anger] ℌ "in the strength of their anger."

19. *they were destroyed*] ℌ "he destroyed them," cp. 𝔏 *consumpsit illos*; 𝔖 "he burned them."

He did wonders] ℌ lit. "He brought a sign." But perhaps we should read "and he created a sign," see R.V. marg. to Num. xvi. 30.

To consume them...] ℌ "And consumed them with the flame of his fire."

20 And he added glory to Aaron,
And gave him a heritage:
He divided unto him the firstfruits of the increase;
And first did he prepare bread in abundance:
21 For they shall eat the sacrifices of the Lord,
Which he gave unto him and to his seed.
22 Howbeit in the land of the people he shall have no inheritance,
And he hath no portion among the people:
For he himself is thy portion *and* inheritance.

20, 21. In ℌ the order of the clauses differs from that of 𝔊. The text is mutilated, but with some restoration may be rendered:

20c The holy portions (or contributions) did he give unto him for food,
21a The fire-sacrifices of the Lord did they eat;
20d And the firstfruits did he assign unto him as his portion,
21b For a gift to him and to his seed.

It will be seen at once that the sequence here is more logical, and evidently this is the original order of the clauses. We have here an enumeration of what was due to the Levitical priesthood in lieu of an inheritance of land, as the next verse goes on to show.

20. *And he added...*] cp. Num. xviii. 8 ff., 20, for the additional rights and privileges conferred on Aaron.

a heritage] cp. Num. xviii. 20.

He divided unto him...] ℌ "the holy offerings (*terūmoth*) he gave unto him (for) food," in reference to the priest's portion of the sacrifices; cp. Num. xviii. 11; the word *terūmah* (E.VV. "heave offerings") in connexion with sacrifices means the portion taken off the rest, and forming the priest's due; see Exod. xxix. 27, and Driver's full note on Exod. xxv. 2.

21. 𝔖 omits this verse.

sacrifices] ℌ "fire-sacrifices," a technical term of the ritual, cp. Lev. i. 9, and see Driver's note on Deut. xviii. 1.

Which he gave] ℌ "a gift."

22. *he shall have no inheritance*] See Num. xviii. 20.

among the people] ℌ "in their midst."

For he himself] ℌ probably "Jehovah himself," but the text is mutilated.

inheritance] ℌ adds "in the midst of the children of Israel," in closer agreement with Num. xviii. 20.

XLV. 23, 24. The praise of Phinehas, the son of Eleazar.

These two verses somewhat break the connexion between *vv.* 22 and 25, where the subject of Aaron is taken up again; it is possible that they were added afterwards owing to the quarrels which arose re-

And Phinehas the son of Eleazar is the third in glory, 23
In that he was zealous in the fear of the Lord,
And stood fast in the good forwardness of his soul when the people turned away,
And he made reconciliation for Israel.
Therefore was there a covenant of peace established 24 for him,
That he should be leader of the [1]saints and of his people;
That he and his seed
Should have the dignity of the priesthood for ever.

[1] Or, *sanctuary*

garding the succession of the High-priesthood, see *Intr.* chap. III., and cp. Smend, pp. 436—439.

23. In ℍ the clauses are differently divided, the verse consisting of six clauses instead of the five in 𝔊 and the four in R.V.

Phinehas...] cp. Num. xxv. 7, 1 Macc. ii. 54.

is the third in glory] This constitutes the second clause in ℍ; the text is somewhat mutilated, but may with reasonable certainty be rendered, "In might was glorious (as) the third," Moses and Aaron being the first and second.

In that he was zealous] Better, "jealous," cp. Num. xxv. 11.

in the fear of the Lord] ℍ "for the God of all"; in Num. xxv. 13, "because he was jealous for his God."

And stood fast...] Lit.:

> "And stood firm when the people turned away,
> In the goodness of the zeal of his soul."

A paraphrase of ℍ which runs:

> "And he stood in the gap for his people
> (cp. Num. xxv. 11, Ps. cvi. 23, 30),
> For his heart impelled him"
> (a phrase from Exod. xxv. 2).

And he made reconciliation] cp. Num. xxv. 13, Ps. cvi. 30, 31.

for Israel] ℍ "for the children of Israel," as in Num. xxv. 13.

24. *Therefore was there...*] In ℍ this clause and the next run:

> "Therefore for him also He (i.e. God) established a statute
> (i.e. decree),
> A covenant of peace to maintain the sanctuary."

That he and his seed Should have] In 𝔊ℍ this constitutes the whole clause, 𝔊 renders ℍ lit., "that to him and to his seed should be (i.e. should belong)."

the dignity of the priesthood] ℍ "the high-priesthood" (כהונה גדולה).

25 Also *he made* a covenant with David the son of Jesse,
of the tribe of Judah;
The inheritance of the king is his alone from son to son;
So the inheritance of Aaron is also unto his seed.
26 *God* give you wisdom in your heart
To judge his people in righteousness,
That their good things be not abolished,
And *that* their glory *endure* for all their generations.

46 Joshua the son of [1]Nun was valiant in war,

[1] Gr. *Nave.*

XLV. **25, 26.** THE HEREDITARY MONARCHY IS CITED IN SUPPORT OF THE HEREDITARY HIGH-PRIESTHOOD OF AARON.

25. 𝔖 and 𝔊 are both obscure and probably corrupt, but the general sense seems to be this: Ben-Sira wishes to draw a parallel between the succession of the high-priesthood and the royal succession, cp. Jer. xxxiii. 17—26. As God made a covenant with David (2 Sam. vii. 12, xxiii. 5, Ps. lxxxix. 4) that his descendants should succeed him on the throne, so He made a covenant with Aaron that his descendants should succeed him in the high-priesthood.

of Jesse] B wrongly omits this. At the end of this verse in 𝔖 the following couplet is added:

"And now bless ye Jehovah, the Good,
(cp. the same unusual phrase יהוה הטוב in 2 Chron. xxx. 18),
Who crowneth you with glory" (cp. Ps. viii. 5^b).

That these form an integral part of the text is shown by the want of the subject in the next verse, and the conjunction in 𝔖; 𝔖 has "therefore bless God" (cp. xxxix. 35), omitting the rest.

26. God *give*] 𝔖 "and may He give," the subject being Jehovah, the Good, mentioned in the preceding clauses which have fallen out in 𝔊.

you...your] The reference is to Simon the son of Onias (see l. 1 ff.) and his successors; i.e. the living representative of "the seed of Aaron."

To judge...] In 𝔖 this clause has (evidently by accident) been omitted.

their glory] 𝔖 "your glory," the word for "glory" is mutilated (though the suffix is intact) and it is uncertain what stood there; 𝔖 has "dominion," which is more appropriate.

for all their generations] 𝔖 lit. "to generations for ever."

XLVI. **1—10.** THE PRAISE OF JOSHUA, THE SON OF NUN, AND OF CALEB, THE SON OF JEPHUNNEH.

1. *valiant in war*] 𝔖 "a mighty man of valour," cp. Judg. vi. 12, etc.

And was the successor of Moses in prophecies:
Who according to his name was made great
For the saving of [1]God's elect,
To take vengeance of the enemies that rose up against them,
That he might give Israel their inheritance.
How was he glorified in the lifting up his hands, 2
And in stretching out his sword against the cities!
Who before him so stood fast? 3
For the Lord himself brought his enemies unto him.
Did not the sun go back by his hand? 4
And did not one day become as two?

[1] Gr. *his*.

the successor] ℌ "the minister," cp. Exod. xxxiii. 11.

in prophecies] ℌ (בנבואה), may mean "in the prophetical office," 𝔏 *in prophetis*, cp. *dignitatem prophetarum*, xliv. 3 (Smend). In the O.T. נבואה means "prophecy" (2 Chron. xv. 8, Neh. vi. 12) and "prophetic writing" (2 Chron. ix. 29); but the mention of "minister" in connexion with it rather implies that the sense of the word here is that of the prophetic office.

Who...was made...] ℌ "Who was formed (i.e. created) to be in his days a great salvation to His elect." 𝔊 has possibly preserved the right reading, "according to his name" for "in his days," *Joshua* meaning "Jehovah is salvation."

2. *in the lifting up his hands*] ℌ "when he stretched forth his hand."

And in stretching out his sword...] ℌ "And when he brandished the javelin," cp. Jos. viii. 18, 26.

the cities] ℌ "the city," i.e. Ai, cp. Jos. viii. 10 ff.

3. *Who before him...*] ℌ𝔖 "Who was he that could stand before Him?" Cp. Jos. i. 5; 𝔊 wrongly understood "before" in a chronological sense.

For the Lord himself...] apparently meaning "delivered them into his power," cp. Jos. x. 19; but the text of 𝔊 is uncertain; ℌ reads "For the battles of Jehovah did he (i.e. Joshua) fight"; cp. for the expression 1 Sam. xviii. 17, xxv. 28.

4. *Did not the sun go back*] ℌ has the verb "stand still," as in Jos. x. 13, both Hebr. and Sept.; the translator was probably thinking of Is. xxxviii. 8 as well, "So the sun returned ten steps on the dial...," though the Sept. uses a different word there.

by his hand] 𝔊 renders ℌ lit.; the Hebr. expression בידו = "by his instrumentality," cp. Gen. xxxviii. 20, or "by the agency of," cp. Exod. ix. 35 (Hebr.), 1 Kings xvi. 7, etc., used often in reference to the prophets as the agents of Jehovah.

5 He called upon the Most High *and* Mighty One,
When his foes pressed him round about;
And the great Lord heard him.
6 With hailstones of mighty power
He caused war to break violently upon the nation,
And [1]in the going down he destroyed them that resisted;
That the nations might know his [2]armour,

[1] See Joshua x. 11. [2] Gr. *panoply*.

5. *He called*] 𝔐 "For he called."

the Most High and *Mighty One*] Better, "the Most High, the Mighty One," cp. *v.* 16. 𝔐 "God Most High" (*'El 'Elyōn*), so, too, for "the great Lord" in the last clause of this verse. This is the first occurrence in the book of the name *'El 'Elyōn* ("God Most High") for God; it occurs altogether five times (as far as we know from the Hebrew text that is extant), and each time it is rendered differently in 𝔊, viz.: xlvi. 5 (twice) ...τὸν ὕψιστον δυνάστην ("the Most High Ruler"), and μέγας Κύριος ("the Great Lord"); xlvii. 5 ...Κύριον τὸν ὕψιστον ("the Lord Most High"); xlvii. 8 ...ἁγίῳ ὑψίστῳ ("the Holy One, the Most High"); xlviii. 20 ...τὸν Κύριον τὸν ἐλεήμονα ("the Merciful Lord"). In l. 15[d] (where 𝔐 is wanting) it is probable that ...ὑψίστῳ πανβασιλεῖ ("the Most High, the All-King") also represents *'El 'Elyōn*. On the other hand *'Elyōn* alone occurs nine times; this is rendered ὕψιστος ("the Most High") in xli. 4, xlii. 2, xliv. 20, l. 16, and with the article in xlix. 4; θεὸς ὕψιστος ("God Most High") in xli. 8; ὁ Κύριος ("the Lord") in xliv. 2, l. 17; and ὕψιστος παντοκράτωρ in l. 14 ("the Most High, the Almighty"). It is noteworthy that *'El 'Elyōn* and *'Elyōn* only occur in chaps. xli. onwards, while in the rest of the book (𝔐) the names of God which are used are either *'Elohim* or *Jehovah*, the latter usually abbreviated in the MSS as ייי or י״י.

6. (=𝔊 5[d].) *With hailstones...power*] It is best to connect these words with the preceding verse, and place a full stop at "power." 𝔐 is mutilated, but probably read "hailstones and lumps of ice."

He caused...nation] This is an almost impossible rendering. The text of 𝔊 can hardly be right. For πόλεμον="war" should be read with Fritzsche πολέμιον="hostile"; "He hurled them (i.e. the hailstones) down upon the hostile nation." Very little of 𝔐 remains, but it probably gave the same sense.

in the going down] the steep descent of the pass of Beth-horon, cp. Jos. x. 11.

his armour] i.e. that the source of his strength was Jehovah, for Whom and in Whose sight he was fighting. But 𝔐 no doubt preserves the true reading, "that all the nations devoted to destruction (cp. xvi. 9, Jos. vi. 17, etc.) might know that Jehovah was watching their fighting" (cp. Jos. x. 14). Smend ingeniously suggests that 𝔊

How that he fought in the sight of the Lord;
For he followed after the Mighty One.
Also in the time of Moses he did a work of mercy, 7
He and Caleb the son of Jephunneh,
In that they withstood the adversary,
Hindered the people from sin,
And stilled the murmuring of wickedness.
And of six hundred thousand people on foot, they two 8
alone were preserved
To bring them into the heritage,
Even into a land flowing with milk and honey.
Also the Lord gave strength unto Caleb, 9
And it remained with him unto his old age;
So that he entered upon the height of the land,
And his seed obtained it for a heritage:

misread חרם = "curse" as חרבו = "his word," and paraphrased it by "panoply."

For he] 𝔊 "And also that he" (i.e. Joshua).

followed after...] 𝔊 lit. "did fully (follow) after," i.e. followed whole-heartedly, see Jos. xiv. 8 for the expression.

the Mighty One] 𝔊 "God."

7. The reference here is to the earlier history of Joshua, see Num. xiv. 6—10 and cp. 1 Macc. ii. 55, 56.

a work of mercy] Better, "an act of piety" (cp. xlv. 1), this is the force of the Hebrew.

In that they withstood...] 𝔊, in reference to Num. xiv. 1 ff., "In that they stood firm when the congregation broke loose," or "cast off restraint"; for the phrase cp. Exod. xxxii. 25, Prov. xxix. 18 (R.V.).

adversary] so most MSS, ἔναντι ἐχθροῦ, but 248 253 read ἐναντίον ἐκκλησίας (= Syro-Hex. 𝔊), "congregation."

Hindered the people...] 𝔊 "In order to turn away wrath from the assembly."

And stilled...] 𝔊 "And to still the evil report" (Num. xiv. 3).

8. *And*] 𝔊 "Therefore also."

six hundred thousand...] cp. xvi. 10, Num. xi. 21, xiv. 38, xxvi. 65, Deut. i. 36, 38.

the heritage] 𝔊𝔖 "their...."

9. *Also the Lord gave strength...*] cp. Jos. xiv. 6—11.

So that he entered...] 𝔊 lit. "To make him tread upon the high places of the land," cp. Deut. xxxiii. 29.

the height of the land] cp. Jos. xiv. 12.

And his seed] cp. Num. xiv. 24.

10 That all the children of Israel might see
That it is good to walk after the Lord.

11 Also the judges, every one by his name,
All whose hearts went not a whoring,
And who turned not away from the Lord,
May their memorial be blessed.
12 May their bones flourish again out of their place,

10. *the children of Israel...*] 𝔖 "That the seed of Jacob might know."

XLVI. 11, 12. THE PRAISE OF THE JUDGES.

11. *All whose hearts...*] cp. Judg. viii. 27 of the idolatry of Gideon (Smend); but 𝔖 "Everyone whose heart was not beguiled" (cp. Is. xix. 13).

be blessed] 𝔊 "...in blessings"; 𝔙 "...for a blessing."

12. *May their bones...*] This peculiar expression, which recurs in xlix. 10b, cannot be understood as a prayer for resurrection. It must be metaphorical, meaning either, May their memory be kept fresh, or, May they flourish again in their descendants! The Hebr. word for "to flourish" (in xlix. 10b) means, strictly speaking, "to send out shoots." The idea of the bones "sprouting" must be connected with some ancient conception which is here probably used metaphorically (cp. Ezekiel's vision of the dry bones, Ezek. xxxvii.). Among the Semites it was a regular custom to pour water on the graves, evidently this had some connexion with the idea of the bones growing. Mohammed poured water on the grave of his little son Ibrahim. Among the Arabs one of the usual prayers for the dead is that Heaven may send rain upon their graves (see further, Wellhausen, *Reste arabischen Heidenthums*, pp. 182 ff.). In the *Testament of Job* (ed. by K. Kohler in "Semitic Studies in memory of Alexander Kohut"), a Jewish-Essene pseudepigraph of uncertain date, but undoubtedly containing material which is pre-Christian, there is a curious reference to the bones of Job's children; in chap. ix. Job's wife begs the king to allow the bones of her dead children to be dug out from among the ruins of the house, and to be placed in a tomb; but Job says it is useless. It then continues: "And the king answered and said, 'Who will gainsay that he is out of his mind and raves? For while we desire to bring the bones of his children back, he forbids us to do so, saying, They have been taken and placed in the keeping of their Maker.'" The context reveals an advanced doctrine of the resurrection, but the reference to the bones in this passage is also probably the echo of some early belief. For details regarding the belief that the life of the deceased lies dormant in the bones, see Tylor, *Primitive Culture*, II. pp. 150 ff.; Jevons, *Intr. to the Hist. of Rel.* p. 56; Spencer and Gillen, *Northern Tribes of Central Australia*, pp. 530 ff.

And may the name of them that have been honoured
be renewed upon their children.

Samuel, the prophet of the Lord, beloved of his Lord, 13
Established a kingdom, and anointed princes over his
people.
By the law of the Lord he judged the congregation, 14
And the Lord visited Jacob.
By his faithfulness he was proved to be a prophet, 15
And by his words he was known to be faithful in
vision.
Also when his enemies pressed him round about 16
He called upon the Lord, the Mighty One,
With the offering of the sucking lamb.

And may the name...] 𝔖 "And may their name sprout afresh (cp. Job xiv. 7) for their children"; the hope is expressed that the good name of the fathers may be upheld and continued by the children.

XLVI. 13—20. The praise of Samuel.

13. Part of this verse as found in 𝔖 is wanting in 𝔊. The name of Samuel is omitted by a scribe's error in B. In 𝔖 the verse runs:

"Honoured by his people and beloved by his Maker,
Was he who was lent (unto the Lord) from his mother's womb,
A Nazarite of Jehovah in the prophetical office,
Samuel, judge and officiating priest.
By the word of God he set up the kingdom,
And anointed princes over the people."

The omission of 𝔊 is easily accounted for by the likeness of the two words in Hebr. (המושאל, "the lent one," and שמואל, "Samuel") which begin the second and fourth lines; owing to this similarity it was easy to miss out a portion accidentally.

14. *By the law...*] See 1 Sam. vii. 3 ff., especially *v.* 6.

And the Lord visited] cp. Exod. iv. 31, the regular phrase for returning to show favour to the children of Israel.

15. 𝔖 omits this verse.

he was proved to be a prophet] 𝔖 "he was a seer (חזה) enquired of," i.e. men came to him for guidance because he could be trusted, cp. 1 Sam. ix. 6.

And by his words] 𝔖 "Moreover by his word."

he was known] 𝔖 248 omit.

in vision] 𝔖 (emended) "as a seer" (רואה), cp. 1 Sam. ix. 9.

16. *the offering of the sucking lamb*] cp. 1 Sam. vii. 9.

17 And the Lord thundered from heaven,
And with a mighty sound made his voice to be heard.
18 And he utterly destroyed the rulers of the Tyrians,
And all the princes of the Philistines.
19 Also before the time of his [1]long sleep
He made protestations in the sight of the Lord and *his* anointed,
I have not taken any man's goods, so much as a shoe:
And no man did accuse him.
20 And after he fell asleep he prophesied,
And shewed the king his end,
And lifted up his voice from the earth in prophecy,

[1] Gr. *age-long sleep.*

17. *And the Lord thundered...*] cp. 1 Sam. vii. 10.

18. *he utterly destroyed*] 𝔖 "he subdued," as in 1 Sam. vii. 13.

of the Tyrians] 𝔊 wrongly read the Hebrew consonants צר as *tsōr*, "Tyre," instead of *tsār*, "enemy."

And all] 𝔖 inserts another verb, "And destroyed all...."

the princes of the Philistines] 𝔖 has the special word *seren* used in Samuel for the "lords," or "tyrants" of the five Philistine cities, cp. Jos. xiii. 3, Judg. iii. 3, 1 Sam. vi. 16—18.

19. *Also before...long sleep*] 𝔖 has "And at the time when he rested upon his bed": the identical words occur in xl. 5^{c}, where ordinary sleep is referred to; here the reference is to approaching death, see 1 Sam. xii. 2 ff.; 𝔊 thus translates freely, though giving the right sense.

He made protestations...] 𝔊 again translates freely; 𝔖 "He called Jehovah and His Anointed to witness."

I have not taken...] In 𝔖 this is put in the form of a question as in 1 Sam. xii. 3: "From whom have I taken a bribe, even a pair of shoes?" i.e. the most trifling bribe; cp. Am. ii. 6, viii. 6, Gen. xiv. 23.

any man's goods] 𝔖, following the O.T., "a bribe" (lit. "a ransom").

so much as a shoe] 𝔊 and 𝔖 both agree with the Sept. reading of 1 Sam. xii. 3, departing from the Massoretic reading; if Ben-Sira followed the Hebrew O.T., as presumably he did, the passage offers an interesting illustration of the way in which the Septuagint can often be used for correcting the Hebr. text of the O.T. After this verse 𝔖 adds: "And to the time of his end he was found wise in the eyes of Jehovah, and in the eyes of all living." Its originality is doubtful.

20. *And* 1°] 𝔖 adds "moreover."

after he fell asleep] 𝔖 "after he died"; 𝔊 paraphrases to agree with *v.* 19^{a}.

he prophesied] 𝔖 "he was enquired of," cp. 1 Sam. xxviii. 15 ff.

his end] 𝔖 "his way," in the sense of fate, or destiny.

To blot out the wickedness of the people.

And after him rose up Nathan 47
To prophesy in the days of David.
As is the fat when it is separated from the peace 2
offering,
So was David *separated* from the children of Israel.
He played with lions as with kids, 3
And with bears as with lambs of the flock.
In his youth did he not slay a giant, 4
And take away reproach from the people,
When he lifted up his hand with a sling stone,

To blot...of the people] A very obscure passage. The words are explained to mean that Saul's death and the defeat of Israel, as predicted by Samuel, made as it were an atonement for their sin in asking a king, or in not destroying the Amalekites, cp. 1 Sam. xxviii. 18. 𝔊 omits the words.

XLVII. 1—11. The praise of David.

1. *Nathan*] Nathan is naturally mentioned after Samuel as the most prominent prophet in David's reign, and probably the historian of it.

To prophesy...] 𝔊 has for the clause "To stand before David," cp. 2 Sam. vii. 2 ff.; in 1 Kings i. 26 Nathan speaks of himself as "the servant" of David.

2. *As is the fat...*] Better, "As the fat separated from the peace offering, so was David separated from the children of Israel." "Separating" was the technical term for "lifting off" the choice portions from a sacrifice (cp. Lev. iv. 8, 10, and see Driver on Deut. xii. 6). Possibly, as the Hebr. verb also means "to lift up," there is an allusion to Ps. lxxxix. 19, "I have exalted one chosen out of the people."

from the peace offering] See Lev. iii. 3 ff. 𝔊 has "from the holy thing."

from the children of Israel] 𝔊𝔖 "from Israel."

3. *He played...*] cp. 1 Sam. xvii. 34—36.

with lambs of the flock] This reading is preferable to that of 𝔊 "young (lit. 'sons') of Bashan," i.e. calves, cp. Am. iv. 1; 𝔖 "the lambs."

4. *did he not slay*] 𝔊 and 248 omit the negative, making the clause a statement of fact, but the question is more forcible, cp. xlvi. 4.

reproach from the people] so 𝔖, but 𝔊 "a perpetual reproach," cp. Ps. lxxviii. 66; 𝔊 is here evidently wrong, עולם ("eternal") is a corruption of מעל עם ("from off the people"), cp. 1 Sam. xvii. 26.

And beat down the boasting of Goliath?
5 For he called upon the Most High Lord;
And he gave him strength in his right hand,
To slay a man mighty in war,
To exalt the horn of his people.
6 So they glorified him for *his* ten thousands,
And praised him for the blessings of the Lord,
In that there was given him a diadem of glory.
7 For he destroyed the enemies on every side,
And brought to nought the Philistines his adversaries,
Brake their horn in pieces unto this day.
8 In every work of his he gave thanks to the Holy One
Most High with words of glory;
With his whole heart he sang praise,
And loved him that made him.
9 Also he set singers before the altar,

beat down] ℌ lit. "broke in pieces." With the whole verse cp. 1 Sam. xvii. 32 ff.

5. *To exalt the horn...*] cp. Ps. lxxxix. 17, cxlviii. 14, 1 Macc. ii. 48 (Gk.).

6, 7. 𝔊 has rendered freely, and mistaken the connexion of 6c with 7. ℌ has:

"Therefore the daughters sang one to another of him
(cp. 1 Sam. xviii. 6, 7, Ps. lxviii. 12 [Hebr.]),
And honoured him with the name of [the slayer of] ten thousand.
When he had put on the diadem (i.e. been crowned king), he fought,
And subdued the adversary round about.
And he put cities (i.e. built fortified cities) among the Philistines,
And brake their horn in pieces unto this day."

Naturally after the mention of Goliath, David's conquest of the Philistines, the most formidable enemies of the Israelites at this time (cp. 1 Sam. xiv. 52), is singled out for special mention; see 2 Sam. v. 17 ff., viii. 1, xxi. 15 ff.

8. *he gave thanks*] ℌ marg. "David gave...."

the Holy One Most High] ℌ "God Most High" (*'El 'Elyōn*), see note on xlvi. 5.

With his whole heart...] cp. Deut. vi. 5. A free rendering of ℌ which seems to have read (though the text is mutilated):

"With his whole heart he loved his Maker,
And sang praise every day continually."

9. *singers*] The compound Greek word (ψαλτῳδούς) seems intended to combine the musicians and singers referred to in ℌ, "music of stringed instruments (the *Neginoth* of Psalm titles, Ps. iv., vi., liv., lv.,

And to make sweet melody by their music.[1]
He gave comeliness to the feasts, 10
And set in order the seasons to perfection,
While they praised his holy name,
And the sanctuary sounded from early morning.
The Lord took away his sins, 11
And exalted his horn for ever;
And gave him a covenant of kings,
And a throne of glory in Israel.

After him rose up a son, a man of understanding; 12
And for his sake he dwelt at large.

[1] The remainder of this verse is omitted by the best authorities.

lxi., lxvii., lxxvi., cp. Is. xxxviii. 20, Hab. iii. 19) for song." A.V. with 248 adds: "And daily sing praises in their songs."

And to make...] 𝔊 is mutilated here and difficult to reconstruct; possibly (following in part the marg.) we should read: "And he set the singing (lit. 'the voice') of psalms to harps" (Smend), i.e. the singing of psalms was to be accompanied by the playing of harps, cp. 1 Chron. xvi. 4, 5.

10. The two first clauses in 𝔊 are almost wholly obliterated.

And set in order...] See 1 Chron. xxiii. 31.

from early morning] 𝔊 "before morning," cp. Ps. v. 3, lvii. 8^b, in this latter the Hebr. (=9^b) reads: "I will awake the dawn."

11. *his sins*] =2 Sam. xii. 13, 𝔊 "his transgression."

a covenant of kings] Probably we should read *βασιλείας*, "kingdom," for *βασιλέων*, "kings," with 248 𝔖 Syro-Hex. 𝔏, and 𝔊 which has "the decree of the kingdom"; cp. Ps. ii. 7, i.e. the decree of perpetual sovereignty to David and his house, cp. Ps. lxxxix. 28, 29.

XLVII. 12—22. The praise of Solomon.

12. *After him rose up...*] 𝔊, as emended, reads "And for his sake there stood up after him a wise son who dwelt in safety."

a son, a man of understanding] *υἱὸς ἐπιστήμων*, cp. 1 Kings ii. 2, 3, v. 7 (*v.* 21 in Hebr.).

for his sake] i.e. for his father David's sake, cp. xliv. 12, 22. Solomon was not thoroughly loyal to Jehovah as he ought to have been (cp. 1 Kings iii. 3, xi. 1—8), and therefore his prosperity and his peaceful reign are ascribed to the merits of his father David (cp. 1 Kings xi. 12, 13, 32—36).

at large] i.e. (cp. Ps. xviii. 19) as 𝔊𝔖 "in safety"; 𝔏 gives an explanatory paraphrase, *propter illum dejecit omnem potentiam inimicorum*, cp. 1 Kings iv. 21 (v. 1 in Hebr.).

13 Solomon reigned in days of peace;
And to him God gave rest round about,
That he might set up a house for his name,
And prepare a sanctuary for ever.
14 How wise wast thou made in thy youth,
And filled as a river with understanding!
15 Thy soul covered the earth,
And thou filledst it with [1]dark parables.
16 Thy name reached unto the isles afar off;
And for thy peace thou wast beloved.
17 For thy songs and proverbs and parables,

[1] Gr. *parables of riddles.*

13. *in days of peace*] The Hebr. word for "peace" here (שלוה) means lit. "prosperity" (Job xii. 5, Ps. cxxii. 6, Jer. xii. 1); the peace of his reign enabled Solomon to live in prosperity.

And to him God gave rest] cp. 1 Kings v. 4 (v. 18 in Hebr.).

That he might...] cp. 1 Kings v. 5 (v. 19 in Hebr.); 𝔊

"Who prepared a house for his name,
And set up a sanctuary for ever."

And prepare...] 𝔖 omits this clause.

14. Cp. the address to Elijah, xlviii. 4 ff.; see 1 Kings iii. 12, iv. 29 ff., x. 1 ff.

And filled as a river...] 𝔊 "And didst overflow like the Nile with instruction"; for "the Nile" see above on xxiv. 27, xxxix. 22.

15. *Thy soul covered*] 𝔊 "With thy soul (=here 'influence') thou didst cover"; it is a continuation of the simile in the last verse; the wisdom of Solomon extended its influence like the Nile overflowing its banks. Cp. the words of the queen of Sheba in 1 Kings x. 6 ff., 2 Chron. ix. 5 ff.

And thou filledst...] 𝔊 is difficult here, and most probably corrupt; as it stands it reads: "And thou didst gather songs in the height." The word for "songs" (שירה collective=𝔖) is clearly out of place (it would be appropriate enough in reference to David) and should be read שיחה, "parables" (=𝔗). "In the height" (במרום) should be, according to Smend's emendation, כמו ים ("like the sea"). This gives an excellent parallel to the first clause, the meaning being that Solomon gathered parables (=proverbs) as the sea gathers waters, in abundance.

16. 𝔊 does not contain this verse.

the isles] Here, as elsewhere in the O.T., the distant coastlands and islands of the Mediterranean Sea.

And for thy peace thou wast beloved] 𝔖 "And they listened for the report of thee"; this gives better sense and agrees better with the context.

And for thine interpretations, the countries marvelled at thee.
By the name of the Lord God, 18
Which is called the God of Israel,
Thou didst gather gold as tin,
And didst multiply silver as lead.
Thou didst bow thy loins unto women, 19
And in thy body thou wast brought into subjection.
Thou didst blemish thine honour, 20
And profane thy seed,
To bring wrath upon thy children;
And I was grieved for thy folly:
So that the sovereignty was divided, 21

17. *interpretations*] In Prov. i. 6, where the Hebr. word *m'litsah* occurs, it is rendered in R.V. "figure," marg. "interpretation." The primary meaning of the root is "to turn," "bend" (but see *Oxford Hebrew Lexicon*, s.v. לוץ), hence the participle means "one who turns" words from one language into another, an interpreter (see Gen. xlii. 23); and the substantive means a "turned," figurative saying, or as in Hab. ii. 6, almost "satire." Here the word probably means a clever saying which has something ironical about it, and is in so far an "interpretation" in that it applies to sayings which portray typical characteristics in human nature, cp. e.g. Prov. xxvi. 7 ff.

the countries marvelled at thee] 𝔔 "thou didst cause astonishment to the peoples" (= 𝔖), cp. 1 Kings iv. 34, x. 6.

18. *By the name...the God of Israel*] Probably 𝔊 deliberately altered what was conceived to be an irreverence in 𝔔, "Thou wast called by the glorious name (i.e. Jehovah, cp. Deut. xxviii. 58) which is called over Israel" (cp. for the phrase Deut. xxviii. 10, lit. "that the name of Jehovah is called over thee"; Jas. ii. 7 Gk.). As Ryssel rightly points out, the reference in 𝔔 is to the original name given to Solomon, according to 2 Sam. xii. 25, viz. *Jedidiah*, which means, "Beloved of Jehovah" (Jah).

tin] 𝔔 "iron," 𝔖 "lead." With the two last clauses cp. 1 Kings x. 21, 27.

silver as lead] "as stones" in 1 Kings x. 27.

19. *Thou didst bow...*] 𝔔 "Thou didst give...," cp. 1 Kings xi. 1—3.

...into subjection] 𝔔 adds the suffix "them"; "and thou didst cause them to rule."

20. *thy seed*] 𝔔 "thy bed" (יצועיך, for which 𝔊 read זרעך).

And I was grieved...] 𝔊 is a paraphrase of 𝔔, "And (there is) sighing concerning thy couch," i.e. men grieve when they think how lax Solomon's morals were.

21. *So that the sovereignty was divided*] 𝔖 comes close to 𝔊 in

And out of Ephraim ruled a disobedient kingdom.
22 But the Lord will never forsake his mercy;
And he will not destroy any of his works,
Nor blot out the posterity of his elect;
And the seed of him that loved him he will not take away;
And he gave a remnant unto Jacob,
And unto David a root out of him.

23 And *so* rested Solomon with his fathers;
And of his seed he left behind him Rehoboam,

reading "So that it (i.e. the land) divided itself into two kingdoms." The beginning of the clause is mutilated in 𝔖, but there seems little doubt, from the remnants of the letters which can be discerned, that it read: "So the people became two sceptres" or "tribes," i.e. kingdoms; the two last words are quite clear. The Hebr. word for "sceptre" (שבט) also means "tribe," but the former meaning is to be preferred here. The reference is to the division of the kingdom (see 1 Kings xii.). It is interesting to find that Ben-Sira regards this as a result of Solomon's moral laxity; for, according to 1 Kings xi. 33, it was a punishment for his idolatry (but see 1 Kings xii. 28—33).

ruled] This is an explanatory addition of 𝔊; in 𝔖 it is simply "From Ephraim (arose) a sinful (lit. 'a violent') kingdom."

22. This verse is much mutilated in 𝔖.

he will not destroy...] 𝔊 is wrong here; ἔργων should be λόγων (Smend). 𝔖 reads: "He will let none of his words fall to the ground," an oft-recurring phrase in the O.T., see e.g. 1 Sam. iii. 19, 2 Kings x. 10.

posterity...seed] In 𝔖 the same words as in xli. 5; they occur only three times in the O.T., Gen. xxi. 23, Job xviii. 19, Is. xiv. 22.

he will not take away] 𝔖 lit. "he will not cause to be destroyed."

And unto David...] cp. 1 Kings xi. 39.

XLVII. 23—25. The wickedness of the people under Solomon's successors.

23. *with his fathers*] The word in 𝔖 is mutilated and can only be conjecturally emended; Smend, on the basis of Eccles. ii. 20, reads "despairing," i.e. because of his successors; Ryssel understands it as referring to his approaching dissolution, in the sense of "wasted with age"; Cowley and Neubauer suggest a reading which could be rendered "aged," which Schechter follows. It is, however, quite possible that 𝔊 has got the right reading (= עם אבותיו).

Even the foolishness of the people, and one that lacked understanding,
Who made the people to revolt by his counsel.
Also Jeroboam the son of Nebat,
Who made Israel to sin,
And gave unto Ephraim a way of sin.
And their sins were multiplied exceedingly, 24
To remove them from their land.
For they sought out all manner of wickedness, 25
Till vengeance should come upon them.

Also there arose Elijah the prophet as fire, **48**

Even...*of the people*] 𝔊 is either a mistranslation or corrupt. Read with 𝔄 "large in folly, and lacking in understanding; who by his counsel made the people revolt" (lit. "throw off restraint," cp. Prov. xxix. 18). The words "large in folly" are a play on the name Reho-boam; the Hebr. form of the name is *Rᵉhabʿam*; *rᵉhab* means "large," not without a satirical contrast to the "largeness of heart" which God gave his father (see 1 Kings iv. 29 [v. 9 in Hebr.]). In 𝔄 the clauses 23^{cd} are enclosed within the two halves of the name Rehoboam: *Rᵉhab* and *ʿam*; this was evidently not accidental. Cp. xlviii. 17, 22, where similar plays on a name also occur.

Also Jeroboam the son of Nebat] 𝔄 lit. "Until that one arose (to whom) let there not be a memory"; "until there arose" is probably a wrong reading from xlviii. 1, and we should read "And there arose one of whom let there be no memorial." The next clause in 𝔄 is much mutilated.

a way of sin] 𝔄 "a stumbling-block," cp. 1 Kings xii. 28, 30, and the standing formula e.g. in 1 Kings xiv. 16.

24. In 𝔄𝔖 the order of the two clauses of this verse is different from 𝔊, the removal from the land being represented as due to the "stumbling" of Ephraim, the reference is to 2 Kings xvii. 20—23.

And their sins...] 𝔄 continuing *v.* 23: "to drive them from their land" (cp. Jer. xxvii. 10); "and their sin became very great, and they sold themselves to all manner of evil" (cp. 1 Kings xxi. 20). 𝔊 is a free paraphrase, unless the translator had a different text before him; 70 248 omit 25^{a}.

25. *Till vengeance...*] 𝔄𝔖 have not this clause, it is an addition in 𝔊; in 𝔏 there is added *usque dum perveniret ad illos defensio, et ab omnibus peccatis liberavit eos*, cp. *v.* 11.

XLVIII. 1—11. The praise of Elijah.

1. *Also...*] 𝔄𝔖 "Until there arose a prophet like fire." In 𝔄𝔖 Elijah is not mentioned by name until *v.* 4.

And his word burned like a torch:
2 Who brought a famine upon them,
And by his zeal made them few in number.
3 By the word of the Lord he shut up the heaven:
Thrice did he thus bring down fire.
4 How wast thou glorified, O Elijah, in thy wondrous deeds!
And who shall glory like unto thee?
5 Who did raise up a dead man from death,
And from [1]the place of the dead, by the word of the Most High:
6 Who brought down kings to destruction,
And honourable men from their bed:
7 Who heard rebuke in Sinai,

[1] Gr. *Hades*.

like a torch] 𝔖 "like a furnace," cp. Mal. iv. 1 (iii. 19 in Hebr.).

2. *Who brought a famine*...] 248 "...a grievous famine." 𝔊 paraphrases 𝔖 which reads "Who broke for them the staff of bread," cp. Is. iii. 1, Ezek. iv. 16.

And by his zeal...] Or, "in his jealousy" for Jehovah. Cp. 1 Kings xix. 10, 14.

3. *he shut*...] cp. 1 Kings xvii. 1, Jas. v. 17.

Thrice...] cp. 1 Kings xviii. 38, 2 Kings i. 10, 12. "Thus," i.e. by the word of Jehovah; but it is om. by $\aleph^{c.a.}$ 248=𝔖𝔖 Syro-Hex.

fire] 70 248 add "from heaven" (=𝔖 Syro-Hex.).

4. For this verse 𝔖 reads: "How terrible wert thou, Elijah; he who is like thee shall be glorified"; for this direct address cp. xlvii. 14 ff.

who shall glory] Lit. "boast himself" (cp. 2 Cor. xii. 1, 5).

5. *Who did raise up*...] cp. 1 Kings xvii. 17—24. It is better to translate the participle in *vv.* 5—10 by the second person, as in A.V., "Who didst raise up," etc. In *v.* 8, it is true, 𝔊 has "after him," but this may be due to an oversight of the translator, or to the unconscious lapse from the second person to the third, not uncommonly found in sentences of this type (see Fritzsche, *in loc.*).

the place of the dead] 𝔊 "Hades"; 𝔖 "Sheol."

by the word of the Most High] 𝔖𝔖 "according to the good pleasure of Jehovah (𝔖 Most High)."

6. *kings to destruction, And*...] See 1 Kings xix. 17, xxi. 19 ff.

destruction] 𝔖 "the pit."

from their bed] cp. 2 Kings i. 4, 16, 17, in reference to Ahaziah.

7. In 𝔖 this verse and the next change their order.

rebuke] 𝔖 "rebukes"; in Horeb Elijah was reproved for his faint-

And judgements of vengeance in Horeb:
Who anointed kings for retribution, 8
And prophets to succeed after him:
Who was taken up in a tempest of fire, 9
In a chariot of fiery horses:
Who was recorded for reproofs in their seasons, 10
To pacify anger, before it brake forth into wrath;
To turn the heart of the father unto the son,
And to restore the tribes of Jacob.
Blessed are they that saw thee, 11

heartedness (1 Kings xix. 9 ff.), and commissioned to announce judgements (*vv.* 15 ff.).

Sinai...Horeb] Two names for the same locality; though this is disputed by some modern scholars (e.g. von Gall, *Altisraelitische Kultstätten*, p. 15, Stade, *Entstehung des Volkes Israel*, p. 12, cp. Moore, *Judges*, pp. 140, 179); see for the O.T. usage Driver's note on Exod. iii. 1.

And judgements...] 𝔖 omits this clause.

8. *Who anointed kings...*] i.e. Hazael and Jehu, see 1 Kings xix. 15, 16.

prophets] 𝔊 generalizes; 𝔐 has "a prophet" (= 𝔖), in reference to 1 Kings xix. 19—21 (Elisha).

9. *a tempest*] 𝔐 "a whirlwind," cp. 2 Kings ii. 1, 11.

of fire] 𝔐𝔖 "upwards."

In a chariot of fiery horses] 𝔐 "And by fiery troops"; 𝔖 adds "to heaven," which 𝔐 also probably read, but the text is mutilated at the end of the verse.

10. *Who was recorded...*] 𝔐 lit. "Who art written, as ready for the time," i.e. who, as is written in Mal. iv. 5, art ready to come again at the appointed time.

for reproofs] The text of 𝔊 is corrupt here as the variations in the MSS, as well as the sense of the passage, show; Smend suggests that ἐν ἐλεγμοῖς is a corruption of ἕτοιμος ("ready"), which would = 𝔐; 𝔖 "and is ready to come." The reference is evidently to Mal. iv. 5, 6 (iii. 23, 24 in Hebr.).

in their seasons] 𝔐 "for the time," i.e. of the advent of the Messiah.

before...into wrath] 𝔐 is somewhat mutilated here, but following 𝔖 we should probably read "before the coming of the day of the Lord," as Mal. iv. 5.

father...son] In 𝔐 plur. as in Mal. iv. 6.

Jacob] so 𝔖, as Is. xlix. 6, but 𝔐 "Israel."

11. *Blessed...*] A difficult verse; the text is uncertain both in 𝔊 and 𝔐, and the meaning doubtful. In 𝔐 the verse has two clauses only. The first line (with the slight but certainly correct emendation אשרי [= 𝔊] for (אשר) reads: "Blessed was he who saw thee and

And they that have been beautified with love;
For we also shall surely live.

12 Elijah *it was*, who was wrapped in a tempest:
And Elisha was filled with his spirit;
And in *all* his days he was not moved by *the fear of* any ruler,
And no one brought him into subjection.
13 [1]Nothing was too high for him;
And when he was laid on sleep his body prophesied.

[1] Or, *No man's word overcame him*

died," or "Blessed is he who sees thee and dies," i.e. happy were those who saw thee, though, unlike thee, they died; or, with reference to the reappearance of Elijah: "Happy will they be who see thee, even though they must die." The second line in ℌ is too much mutilated to be restored with any certainty; but Smend and Ryssel give the sense: "But more blessed art thou, for thou livest [for ever]." 𝔊 is partly corrupt, partly an expansion of the original. For κεκοσμημένοι, "that have been beautified," we must read, with 248 and some other cursives, κεκοιμημένοι, "that have fallen asleep" (=ℌ "died"). The third line in 𝔊 seems to be an addition, expressing belief in a resurrection. The meaning of the translator, then, was: "Blessed are they that see thee (at thy return), and they that have slept in love; for we too shall surely live." There can be little doubt that 𝔊 represents in part a gloss added in view of the more developed ideas regarding the future life which, as the pseudepigraphic writings abundantly show, arose during the second century B.C.

XLVIII. 12—16. THE PRAISE OF ELISHA, AND THE PUNISHMENT OF THE PEOPLE FOR THEIR STUBBORNNESS.

12. The first three clauses of this verse are much mutilated in ℌ.

wrapped] i.e. carried off invisibly.

tempest] ℌ "whirlwind" as in *v.* 9.

Elisha was filled...] cp. 2 Kings ii. 9, 13. After this clause the two following clauses occur in ℌ, for which 𝔖 has a freely-rendered equivalent: "He multiplied signs in double measure, and marvellous was all that went forth out of his mouth," cp. 2 Kings ii. 9, 20—22.

And in all *his days...*] cp. 2 Kings iii. 13—15, vi. 15, 16.

And no one brought...] ℌ "And no flesh ruled over his spirit."

13. *too high*] ℌ "too wonderful," i.e. too hard; for the phrase cp. Gen. xviii. 14.

prophesied] i.e. exercised prophetical powers, by raising the dead (2 Kings xiii. 20, 21). ℌ reads "from his place (i.e. his grave) was his flesh created." This might mean (omitting "his"), from his grave

As in his life he did wonders, 14
So in death were his works marvellous.
For all this the people repented not, 15
And they departed not from their sins,
Till they were carried away as a spoil from their land,
And were scattered through all the earth;
And the people was left very few in number,
And a ruler *was left* in the house of David.
Some of them did that which was pleasing *to God*, 16
And some multiplied sins.

Hezekiah fortified his city, 17
And brought in [1]water into the midst of them:
He digged the sheer rock with iron,
And builded up wells for waters.

[1] Some ancient authorities, apparently by a confusion, read *Gog*.

a body was re-created, i.e. brought to life; but it is simpler to read, with 𝔊, נבא = "prophesied," for נברא = "was created."

14. *As...So...*] 𝔊 "Both...And...."

15. *And the people was left...*] 𝔓 "And there were left to Judah (but) a few." Cp. Is. xxiv. 6.

And a ruler...] 𝔓 "Yet still (there was left) a prince to the house of David."

16. *pleasing*] 𝔓 "uprightness."

to God] R.V. keeps this from A.V.

multiplied sins] 𝔓 more strongly, "did iniquity marvellously."

XLVIII. 17—25. The praise of Hezekiah and Isaiah.

17. *fortified his city*] cp. 2 Chron. xxxii. 5, 30. There is a play on the name Hezekiah, which means "Jehovah strengtheneth," or "fortifieth." Cp. *v.* 22.

water] so A 248 and several other cursives. The strange reading *Gog* in B is probably a corruption of "hydra*gog*on," "conduit" (2 Kings xx. 20), ℵ[c.a] reads ἀγωγόν. Hezekiah was famous for his works in connexion with the water-supply of the city. The next words ("he digged") refer probably to the tunnel from the Virgin's Spring (Gihon) to the Pool of Siloam in which the "Siloam Inscription" (see Driver, *Notes on the Hebrew Text of the books of Samuel*, p. xv.), belonging most likely to the time of Hezekiah, was found.

builded up wells] The Greek word κρήνη is used in the Sept. for the Hebrew word rendered "pool," e.g. 2 Kings xx. 20. The reference is to reservoirs constructed by Hezekiah. The exact meaning of 𝔓 is

18 In his days Sennacherib came up,
And sent Rabshakeh, and departed;
And he lifted up his hand against Sion,
And boasted great things in his arrogancy.
19 Then were their hearts and their hands shaken,
And they were in pain, as women in travail;
20 And they called upon the Lord which is merciful,
Spreading forth their hands unto him:
And the Holy One heard them speedily out of heaven,
And delivered them by the hand of Isaiah.
21 He smote the camp of the Assyrians,
And his angel utterly destroyed them.
22 For Hezekiah did that which was pleasing to the Lord,
And was strong in the ways of David his father,

doubtful; perhaps, "dammed up mountains for a pool" (cp. Ezek. xxxix. 11); but it is apparently meant to describe the construction of a large reservoir by a dam across a valley; see Is. xxii. 11, "Ye made also a reservoir between the two walls for the water of the old pool."

18. *Rabshakeh*] 70 248 add "from Lachish," cp. 2 Kings xviii. 17, xix. 8.

and departed] so most MSS wrongly by "dittography," i.e. the accidental repetition of the similar words at the beginning of the next line (καὶ ἀπῆρεν· καὶ ἐπῆρεν); it is omitted by 248 𝔙𝔖.

And boasted great things] 𝔙𝔖 "And blasphemed God," cp. 2 Kings xviii. 22, Is. xxxvii. 6, 23.

19. 𝔖 omits this verse.

Then were their hearts...] 𝔙 "They were shaken in the pride of their heart." See Is. xxii. 12, 13 for the arrogant temper of the inhabitants of Jerusalem.

And they were in pain...] For the figure cp. 2 Kings xix. 3, Is. xiii. 8.

20. *And they called...*] 𝔖 omits this clause.

the Lord which is merciful] 𝔙 "God Most High" (*'El 'Elyōn*); see note on xlvi. 5.

Spreading forth...] cp. 2 Kings xix. 14.

And the Holy One...] 𝔊 is an expansion of 𝔙 which reads "and he heard the voice of their prayer," cp. 2 Kings xix. 20.

And delivered them...] cp. 2 Kings xix. 20 ff.

21. *And his angel...*] 𝔙 "And discomfited them by the plague (lit. 'blow')," 𝔊 appears to have the better reading here, cp. 2 Kings xix. 35 (Hebr. and Sept.); the episode is referred to in 1 Macc. vii. 41, 2 Macc. viii. 19.

22. This verse is very much mutilated in 𝔙.

his father] See 2 Kings xviii. 3.

Which Isaiah the prophet commanded,
Who was great and faithful in his vision.
In his days the sun went backward; 23
And he added life to the king.
He saw by an excellent spirit what should come to 24
pass at the last;
And he comforted them that mourned in Sion.
He shewed the things that should be to the end of 25
time,
And the hidden things or ever they came.

The memorial of Josiah is like the composition of **49**
incense
Prepared by the work of the apothecary:
It shall be sweet as honey in every mouth,
And as music at a banquet of wine.
He behaved himself uprightly in the conversion of the 2
people,

23. *the sun went backward*] cp. 2 Kings xx. 9—11, Is. xxxviii. 7, 8.
And he added life...] cp. 2 Kings xx. 5, 6, Is. xxxviii. 5.

24. *He saw...*] ℌ "By a spirit of might (cp. Is. xi. 2, i.e. by a special inspiration) he saw the last things."
them that mourned...] cp. Is. xl. 1, lxi. 2, 3.

25. *He shewed...*] cp. xlii. 19, and Is. xli. 22, xlii. 9.
And the hidden things...] The reference in these two last verses is probably to the legends about Isaiah which are echoed in the Jewish work called *The Martyrdom of Isaiah*, which is contained in part, at all events, in *The Ascension of Isaiah* (see Charles' ed., p. xii.); in ch. iv., e.g., of this latter there is a long account of the things which Isaiah saw, and prophesied concerning the last times, i.e. the advent of the Messiah. Though there is a great deal of Christian colouring and interpolation in the book, the portions from *The Martyrdom of Isaiah* are of Jewish origin, and embody earlier material.

XLIX. 1—3. The praise of Josiah.

1. *The memorial*] ℌ ℶ "The name."
the composition of] ℌ "incense of spices," cp. Exod. xxv. 6, etc.
Prepared] ℌ has the term used in Exod. xxx. 35, "prepared with salt," or possibly "tempered together."
It shall be sweet...] ℌ "Sweet like honey to the palate is his memory."
And as music...] cp. xxxii. 5, 6.

2. *He behaved himself...*] Either 𝔊 is a paraphrase, or else it re-

And took away the abominations of iniquity.
3 He set his heart right toward the Lord;
In the days of wicked men he made godliness to prevail.

4 Except David and Hezekiah and Josiah,
All committed trespass:
For they forsook the law of the Most High;
The kings of Judah failed.
5 For they gave their [1]power unto others,
And their glory to a strange nation.
6 They set on fire the chosen city of the sanctuary,
And made her streets desolate, *as it was written* by the hand of Jeremiah.
7 For they entreated him evil;

[1] Gr. *horn*.

presents a different reading; 𝔎 "He was grieved at our falling away"; Smend refers to 2 Kings xxii. 11 ff.

took away] 𝔎 "caused to cease," cp. 2 Kings xxiii. 8.

abominations] as 2 Chron. xxxiv. 33.

of iniquity] 𝔎 lit. "of nothingness," or "of vanity."

3. *He set his heart*] cp. 2 Kings xxii. 2, 𝔎 "he perfected his heart."

he made godliness to prevail] 𝔎 has the technical term עשה חסד, lit. "did mercy," or "practised piety," cp. xlvi. 7, 2 Kings xxiii. 3, 25, 2 Chron. xxxv. 26.

XLIX. 4—7. Judah's evil kings; the maltreatment of Jeremiah.

4. *failed*] 𝔊 misunderstood 𝔎, lit. "to their completion," i.e. up to the last of them; with the exception, of course, of the three mentioned, the kings of Judah forsook the law of the Most High.

5. *their power*] Lit. "their horn," fig. expression for power.

to a strange nation] The reference is to the Babylonian Captivity.

6. *They set...*] i.e. the people of the foreign nation, cp. 2 Kings xxv. 9, 10.

chosen] This is an addition of 𝔊.

the chosen city of the sanctuary] A Hebraism; i.e. the holy city.

as it was written *by...Jeremiah*] 𝔊𝔎 lit. "by the hand of Jeremiah"; see Jer. xxxvi.—xxxviii., especially xxxvi. 30, 31, Jeremiah's prophecy concerning the downfall of Jerusalem.

7. *For they entreated...*] cp. Jer. xxvii. 11 ff.

And yet he was sanctified in the womb to be a prophet,
To root out, and to afflict, and to destroy;
And in like manner to build and to plant.
It was Ezekiel who saw the vision of glory, 8
Which *God* shewed him upon the chariot of the cherubim.
For verily he remembered the enemies in [1]storm, 9

[1] Gr. *rain.*

he was sanctified...] cp. Jer. i. 5, ℌ "he was formed...."
To root out...] 𝔖 omits this and the next clause; cp. Jer. i. 10 (Sept.).
to plant] ℌ adds "and to restore," cp. Dan. ix. 25. On comparing the Gk. of this *v.* with Jer. i. 5, 10 in the Septuagint it will be seen that the similarity of language makes it practically certain that the translator of our book must have had Jeremiah in Greek before him: *καὶ αὐτὸς ἐν μήτρᾳ* **ἡγιάσθη προφήτης**, with this cp. Jer. i. 5, *πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε, καὶ πρὸ τοῦ σε ἐξελθεῖν* **ἡγίακά σε, προφήτην** *εἰς ἔθνη τέθεικά σε*, and in Jer. i. 10 the following words, which are also used in the verse before us, occur: *ἐκριζοῦν, ἀπολλύειν, ἀνοικοδομεῖν, καταφυτεύειν.*

XLIX. 8—10. Ezekiel, Job, and the twelve prophets.

8. It was *Ezekiel*...] 𝔊 amplifies ℌ "Ezekiel saw a vision" (= 𝔖). See Ezek. i. 1 ff.
Which God *shewed*...] 𝔊 is a paraphrase. "Ezekiel" is still the subject in ℌ𝔖 "and he described the various kinds of chariot"; the Hebrew word מִינִים ("various kinds") is a rare one, it occurs, in the sing., in xxxvii. 27, and only twice in the O.T., Ps. cxliv. 13, 2 Chron. xvi. 14. Cp. Ezek. i. 8, 10.
9. *For verily he remembered*...] Or, "made mention of." It is very possible that 𝔊 represents a text differing from that of our present ℌ, which may refer to the prophecy of the destruction of Gog and Magog (Ezek. xxxviii. 22) and the promises of the restoration of Israel (Ezek. xxxix. 25 ff., xl. 1 ff., etc.). As it stands ℌ runs, "and also he made mention of Job, [the prophet (according to Smend's conjecture)] who maintained all the ways of righteousness." This is a reference to Ezek. xiv. 14, 20 where Job is mentioned as a typical righteous man, though we should expect Daniel to be mentioned somewhere. The reading in 𝔊 "the enemies" does not give good sense, but the mistake is easily accounted for if it read אויב ("enemy") for איוב ("Job"). But in this case "he also made mention of" (𝔊ℌ) should, as Ryssel, Smend, and others, have pointed out, be read, "and I also will make mention of"; that the writer should refer to Job is to be expected.

And to do good to them that directed their ways aright.
10 Also of the twelve prophets[1]
May the bones flourish again out of their place.
And he comforted Jacob,
And delivered them by confidence of hope.

11 How shall we magnify Zerubbabel?
And he was as a signet on the right hand:
12 So was Jesus the son of Josedek:
Who in their days builded the house,
And exalted a [2]people holy to the Lord,

[1] The remainder of this line is omitted by the best authorities.
[2] Some ancient authorities read *temple*.

For "in storm." or "rain" (𝔊), Smend conjectures that 𝔙 read "prophet." There would be nothing strange in Job being called a prophet, for the word has a wider application in Hebr. than it has come to have in English; Abraham is called a prophet in Gen. xx. 7. It looks, moreover, as though the book of Job were reckoned among the prophetical books by Josephus, *Contra Ap.* I. 8 (referred to by Smend): "...The prophets who were after Moses wrote down what was done in their times in thirteen books...," these must, it would seem, include Job. In Rabbinical literature, too, Job is reckoned as one of the prophets, e.g. *Baba Bathra* 15*b* (Talm. Babli), where it is said: "Seven prophets did God raise up for the heathen nations," among these Job is mentioned as one.

10. *the twelve prophets*] 70 248 add "may their memory be for blessing," i.e. blessed, cp. A.V. Already the so-called "Minor" Prophets,—"the Twelve" as they are called in the Hebrew O.T.—formed a collection by themselves.

May the bones...] See note on xlvi. 12.

he comforted] Read "they comforted," a general reference to consolatory prophecies in the Minor Prophets, perhaps especially to such passages as Zech. ix. 9 ff. 𝔙 reads: "who (i.e. the twelve prophets) restored Jacob [collective for the whole nation] to health," the word occurs in the O.T. only in Job xxxix. 4, Is. xxxviii. 16.

XLIX. 11—13. THE PRAISE OF ZERUBBABEL, OF JESUS THE SON OF JOSEDEK, AND OF NEHEMIAH.

11. *he was as a signet...*] cp. Hag. ii. 23.

12. The first two clauses of this verse are entirely obliterated in 𝔙.

Jesus] The Greek form of Joshua.

builded the house] cp. Ezra iii. 2.

a people holy to the Lord] "people" (λαοῦ) is a textual error for "temple" (ναοῦ); so A 248 (=𝔙𝔖).

Prepared for everlasting glory.
Also of Nehemiah the memorial is great; 13
Who raised up for us the walls that were fallen,
And set up the gates and bars,
And raised up our homes again.

No man was created upon the earth such as was 14
Enoch;
For he was taken up from the earth.

Prepared] Better, "established"; the Hebr. word can have either meaning.

for everlasting glory] An evident allusion to the Messianic Hope, cp. Hag. ii. 7, 9; see *Intr.* chap. VIII.

13. *of Nehemiah*] B ℵ* *νέμουσιν* ("they enjoy") is a curious textual corruption for Νεεμίου; ℵc.a. A 𝔏 = text; 70 248 "among the elect was Nehemiah whose"...; 𝔖 "Nehemiah."

the memorial is great] 𝔙 "may his memory be glorious."

Who raised up...] cp. Neh. ii. 17, iii. 1 ff.

And set up...] In 𝔊 the two last clauses are in a different order from 𝔙𝔖 where they are reversed.

With this section cp. *Book of Enoch* lxxxix. 72: "And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered, and began to build up all the ruins of the house; but the wild boars tried to hinder them, but they were not able." In reference to the words, "three of those sheep...," Prof. Charles (p. 246 of his ed.) says: "Two of these were Zerubbabel and Joshua. If the text be correct I see no objection to finding the third in Ezra or Nehemiah, notwithstanding the interval that separates these from the former. The account of the attempt of the Samaritans to prevent the rebuilding of the temple is as true of the latter as of the former, Ezra iv., v., Neh. iv.—vi. In later times one of the two was at times mentioned without the other, Ecclus. xlix. 11—13, 2 Macc. ii. 13."

XLIX. 14—16. A FINAL REFERENCE TO THE EARLY HEROES OF ISRAEL.

On the inference to be drawn from fragmentary sections such as this, namely that our book in its present form is not that which the author intended it to assume finally, see *Intr.* chap. II. § iii.

14. *No man...*] 𝔙 "Few have been created."

For he...] 𝔖 omits this clause. 𝔙 adds "also," thinking of the case of Elijah.

from the earth] The text of 𝔙 is obscure, and 𝔊 may have substituted a simple phrase for it. 𝔙 uses "face" (פנים) in an unusual way, in the

15 Neither was there a man born like unto Joseph,
A governor of his brethren, a stay of the people:
Yea, his bones were visited.
16 Shem and Seth were glorified among men;
And above every living thing in the creation is Adam.

50 *It was* Simon, the son of Onias, the [1]great priest,
Who in his life repaired the house,

[1] Or, *high*

sense of "person" (Smend), "for he also himself (i.e. in person) was taken up"; Ryssel, following Bevan, emends the text, reading פִּתְאֹם ("suddenly") though he thinks that פנים could be understood in the sense of פְּנִימָה = "within," cp. Lev. x. 18, i.e. "into" the heavens; Schechter takes it to mean into the "presence" (of God), and this seems to be the most likely.

15c. *his bones were visited*] 𝔖 "his corpse," the reference is to Gen. l. 25, 26, "...God will surely visit you, and ye shall carry up my bones from hence"; 𝔊 follows the Hebr. and Sept. of this passage. The use of "visit" in Genesis seems to have suggested its use here in the unusual sense of "were cared for."

16. *among men*] 𝔖 "and Enosh" (ואנוש), 𝔊 = באנוש, "among men"; 𝔙 combines both, reading "and Enosh among men"; 𝔊 is probably correct here, though in 1 Chron. i. 1 Adam, Seth, and Enosh occur together.

in the creation is Adam] 𝔖𝔙 "is the glory of Adam." This is the earliest occurrence, as far as is known, of the memory of Adam being honoured in this way. In later Jewish literature similar tributes are found. It is worthy of note that Adam and Seth are reckoned among Israel's heroes.

15b. *A governor...*] 𝔖𝔙 place this clause immediately before l. 1, reading: "Great among his brethren, and the glory of his people, (was) Simon...."

L. 1—21. The praise of Simon, the son of Onias.

Ben-Sira passes from his panegyric on the Fathers of old to the praise of a famous man who had just passed away.

1. See note on xlix. 15b.

Simon, the son of Onias...] 𝔖 reads: "Great among his brethren, and the glory of his people, was Simon the son of Johanan, the (High-) priest." Simon II (son of Onias II) who died *circa* 195 B.C., or perhaps a few years earlier, is probably meant. See further *Intr.* chap. III. (and cp. chap. I. § iii.).

in his life] 𝔖 "in whose generation."

And in his days strengthened the temple:
And by him was built from the foundation the height 2
of the double *wall*,
The lofty underworks of the inclosure of the temple:
In his days the cistern of waters was [1]diminished, 3
The brasen vessel in compass as the sea.
It was he that took thought for his people that they 4
should not fall,
And fortified the city [2]against besieging:

[1] The text here seems to be corrupt.
[2] Gr. *to besiege*: that is, *as to besieging it*.

repaired] 𝔖 "the house was visited," probably a corruption; according to Schechter's emendation we should read "was repaired." See *Intr.* chap. III.

the house] often used in reference to the Temple in the O.T., e.g. 1 Chron. ix. 11, 13, 26, etc.

the temple] Both היכל ("temple") and בית ("house") are used in reference to the Temple, e.g. in 2 Kings xxiii. 24, Ps. cxxxviii. 2, but, strictly speaking, *hēkal* ("temple") was the holy place, as distinguished from the innermost sanctuary (*debir*) or Holy of Holies; *bayith* ("house") is a more general term; see 1 Kings vi. 3, "the porch before the temple of the house" (היכל הבית); cp. Ps. v. 7, lxviii. 29.

2. In 𝔖 this verse is placed, probably wrongly, after *v.* 3.

And by him was built...] 𝔊 is an expansion of 𝔖 here, due apparently to the desire to explain; 𝔖 has "In his days the wall was built, and battlements for defence, as in the king's palace." The reading "for defence" (מעוד, so Schechter, following Bevan), instead of מעון ("for a dwelling," which is what 𝔖 actually reads), is to be preferred because it gives better sense; the reference seems to be to battlemented turrets, or the like, placed at intervals along the wall for defensive purposes, cp. *v.* 4ᵇ.

3. The Hebrew of this verse is difficult; moreover, the text of 𝔖, like that of 𝔊, is not in order. We follow Smend's emendation of the former and read, "In his days a pool was dug out, a reservoir, like the sea for abundance" (i.e. of water), cp. xlviii. 17. 𝔖 confirms Fritzsche's conjecture ἐλατομήθη, "was dug," for ἠλαττώθη, "was diminished"; and the reading of A λάκκος, "a reservoir," for χαλκός, "the brasen vessel." For the Greek cp. Exod. xxi. 33 (Sept.).

as the sea] בם 𝔖 ("among them") is an obvious corruption of כים ("as the sea").

4. *that they should not fall*] Better, "to save them from attack" (ἀπὸ πτώσεως); used here in the sense of "from attack," which comes close to 𝔖 "from pillage."

And fortified...] 𝔖 "And fortified his city against (lit. 'from') the enemy," i.e. the Syrians, see *Intr.* chap. III.

5 How glorious was he when the people gathered round him
At his coming forth out of the [1]sanctuary!
6 As the morning star in the midst of a cloud,
As the moon at the full:
7 As the sun shining forth upon the temple of the Most High,
And as the rainbow giving light in clouds of glory:
8 As the flower of roses in the days of new *fruits*,

[1] Gr. *house of the veil.*

5. *when...him*] An ingenious explanation of 𝔊. But λαοῦ ("people") is a textual error for *ναοῦ* ("temple"), cp. xlix. 12; and *ἐν περιστροφῇ ναοῦ* means "in his return from the sanctuary." 𝔙 reads: "When he looked forth from the tabernacle (lit. 'tent')"; for "tabernacle" 𝔖 has "sanctuary," which is more strictly correct.

out of the sanctuary] Lit. "out of the house of the veil" (= 𝔙), i.e. the holy place. The reference is to the moment when the High-priest, having bathed and having put on his special garments, comes forth to offer the burnt-offering in atonement for himself and the people; it is the Day of Atonement that is referred to, the ritual of which is described in Lev. xvi., see especially *vv.* 23—25; and cp. the Mishnah tractate *Yoma* III. 6 ff., where many interesting details will be found; an English translation with notes by G. H. Box is published in *Church and Synagogue*, XI. 139 ff., XII. 49 ff.

6. *morning star*] 𝔙 lit. "the star of light."

in the midst of a cloud] 𝔙 more graphically "from between clouds," i.e. of incense.

the moon at the full] 𝔙 adds "on the feast-days," i.e. Passover and Tabernacles; 𝔖 adds "in Nisan."

7. *As the sun shining forth...*] cp. Josephus (*Bell. Jud.* v. v. 6): "Now the outward face of the temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendour, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays."

of the Most High] 𝔙 "of the king."

giving light] 𝔙 "becoming visible."

in clouds of glory] 𝔊 is an expansion of 𝔙𝔖 which have simply "in a cloud."

8. *As the flower of roses*] See notes on xxxix. 13, 14; 𝔙 apparently "As blossoms on a branch."

in the days of new fruits] i.e. in the spring of the year, cp. xxiv. 25.

As lilies at the waterspring,
As the shoot of the frankincense tree in the time of summer:
As fire and incense in the censer, 9
As a vessel all of beaten gold
Adorned with all manner of precious stones:
As an olive tree budding forth fruits, 10
And as a cypress growing high among the clouds.
When he took up the robe of glory, 11
And put on the perfection of exultation,
In the ascent of the holy altar,
He made glorious the precinct of the sanctuary.

waterspring] i.e. water-brooks (= ℌ).

As the shoot...] 𝔊 "As the shoot (or 'growth') of Lebanon' (= ℌ𝔖), in reference to the cedars of Lebanon, cp. Nah. i. 4.

in the time of summer] ℌ𝔖 "on summer days."

9. *fire and incense...*] ℌ lit. "fire of incense" (i.e. burning incense); "upon the meal-offering," see the note on xxxv. 7.

10. *an olive tree...*] 70 248 "a comely olive tree," ℌ𝔖 "a green olive tree full of berries."

a cypress] ℌ "an oleaster" (the wild olive tree), cp. Neh. viii. 15, where the olive and the wild olive are mentioned together; see Tristram, *NHB* p. 370.

growing high] The mistake in 𝔊 is probably owing to its reading מרוה (ℌ = 𝔖 "nourishing," or "giving sap," cp. Ps. xxiii. 5 [Hebr.]) as רומה (from the root "to be high").

among the clouds] 𝔊 has again misread ℌ, which has ענף ("branch" = 𝔖), this 𝔊 read as ענן ("cloud"). The clause should, therefore, be read: "As a wild olive tree with branches full of sap."

11. *When he took up*] i.e. when he put on, as ℌ.

the robe] ℌ𝔖 "the garments."

And put on...] Better, "And clothed himself with the perfection of splendour," cp. xlv. 8 and the description of the High-priest's attire given in Exod. xxviii. 36—42.

In the ascent...] 𝔊 is inexact; better, as ℌ, "When he went up to the altar of glory (or 'majesty')."

He made glorious the precinct...] περιβολή ("precinct") refers to the court in which the altar stood; the Hebr. word is עֲזָרָה (*'azārāh*), and is used in 2 Chron. iv. 9 in the sense of "court"; cp. *Yoma* (Mishnah, Strack's text) I. 8, where it speaks of the עזרה being "full of Israelites"; cp. also *Yoma* IV. 3. In Ezek. xliii. 14 it is used of the "settle" or "ledge" surrounding the altar, and this may be the meaning here.

12 And when he received the portions out of the priests' hands,
Himself also standing by the hearth of the altar,
His brethren as a garland round about him,
He was as a young cedar in Libanus;
And as stems of palm trees compassed they him round about,
13 And all the sons of Aaron in their glory,
And the Lord's offering in their hands, before all the congregation of Israel.
14 And finishing the service at the altars,
That he might adorn the offering of the Most High, the Almighty,
15 He stretched out his hand to the [1]cup,
And poured of the blood of the grape;

[1] Gr. *cup of libation.*

12. With this and the following verses cp. *Yoma* II. 5—7, and *Tamid* VII. 3 (Mishnah).

the portions] i.e. of the animals to be sacrificed.

out of the priests' hands] 𝔐𝔖 "from the hand of his brethren"; 𝔊 is explanatory.

by the hearth of the altar] The Hebr. word for this (מערכות) means lit. "rows," and refers to the pieces of wood laid ready for use by the altar, cp. *v.* 14. The root from which the word comes means "to lay in order," and it is used technically for laying the wood in order for sacrifice, cp. Gen. xxii. 9, 1 Kings xviii. 23.

His brethren...in Libanus] 𝔐 "Round about him a garland of sons like young cedars in Lebanon," cp. Prov. xvii. 6, referring to the "sons" round the High-priest, i.e. the assistant-priests.

And as stems of palm trees...in their glory (*v.* 13)] 𝔐 "And like willows of the brook (cp. Lev. xxiii. 40, Job xl. 22, Is. xliv. 4) there surrounded him all the sons of Aaron in their glory"; the simile of the willows of the brook is employed in reference to the throng of priests surrounding him.

13. *all the congregation...*] cp. 1 Kings viii. 22.

14. *And finishing...*] i.e., as in 𝔐, "until he finished serving the altar, and setting in order the wood (see on *v.* 12) of the Most High." The rendering of 𝔊 is very free.

15. This verse is omitted in 𝔐, probably by mistake, owing to "homoeoteleuton," *vv.* 14 and 15 both ending with the same word "Most High."

the blood of the grape] cp. for the expression, xxxix. 26, Gen. xlix. 11, Deut. xxxii. 14.

He poured out at the foot of the altar
A sweet-smelling savour unto the Most High, the King of all.
Then shouted the sons of Aaron, 16
They sounded the trumpets of beaten work,
They made a great noise to be heard,
For a remembrance before the Most High.
Then all the people together hasted, 17
And fell down upon the earth on their faces
To worship their Lord, the Almighty, God Most High.
The singers also praised him with their voices; 18
In the whole house was there made sweet melody.

at the foot of the altar] See Exod. xxix. 12, Lev. viii. 15, where the reference is to the blood of the bullock; here, however, it is to the drink-offering; see further Edersheim, *The Temple and its Services*, p. 142.

16. *shouted*] In 𝔖 there is only one verb, "then the sons of Aaron sounded (or blew) the trumpets..."; after "Aaron" 𝔖 adds "priests."

trumpets] The sacred trumpets (Num. x. 2, xxxvi. 1) were long straight metal tubes of hammered silver; according to Josephus (*Antiq.* III. xii. 6) they were about half a yard long, "a little less than a cubit, and composed of a narrow tube, somewhat thicker than a flute," and "ended in the form of a bell, like common trumpets" (cp. R.V. marg. to Num. x. 2). For the meaning of the Hebr. word *miksheh* ("beaten work") see Driver on Exod. xxv. 18; and see his *Exodus*, p. 273, and Fairweather and Black's *The First Book of Maccabees*, p. 63, for an illustration of the sacred trumpets on the Arch of Titus.

For a remembrance...] See Num. x. 10.

17. *Then all the people...*] 𝔖 "all flesh"; 𝔖 omits this clause.

their Lord, the Almighty, God Most High] 𝔖 "before the Most High (*'Elyôn*), before the Holy One of Israel."

18. *The singers...*] 𝔊 is an explanatory expansion of 𝔖, lit. "And the song gave its voice," i.e. the choir, as in 2 Chron. xxix. 28.

In the whole house...] ἐν πλείστῳ οἴκῳ can hardly bear this meaning, and with 248 etc. we must read ἐν πλείστῳ ἤχῳ, "with a very great noise." 𝔖 seems to be corrupt here, it reads lit.: "And over the multitude they arranged its lamp"; which has been explained to refer to the lighting of the evening lamp. But by two slight emendations we get a text in substantial agreement with 𝔊, viz. instead of נרו ("its lamp") read רנן ("a shout of praise"), and instead of העריכו ("they arranged") read הערימו ("they made sweet" or "pleasing")—so Schechter, Smend, Hart; the clause would then run: "And over the multitude they (i.e. the priestly singers) gave forth a goodly shout of praise" (for the verb with this meaning cp. xl. 21). It must be remembered that the priests were standing on higher ground than the congregation, besides which it is said in *v.* 17 that the people prostrated

19 And the people besought the Lord Most High,
In prayer before him that is merciful,
Till the [1]worship of the Lord should be ended;
And so they accomplished his service.
20 Then he went down, and lifted up his hands
Over the whole congregation of the children of Israel,
To give blessing unto the Lord with his lips,
And to glory in his name.

[1] Gr. *adornment.*

themselves; so that it is strictly true when in ℌ it is said "over the multitude...."

19. 𝔖 omits this and the two next verses.

And the people...] ℌ "And all the people of the land shouted"; the "people of the land" = the common people (*'am ha-'aretz*); it is improbable that this term has here the meaning which it assumed in later times, viz. a class directly opposed to the strict law-observing Pharisaic party (see Büchler's important work, *Der galiläische 'Am-ha'Ares des zweiten Jahrhunderts*).

worship] Lit. "adornment," ℌ "service."

of the Lord] ℌ "of the altar."

should be ended...] In ℌ the High-priest is the subject, "until...he had finished serving the altar," as in *v.* 14.

And so they accomplished] ℌ "And had...," the High-priest still being the subject.

his service] ℌ lit. "and had brought near his dues," i.e. the offerings due to God.

20. *Then he went down...*] This is not quite in accordance with the ritual as described in Lev. ix. 22, where it is said that "Aaron lifted up his hands towards the people, and blessed them; and he came down..."; but it is possible that ℌ, which is in agreement with 𝔊 here, reversed the order of procedure out of rhythmical considerations.

of the children] ℌ omits this.

To give blessing unto the Lord...] We must read with ℌ "and the blessing of the Lord was upon his lips," it was the congregation that he blessed, for the Hebr. cp. Lev. ix. 23 and *Book of Jubilees* xxxi. 15, where the identical phrase occurs.

And to glory in his name] ℌ "He glorified himself with the name of Jehovah"; the only occasion on which the Holy Name was pronounced was when the High-priest formally blessed the congregation on the Day of Atonement. Cp. the Mishnah (*Yoma* VI. 2): "And the priests and the people, who are standing in the court (עֲזָרָה), when they hear the 'Ineffable Name' (שֵׁם הַמְפֹרָשׁ)[1] proceeding forth out of the

[1] On the precise meaning (which is uncertain) of this expression, see Bacher, *Die älteste Terminologie der jüdischen Schriftauslegung*, pp. 159 ff., and Taylor's interesting note on pp. 156 ff. in his edition of *Pirqe Aboth.*

And he bowed himself down in worship the second time, 21
To declare the blessing from the Most High.

And now bless ye the God of all, 22
Which everywhere doeth great things,
Which exalteth our days from the womb,
And dealeth with us according to his mercy.
May he grant us joyfulness of heart, 23
And that peace may be in our days in Israel for the days of eternity:
To intrust his mercy with us; 24

mouth of the High-priest, bow down and worship, and fall upon their faces saying: 'Blessed be the Name of the glory of His kingdom for ever and ever.'" The words of the high-priestly blessing were those of Num. vi. 24—26 (cp. *Tamid* VII. 2). It is this to which reference is here made, and on such an occasion the High-priest could very appropriately be spoken of as "glorifying himself," when thus exercising this great privilege of uttering the Ineffable Name.

21. Both 𝔖 and 𝔊 are, in different ways, corrupt. The original text probably ran somewhat thus: "And they fell down again to receive from him the blessing of God." Smend thinks that 𝔖 may have read "pardon" for "blessing."

L. 22—24. A CALL TO BLESS GOD FOR HIS MERCY IN HAVING GIVEN SIMON AS HIGH-PRIEST.

According to 𝔊 these verses would naturally be regarded as an epilogue to the whole division on the Praise of the Fathers of old; but the mention in 𝔖𝔖 of Simon again (omitted in 𝔊) in *v.* 24 makes it clear that these verses belong to the section on Simon.

22. *now bless ye...*] On this text was founded Martin Rinckart's famous hymn "Nun danket alle Gott," familiar in the translation, "Now thank we all our God" (see *Hymns A. and M.*, No. 379).

22, 23. 𝔖 differs somewhat in detail from 𝔊:

"Now bless ye Jehovah the God of Israel,
Who doeth wondrously on earth;
Who bringeth man up from the womb,
And dealeth with him according to His will;
May He grant you wisdom of heart,
And may there be peace among you."

The rest of the verse is omitted by 𝔖𝔖.

24. *To intrust...*] A mistranslation or corruption for "May his mercy be established." "With us" (*μεθ' ἡμῶν*) may be a corruption,

And let him deliver us in his time!

25 With two nations is my soul vexed,
And the third is no nation:
26 They that sit upon the mountain of [1]Samaria, *and* the Philistines,
And that foolish people that dwelleth in Sichem.

27 I have [2]written in this book the instruction of understanding and knowledge,

[1] According to some ancient versions, *Seir*. [2] Gr. *graven*.

or alteration for μετὰ Σιμών ("with Simon"). 𝔖, with which 𝔖 agrees in the main, reads:

"May His mercy abide (lit. 'be made sure') with Simon,
And may He establish for him the covenant of Phinehas,
That one may never be cut off from him (i.e. his line may always have a successor),
And from his seed as the days of heaven (i.e. everlastingly)."

The omission of these words by Ben-Sira's grandson in his translation was natural enough, seeing that in his day the "covenant of Phinehas" had already come to an end; to him these words would have seemed quite out of place.

L. 25, 26. Three hated nations.

25. This short section is, on the face of it, out of place; its inclusion in the book must, however, have been early, as it is found in 𝔖 and in all the Versions.

no nation] 𝔖 "no people."

26. *They that sit...*] 𝔖 simply: "The inhabitants of Seir and Philistia"; for "the mountain of Samaria" 𝔏 has *in monte Seir*; some other of the Versions read "Seir" instead of "Samaria"; the reference is to the Idumæans.

that foolish people...] i.e. the Samaritans, cp. *Test. XII Patr.* Levi vii. 2: "And from this day forward shall Shechem be called a city of imbeciles."

L. 27—29. The author's subscription to his book.

27. *I have written...*] 𝔊 expands 𝔖 which is in the more regular form of a writer's subscription: "The wise instruction and apt proverbs of Simeon, the son of Jeshua, the son of Eleazar, the son of Sira" (see, on this, *Intr.* chap. I. § ii.); the Hebr. word for "apt," or perhaps "artistically constructed," is a rare one, it occurs in Prov. xxv. 11; the reference is either to the contents of the proverbs, or else to their structural form, the latter is more likely.

I Jesus, the son of Sirach Eleazar, of Jerusalem,
Who out of his heart poured forth wisdom.
Blessed is he that shall be exercised in these things; 28
And he that layeth them up in his heart shall become wise.
For if he do them, he shall be strong to all things: 29
For the light of the Lord is his [1]guide.[2]

A Prayer of Jesus the son of Sirach.

I will give thanks unto thee, O Lord, O King, 51

[1] Gr. *footstep.*

[2] The remainder of this verse is omitted by the best authorities.

Who out of his heart...] The text of ℌ is corrupt here, and it has been variously emended; "which (i.e. the instruction and proverbs already mentioned) he declared (lit. 'prophesied') in the explanation of his heart (i.e. according to his own interpretation)" (Smend). ℌ adds also: "and which he poured forth in understanding"; cp. xvi. 25, xviii. 29.

28. *Blessed is he...*] ℌ "Blessed (is) the man who meditateth," cp. Ps. i. 1.

29. *For if he do them...*] This clause is wanting in ℌ.

the light] cp. Is. ii. 5. ℌ𝔖 "the fear," cp. Prov. xiv. 27.

his guide] 𝔊 lit. "his footstep," or "track," i.e. the path which he follows, cp. Ps. cxix. 105. ℌ "life." The cursives 55 70 248 254 add: "And unto the godly He giveth wisdom, blessed be the Lord for ever. Amen, Amen."

DIVISION J.

LI. 1—30.

A Prayer, a Psalm, and a Poem.

The Book concludes with an Appendix containing two hymns of Praise and an acrostic Poem. The first is a song of praise which takes the form of a thanksgiving for deliverance from some danger caused by a slanderous tongue; the second is a psalm, composed after the pattern of Ps. cxxxvi.; this is given only in the Hebrew. The third tells how the writer sought Wisdom while yet young, that he found her was because of God's mercy to Whom the glory is due. The eight concluding verses of the Book are an invitation to others to seek for Wisdom.

LI. 1—12. A prayer of Jesus, the son of Sirach.

The title of 𝔊 is found in 𝔏 but not in 𝔖ℌ.

1. ℌ transposes the two first clauses of this verse.

O Lord, O King] cp. Ps. cxlv. 1, "My God, O King"; ℌ "My

And will praise thee, God my Saviour:
I do give thanks unto thy name:
2 For thou wast my protector and helper,
And didst deliver my body out of destruction,
And out of the snare of a slanderous tongue,
From lips that forge lies,
And wast my helper before them that stood by;
3 And didst deliver me, according to the abundance of
thy mercy, and *greatness* of thy name,
From the gnashings *of teeth* ready to devour,
Out of the hand of such as sought my life,
Out of the manifold afflictions which I had;

God, my Father." Cp. in the Jewish Liturgy the prayer *Abinu Malkenu* ("Our Father, our King"), so called because each clause begins with these words (see Singer's edition of the Jewish Prayer Book, pp. 55—57); the same mode of address occurs in the prayer known as *'Ahabah Rabbah* ("Great Love," see Singer, pp. 39, 40); and in the very ancient prayer called *Shemoneh 'Esreh* ("the Eighteen [Benedictions]," see Singer, pp. 44—54, Dalman, *Die Worte Jesu*, pp. 299—304) the clauses begin with "Our Father" and "Our King" alternately.

God my Saviour] 𝔊 "God of my salvation," cp. Ps. xviii. 46.

I do give thanks...] 𝔊𝔖 "I will declare Thy name," cp. Ps. xxii. 22; 𝔊 adds: "(Thou) strength of my life," cp. Ps. xxvii. 1.

2. 𝔊 "For thou hast redeemed my soul from death (cp. Ps. xlix. 15, lv. 18, lvi. 13),
Thou hast kept back my flesh from the Pit (cp. Job xxxiii. 18),
And from the power of Sheol thou hast delivered my feet (cp. Ps. xxv. 15, xlix. 15);
Thou hast rescued me (cp. Ps. cxliv. 7, 11) from the slander of the people, from the scourge of a slanderous tongue,
And from the lips of them that turn aside unto lies (cp. Ps. xl. 4),
Thou wast on my side against them that rose up against me (cp. Ps. iii. 1, lvi. 9)."

3. *And didst deliver...*] 𝔊 "Thou didst...."

the abundance of thy mercy] cp. Ps. v. 7, lxix. 13, cvi. 7, 45.

and greatness *of thy name*] 𝔊𝔖 omit.

From the gnashings...] The text of 𝔊 here is not altogether in order, but according to Schechter's emendation, based on Jer. xx. 10, it reads: "From the snare of those that watch for my halting."

...of such as sought my life] cp. Ps. xxxv. 4, xl. 14, lxx. 2.

which I had] 𝔊𝔖 "thou hast saved me."

From the choking of a fire on every side, 4
And out of the midst of fire which I kindled not;
Out of the depth of the belly of [1]the grave, 5
And from an unclean tongue,
And from lying words,
The slander of an unrighteous tongue unto the king. 6
My soul drew near even unto death,
And my life was near to [1]the grave beneath.
They compassed me on every side, 7
And there was none to help *me.*
I was looking for the succour of men,
And it was not.
And I remembered thy mercy, O Lord, 8
And thy working which hath been from everlasting,
How thou deliverest them that wait for thee,

[1] Gr. *Hades.*

4. *which I kindled not*] ℍ (according to Schechter, on the basis of Job xx. 26), "which I did not blow"; a figurative expression for the troubles whereby he was compassed, which were not of his own making. 𝕊 omits this second clause.

5. 𝕊 omits the first clause of this verse, and ℍ is much mutilated.

the belly of the grave] 𝔾 "...of Hades," i.e. the innermost recesses of Sheol; cp. Ps. lxxi. 20, Jon. ii. 3.

And from an unclean tongue...] ℍ "From wickedly devising lips and from them that plaster falsehood," making his true character unrecognizable, cp. Job xiii. 4, Ps. cxix. 69.

6. *The slander of...*] ℍ "And from the arrows of a deceitful tongue," cp. Jer. ix. 8.

unto the king] ℍ omits.

My soul drew near...] cp. Ps. lxxxviii. 3, where almost the identical words occur.

was near] The verb is not repeated in ℍ.

the grave beneath] cp. Ps. lxxxvi. 13 (R.V. marg.). 𝔾 "Hades," ℍ "Sheol." Ben-Sira is probably referring to some great danger which he had experienced.

7. *They compassed me*] cp. Ps. xvii. 9, 11. ℍ𝕊 "and I turned about."

I was *looking...*] 𝔾 gives a free rendering of ℍ, "I looked for one to uphold,—there was none," cp. Is. lix. 16, lxiii. 5.

8. *thy mercy, O Lord...*] ℍ "the lovingkindnesses of the Lord and his mercies," cp. Ps. xxv. 6. In ℍ the direct address does not commence till *v.* 10.

How thou...for thee] ℍ𝕊 "who delivereth them that trust in him," cp. Ps. xvi. 1.

And savest them out of the hand of the enemies.
9 And I lifted up my supplication from the earth,
And prayed for deliverance from death.
10 I called upon the Lord, the Father of my Lord,
That he would not forsake me in the days of affliction,
In the time when there was no help against the proud.
11 I will praise thy name continually,
And will sing praise with thanksgiving;
And my supplication was heard:
12 For thou savedst me from destruction,
And deliveredst me from the evil time:
Therefore will I give thanks and praise unto thee,
And bless the name of the Lord.

And savest...] 𝔙 "And redeemeth them from all evil," cp. Gen. xlviii. 16, Ps. cxxi. 7; 𝔖 "...from him that is stronger than they."

9. *my supplication*] 𝔙𝔖 "my voice."

And prayed...] 𝔙 "And from the gates of Sheol I cried," cp. Is. xxxviii. 16, Jon. ii. 2.

10. *I called upon...*] This is probably the right reading; 𝔙 "And I exalted" is a repetition of the first word of *v.* 9.

the Lord, the Father of my Lord] Naturally these words have been interpreted in a Messianic sense; but they are, no doubt, a mistranslation of "Jehovah, my Father art Thou, my God" (יי אבי אתה אלי), or a Christian alteration of the text. 𝔙 has "And I exalted Jehovah, 'My Father art Thou'" (cp. Ps. lxxxix. 26, and see note on *v.* 1), and adds "For Thou art the Mighty One of my salvation"; 𝔖 likewise adds "My mighty Lord and Saviour."

That he would not...] 𝔙 "Forsake me not in the day of trouble," cp. Ps. cxxxviii. 8, Prov. xxiv. 10.

In the time when...] 𝔖 omits this clause. 𝔙 "in the day of wasteness and desolation," quoted from Zeph. i. 15.

11. *I will praise...*] cp. Ps. cxlv. 2.

will sing praise] 248 253 add "to thee." This is probably the right reading (cp. Ps. cxxxv. 3), but 𝔙𝔖 "will remember thee."

And my supplication was heard...] 𝔙𝔖 insert before this: "Then Jehovah heard my voice," which has fallen out in 𝔊; and for the last clause read, "and he hearkened unto my supplication," cp. Ps. cxl. 6, cxliii. 1.

12. *For thou savedst...*] In 𝔙 the direct address ceases here: "And he redeemed me from all evil" (= 𝔖).

from the evil time] 𝔙 "in the day of trouble," cp. Ps. xli. 1; 𝔖 "from all trouble."

And bless...] cp. Ps. cxv. 1.

the name of the Lord] 248 "thy name, O Lord"; 𝔖 "thy holy name."

After this verse in 𝔄 occurs the following *Psalm of Thanksgiving*. The question whether this Psalm forms an original part of the book is difficult to determine; Smend thinks it forms the necessary conclusion to *vv.* 1—12, and regards its omission in 𝔊 as due to *v.* ix., as well as, perhaps, to the "un-Greek character" of the whole, while 𝔖 followed 𝔊 in omitting it because an anti-Jewish tendency is characteristic of 𝔖. Peters, on the other hand, rejects it on account of its "payyetanic[1] style," but thinks it may have been long in existence before it was incorporated in the book. Its date is difficult to fix; *v.* ix. must have been written before the downfall of the house of Zadok; but its similarity in form to Ps. cxxxvi. offers no certain indication, for there is nothing to show which is indebted to the other; if, as many scholars maintain, Ps. cxxxvi. was written in the later Greek period, but prior to the Maccabæan era, then both psalms may perhaps be assigned to the same period; in this case the form in each may have been based on some earlier pattern. Verses vi.—ix. seem to have stood alone originally, the first clause in each *v.* is longer than those in the rest of the verses: moreover, the psalm reads more smoothly without these verses; in *v.* v. the collective name of the nation, Israel, is used, and then in *vv.* x.—xii. follow appellatives of God formed of the names of the three great patriarchs ("Shield of Abraham," "Rock of Isaac," "Mighty One of Jacob"); so that verses x.—xii. follow logically after *v.* v. It is probable that originally verses vi.—ix. formed a separate piece, and belonged to the book in its original form. The remaining psalm of 12 verses was added to the book later on; in combining the two the shorter piece was inserted in the most appropriate place, the name of "Israel" giving a natural key-note, see *vv.* v., vi.

i. Give thanks unto the Lord for He is good; for His mercy endureth for ever[2].
ii. Give thanks unto the God of praises[3]; for His mercy endureth for ever.
iii. Give thanks unto Him that keepeth Israel[4]; for His mercy endureth for ever.
iv. Give thanks unto Him that formed all things[5]; for His mercy endureth for ever.
v. Give thanks unto the Redeemer of Israel[6]; for His mercy endureth for ever.

[1] *Payyetan* (=Gk. *Poiētēs*) was the name given to the authors of religious poems which were incorporated into the older Jewish Liturgy; the wording of these poems is largely based on Biblical phraseology.

[2] Cp. the refrain at the end of each verse in Ps. cxxxvi.; *v.* i. is identical with Ps. cxxxvi. 1.

[3] Cp. Ps. xxii. 3, and *Shemoneh 'Esreh* iii. (see note on *v.* 1 of this chapter) "The holy ones praise Thee every day."

[4] Cp. Ps. cxxi. 4.

[5] Cp. Jer. x. 16, li. 19.

[6] Cp. Is. xliv. 6, and *Shemoneh 'Esreh* vii. "Blessed art Thou, O Lord, the Redeemer of Israel."

vi. Give thanks unto Him that gathereth the outcasts of Israel[1]; for His mercy endureth for ever.
vii. Give thanks unto Him that buildeth His City[2] and His Sanctuary; for His mercy endureth for ever.
viii. Give thanks unto Him that maketh a horn to sprout for the house of David[3]; for His mercy endureth for ever.
ix. Give thanks unto Him that hath chosen the sons of Zadok[4] for the priesthood; for His mercy endureth for ever.

x. Give thanks unto the Shield of Abraham[5]; for His mercy endureth for ever.
xi. Give thanks unto the Rock of Isaac[6]; for His mercy endureth for ever.
xii. Give thanks unto the Mighty One of Jacob[7]; for His mercy endureth for ever.
xiii. Give thanks unto Him that hath chosen Zion[8]; for His mercy endureth for ever.
xiv. Give thanks unto the King of the kings of kings[9]; for His mercy endureth for ever.
xv. And He hath lifted up a horn for His people; for the praise of all His pious ones,
xvi. For the children of Israel, a people nigh unto Him; Hallelujah[10].

LI. 13—30. A POEM, DESCRIBING HOW THE WRITER ACQUIRED WISDOM.

Before the discovery of ℍ Bickell (in the *Zeitschrift für Katholische Theologie*, VI. 326—330 [1882], see also Schechter-Taylor, pp. lxxvi. ff.) had detected the alphabetical character of this poem; the verses begin, as in Ps. xxv. and Prov. xxxi. 10—31, with the letters of the alphabet

[1] Cp. Ps. cxlvii. 2, Is. xxvii. 13, lvi. 8, and *Shemoneh 'Esreh* x. "Blessed art Thou, O Lord, Who gatherest the outcasts of Thy people Israel."
[2] Cp. Ps. cxlvii. 2, Is. xliv. 28, and *Shemoneh 'Esreh* xiv. "Blessed art Thou, O Lord, the Builder of Jerusalem."
[3] Cp. Ps. cxxxii. 17, Ezek. xxix. 21, and *Shemoneh 'Esreh* xv. "Do Thou speedily cause the shoot of David to sprout forth, and do Thou lift up his horn...Blessed art Thou, O Lord, Who causest the horn of salvation to sprout forth."
[4] Cp. l. 24 (ℍ), 2 Sam. viii. 17, 1 Kings i. 26, 1 Chron. v. 34 (vi. 8 in E.V.), xxix. 22, Ezek. xl. 46, xliv. 15, xlviii. 11.
[5] Cp. Gen. xv. 1, and *Shemoneh 'Esreh* i. "Blessed art Thou, the Shield of Abraham."
[6] Cp. Ps. xviii. 2, xlii. 9, lxxi. 3, Is. xxx. 29; in *Shemoneh 'Esreh* xviii. the expression "Rock of our life" occurs.
[7] Cp. Gen. xlix. 24, Ps. cxxxii. 2, 5, Is. xlix. 26, lx. 16, and *Shemoneh 'Esreh* i. "Blessed art Thou, O Lord...the God of Jacob, the great, the mighty, and fearful God."
[8] Cp. Ps. lxxviii. 68, cxxxii. 13, and *Shemoneh 'Esreh* xvii. "...and may our eyes behold Thy merciful return to Zion; blessed art Thou that restorest Thy *Shekhinah* to Zion."
[9] In *Shemoneh 'Esreh* the title "King" is applied to God five times, and in xi. we have: "Reign Thou over us, O Lord, alone in loving-kindness and mercy"; the expression "the King of the kings of kings" occurs in *Pirqe Aboth* IV. 32.
[10] The last two verses are identical with Ps. cxlviii. 14

When I was yet young, 13
Or ever I went abroad,
I sought wisdom openly in my prayer.
Before the temple I asked for her, 14
And I will seek her out even to the end.
From *her* flower as from the ripening grape my heart 15
delighted in her:
My foot trod in uprightness,
From my youth I tracked her out.
I bowed down mine ear a little, and received her, 16
And found for myself much instruction.
I profited in her: 17

in regular succession. Unfortunately the Hebrew text is mutilated, and even where it can be deciphered, it is seriously corrupt.

13. The first three verses in ℌ are considerably mutilated.

When I was yet young] cp. vi. 18, Wisd. viii. 2. The first few letters in ℌ are obliterated.

Or ever I went abroad] The reference is to his travels spoken of also in xxxiv. 11 (𝔊 xxxi. 12), xxxix. 4.

openly] προφανῶς is perhaps a corruption, as Smend suggests, of προθύμως, "diligently."

in my prayer] cp. 1 Kings iii. 9.

14. *Before the temple*] cp. Ps. v. 7; ναός (היכל), "the sanctuary," which included the Holy Place and the Holy of Holies; only priests had access to it. "Before" the sanctuary refers to the "court of the Israelites" which stood in front of the sanctuary, cp. Lk. i. 21, 22, xviii. 10.

15. *From* her *flower*...] 𝔊 in this clause is clearly corrupt; it is best to read with Ryssel (following Bickell): ἐξήνθησεν ὡς περκάζουσα σταφυλή ("She blossomed like a ripening grape"), cp. 𝔙 *et effloruit tanquam praecox uva*. The A.V., following Cod. A (ἕως for ὡς), renders: "From the flower till the ripening grape," i.e. from youth to early manhood his heart delighted in Wisdom.

My foot trod...] From here to the end ℌ is, with the exception of two clauses and a few words, extant, though in parts the text is very corrupt.

in uprightness] Or, "in an even way," ℌ "in her truth," cp. Ps. xxv. 5, xxvi. 3.

From my youth I tracked her out] ℌ𝔖 "O Lord, from my youth I learned wisdom"; but Smend suggests the emendation חקרתי ("I tracked out") for למדתי ("I learned").

16. *I bowed mine ear*...] In ℌ this clause has been displaced by 14ᵃ.

17. *I profited in her*] ℌ𝔖 "Her yoke was to me for glory," i.e. the laborious acquisition of Wisdom brought honour.

Unto him that giveth me wisdom I will give glory.
18 For I purposed to practise her,
And I was zealous for that which is good;
And I shall never be put to shame.
19 My soul hath wrestled in her,
And in my doing I was exact:
I spread forth my hands to the heaven above,
And bewailed my ignorances of her.
20 I set my soul aright unto her,
And in pureness I found her.
I gat me a heart *joined* with her from the beginning:
Therefore shall I not be forsaken.
21 My inward part also was troubled to seek her:
Therefore have I gotten a good possession.
22 The Lord gave me a tongue for my reward;

Unto him that giveth me wisdom] ℌ𝔖 "And to my teacher (i.e. God) will I give thanks."

18. ℌ is very corrupt, and but little can be made of it.

19. *My soul hath wrestled in her*] i.e. striven to master her difficulties. ℌ "My soul hath longed for her"; the Hebr. for "longed" is used in Gen. xxxiv. 8, "The soul of my son longeth for your daughter"; Schechter quotes *Yebamoth* 63 *b* (Talmud Babli), "My soul longeth for the Torah."

in my doing] ἐν ποιήσει μου, so A and some cursives. The curious reading λιμοῦ, "of hunger," in ℵB etc. is perhaps due to "dittography" (Hart), or is, according to Fritzsche, a corruption for νόμου, "of the law." In the remainder of the verse 𝔊 apparently read a different text from that of ℌ in its present form which reads:

"My soul longed for her,
And my face I would not turn away from her.
I gave my soul to follow her (lit. 'after her'),
And for ever and ever will I not turn aside [from her].
My hand opened her gates,
And I entered in (?) and gazed upon her."

20. *I gat me...*] Both ℌ and 𝔊 are corrupt; read: "I gat me understanding (lit. 'heart,' cp. Prov. xv. 32, xix. 8) from the beginning," i.e. of my pursuit after her.

21. *was troubled*] i.e. my heart yearned, cp. Jer. xxxi. 20.

to seek her] ℌ𝔖 "to look upon her."

Therefore have I gotten...] ℌ𝔖 "...gotten her as a good possession"; cp. Prov. iv. 7.

22. *a tongue for my reward*] ℌ "the reward of my lips," i.e. the reward of earnestly striving for the acquisition of Wisdom is eloquence

And I will praise him therewith.

Draw near unto me, ye unlearned, 23
And lodge in the house of instruction.
Say, wherefore are ye lacking in these things, 24
And your souls are very thirsty?
I opened my mouth, and spake, 25
Get her for yourselves without money.
Put your neck under the yoke, 26
And let your soul receive instruction:
She is hard at hand to find.

and power of expression, and therefore success as a teacher, cp. xxxvii. 19 ff.

therewith] ℌ "with my tongue," 𝔖 "with my lips."

23. *Draw near unto me*] ℌ "Turn aside unto me," i.e. to Ben-Sira, the teacher of wisdom.

the house of instruction] This is the earliest mention of the *Beth Midrash* (ℌ) or *Beth ha-Midrash*, the technical name for the place where students of the Law came to study. Great scholars had their own "houses" where they gathered together a circle of disciples. It is this to which reference is made in *Pirqe Aboth* I. 1, "Raise up many disciples"; or, in the words of Gamaliel, "Make to thyself a master, and be quit of doubt" (I. 17); and cp. III. 3: "Two that sit together and are occupied in the words of Torah have the *Shekhinah* among them."

24. *Say, wherefore...*] A bold attempt to render the corrupt text of 𝔊. "Say" (λέγετε) must, however, be omitted, and ὑστερεῖτε must be read with ℵA. Possibly for τί ὅτι, "wherefore," should be read τί ἔτι (= 𝔖 *quid adhuc*), "Why are ye still lacking..." ℌ "How long (עד מתי, cp. Prov. i. 22, 'How long, ye simple ones, will ye love simplicity?') will ye lack these things?" For the metaphorical use of "thirsty" cp. Is. lv. 1, Am. viii. 11, and *Pirqe Aboth* I. 4: "Let thy house be a meeting-house for the wise; and powder thyself with the dust of their feet; and drink their words with thirstiness."

25. *and spake*] ℌ𝔖 add "concerning her," i.e. Wisdom, which ℌ𝔖 specifically mention in the next clause.

Get her...] i.e., as ℌ𝔖, Wisdom, cp. Prov. iv. 5, 7.

without money] cp. Is. lv. 1.

26. *Put your neck...*] cp. vi. 25 and the quotation there from *Pirqe Aboth* III. 8.

yoke] ℌ𝔖 "her yoke," i.e. the yoke of Wisdom, cp. *v.* 17 (ℌ).

receive instruction] ℌ "bear her burden," which offers a much better parallel to the first clause.

She is hard at hand...] ℌ𝔖 "She is nigh unto them that seek her." ℌ𝔖 add the following clause: "And he that giveth his soul findeth

27 Behold with your eyes,
How that I laboured but a little,
And found for myself much rest.
28 Get you instruction with a great sum of silver,
And gain much gold by her.
29 May your soul rejoice in his mercy,
And may ye not be put to shame in praising him.

her," i.e. he that devotes himself to the search shall find her. This is evidently original; its omission in 𝔊 is due to an oversight.

27. *How that I laboured...much rest*] The text of 𝔐 here is out of order; 𝔊𝔖 seem to have preserved a better form. Ben-Sira seeks to impress upon his hearers that no great effort is in reality required in order to obtain Wisdom by those who are in earnest (cp. vi. 19ᶜ), and that the reward is great. 𝔐, according to Smend's emendation, reads: "See with your eyes that I laboured (עמלתי for עמדתי) but a short time (קטן in a temporal sense as in Is. liv. 7), and found abundant rest."

28. *Get you instruction...*] According to 𝔊 the meaning is that even if you pay much for instruction you will get what is still more valuable; but this is rightly rejected by almost all modern commentators (Bickell, Peters, Ryssel, Smend), as Ben-Sira is not likely to have said this in face of his words a few lines above, "Get her for yourselves without money" (*v.* 25). 𝔐 is corrupt, but with the help of 𝔊 a good case can be made out for reading שמעו למודי במספר, "Hearken to my teaching, (though ye be) few"; see Peters, Smend; Bickell and Ryssel also assume במספר (=𝔖, cp. for this word as meaning "a small number," Gen. xxxiv. 30, Deut. iv. 27). It was the glory of the old Jewish teachers, though doubtless there may have been exceptions, to give their teaching on the Law *gratis*; cp. *Pirqe Aboth* IV. 9, where the following saying of Hillel is preserved: "Lo, whosoever maketh profit by words of Torah removes his life from the world"; in *Nedarim* 36*a* (Talm. Babli) it is said: "As I have taught you without payment, saith God, so must you do likewise." Güdemann (in *JE*, art. *Education*) says: "the scribes at first restricted their educational activities to adults, delivering free lectures in synagogues and schools..."

And gain much gold by her] cp. *Pirqe Aboth* II. 19: "If thou hast learned much Torah, they give thee much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work; and know that the recompense of the reward of the righteous is for the time to come."

29. I.e. may you always rejoice in God's gracious gift of wisdom, and never fail to praise Him for it. But 𝔐, the text of which is perfectly in order here, reads: "May my soul delight in my *Yeshibah*; and ye shall not be put to shame in singing my praise." The *Yeshibah* was the Academy of learning, a larger place of assembly than the *Beth ha-Midrash*.

Work your work before the time cometh,
And in his time he will give you your reward. 30

30. *your work*] i.e. the search and practice of Wisdom.
before the time cometh] i.e. the time of reckoning.
he will give] "he" is emphatic in ℌ, and refers to God.

Several Greek cursives (55 70 248 254) add the following doxology: "Blessed be the Lord for ever; Amen, Amen" (= Ps. lxxxix. 52). In ℌ𝔖 this doxology is fuller: "Blessed be Jehovah for ever; and praised be His Name to all generations."

The subscription (see *Intr.* ch. I. § ii.) to the book in 𝔊 is simply: "Wisdom of Jesus, son of Sirach."

ℌ has: "Thus far are the words of Simeon the son of Jeshua, who is called Ben-Sira (the son of Sira).
The Wisdom of Simeon, the son of Jeshua, the son of Eleazar, the son of Sira.
May the name of Jehovah be blessed from this time forth and for evermore (Ps. cxiii. 2)."

𝔖 has: "Thus far are the words of Jeshua the son of Simeon that is called the son of Asira (so also Syro-Hex., but some 𝔖 MSS have 'Sirach').
The writing of the Wisdom of Bar Sira is ended."

The subscription differs somewhat in the Syriac MSS.

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